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KARANDAI TAMIL SANGAM PLATES OF RAJENDRACHOLA I

By
K. G. KRISHNAN
CHIEF EPIGRAPHIST (RETD)
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PREFACE

The preparation and publication of this 'Karandai Tamil Sangam Plates of Rajendra-Chola I : 8th Year' has a long history. It has passed through several hands and it was ultimately finalised and made ready for the press by Shri K. G. Krishnan, Superintending Epigraphist for Dravidian Inscriptions. Although some notes have appeared about the importance of this record, the critical edition of the entire text has not been publised so far. It was first thought that this should be published in *Epigraphia Indica*, in several parts by giving separate pagination. But finally, considering the nature and volume of the materials, it has been decided to publish it as a Memoir of Archaeological Survey of India so that the entire material could be made available in one place. Though delayed the publication of the text of this important set of Copper Plates will, I am sure, be welcomed by all scholars of ancient Indian History. By the discovery of these plates we have now got the longest and heaviest set of Copper Plates so far discovered in India.

Mysore—5
1.3.1976.

G. S. GAI
Chief Epigraphist
(Since Retd)

Post-Script :

The proofs for this Memoir started arriving when Shri K. G. Krishnan was the Chief Epigraphist. Even after his retirement from that post in March 1981 Shri Krishnan continued to evince keen interest in its printing and had also gone through the entire proof including those of the index. I am thankful to Dr. S. Subramonia Iyer who carried on the entire correspondence with the Press regarding this publication.

Mysore—5
2.1.1984.

K. V. RAMESH
Chief Epigraphist.

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KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I : 8th YEAR

I. INTRODUCTION

A. Findspot

The copper-plate charter edited here was secured in 1950 by the late Shri N. Lakshminarayan Rao (Government Epigraphist for India) from the Karandai Tamil Sangam at Karuntaṭṭāṅguḍi near Tañjāvūr. The plates are reported to have been unearthed in a field in the village of Puttūr[1] in Papanasam Taluk in Tanjavur District, about a mile from the Ammapet railway station on the Tanjavur-Nagur line. According to the owner of the land Shri Sevu Pandiyan, they were found sixty or seventy years ago and had since been in the possession of his family. The Karandai Tamil Sangam having learnt about the existence of these plates, secured them through the good offices of the local Firka Development Officer.

The charter was originally proposed to be published by Shri N. Lakshminarayan Rao and Shri M. Venkataramayya. Shri Rao read a short paper entitled 'Some new facts about Chōḷa history' based on this inscription in the sixteenth session of the All India Oriental Conference, 1951 and published the same in the Journal of Oriental Research, Madras (Vol. XIX, Part II, pp. 148 ff.). Both of them having left the epigraphic branch, the former on retirement and the latter on transfer to the main branch of the Archaeological Survey, it had devolved on me to proceed with the publication of the entire material. The Sanskrit text and its translation were finalised before Shri Rao left in 1955.[2]

B. Description

The set consists of 57 plates and two massive rings. Since one of the rings, which is complete was found cut when received, we are not in a position to determine how the rings were used in hanging all the 57 plates of the set. The other ring is broken on both sides of the seal. On a close examination it was found that the set contains three sections. The first section comprising of three plates serially numbered contains the Sanskrit text. The second section of 22 plates independently numbered contains the details of the grant proper in Tamil. The third section of 32 plates also independently numbered contains the

[1] The plates which may be legitimately called Puttūr plates are named here after the Karandai Tamil Sangam who were kind enough to lend the plates to us for sometime. (*Tamiḻppoḻil*, Vol. 33, p. 65).

[2] Shri V. S. Subrahmanyam prepared the list of donees and also helped me considerably in preparing the Sanskrit text.

list of all the Brāhmaṇa donees, the temples and other services—all that received shares of the granted land. In addition, each of the 54 plates forming the second and third sections bears on its obverse the letters *Tribhu* or *Tiripu* near the ring-hole and to the right of the number of the plate. *Tribhu* or *Tiripu* indicate that these plates belong to the village Tribhuvanamahādēvich-chaturvēdimaṅgalam whose foundation is recorded in the copper-plates.[1]

The following measurements of these have been noted[2] :

Section I (3 plates)

Weight	—	450 *tolas*
Measurements	—	16.5" × 9.5" (42 × 24 cm)
Ring-hole diameter	—	1.2" (3 cms)
Thickness of each plate	—	.05" (.13 cm)

Section II (22 plates)

Weight (1-5)	—	765	3407 *tolas*
(6-10)	—	795	
(11-15)	—	780	
(16-20)	—	807	
(21-22)	—	260	
Measurements : 1-21	—	16.5" × 9" (42 × 22.9 cms)	
22	—	13.8" × 9" (35 × 22.9 cms)	

The right end of this plate has been cut off entailing the loss of a few letters and hence it is shorter than the rest.

Ring-hole diameter	—	1.3" (3.2 cms)
Thickness of plate	—	.05" (.13 cms)

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[1] This charter is registered as two sets bearing Nos. A 57 and 58 of the *A.R. Ep.* for 1949-50. The *A.R. Ep.*, treating the last two as forming another set, observes: "The remaining two of the 57 plates are obviously stray leaves. One of them is numbered 21 and the other 22 and they contain a portion of a list of the donees in Tamil. It may, therefore, be presumed that there was another equally bulky copper-plate charter of which we have only the two leaves and a seal available, the rest of the document having now been lost." But, as stated by me, the last two plates bearing numbers 31 and 32 (and not 21 and 22) are also marked with the syllables *Tribhu* on the obverse of both the plates, thus confirming that these two plates also belong to the same set concerning the creation of the new *agrahāra* of Tribhuvanamahādēvich-chaturvēdimaṅgalam of which *Tribhu* is a contraction. The contents of these two plates also amply bear this out. They record the assignment of lands for the temples and other allied services such as the priests, cook, accountants etc., within the area, while the plates 1-30 of this section give only the names of the Brāhmaṇa donees. Regarding the two rings with a seal for each, there is perhaps nothing unusual in that such a heavy load of 57 plates was required to be hung in two rings for convenience.

[2] The measurements given here are quoted from the label prepared by the late Shri M. Venkataramayya.

Section III (32 plates)

Weight (1-6)	—	842	4470 *tolas*
(7-12)	—	756	
(13-18)	—	827	
(19-24)	—	865	
(25-30)	—	895	
(31-32)	—	285	

Measurements : All plates except 14, 15, 31 and 32—16.3" × 9" (41.4 × 22.9 cms) 14 and 15—16" × 8" (40.7 × 20.3 cms) 31 and 32—15.2" × 8.3" (38.6 × 21 cms)

13th plate is broken a little and damaged at right bottom corner. 27th plate is broken a little and a part about 1-1/2" × 1" is cut off and lost.

Ring-hole of all plates except 31 and 32—1" in diameter; for 31 and 32—1"

Thickness : some .1" and others .05".

Full ring with seal

Weight	—	750 *tolas*
Thickness	—	.9" Diameter—18"
Circumference of the ring	—	5' 1-1/2"
Thickness at base	—	.4"
Height from ring	—	2.75"

Broken ring ;

Weight	—	505 *tolas*
Thickness	—	.6"
Circumference of the ring	—	5' 1"
Thickness at base	—	.4'
Height from ring	—	2.5"

It may be seen from the above measurements that the plates, rings and seals are not uniform in size and weight. This is perhaps due to the fact that they were prepared at different times. It is clear that Section I containing the Sanskrit text of the grant must have been prepared much later than the following sections since it embodies the description of events that occurred after the 8th year of the king's reign in which Section II is dated. The reverse of the 22nd plate contains only 7 lines of writing. It is incomplete, though only a few more lines may be wanting.

The second side of the 30th plate of the donees' section contains 3 erased lines at the end and there is a statement at the commencement of the erased portion obviously inserted later, to the effect that the sheets engraved with the names of the Brāhmaṇas are thirty. It is clear that it was intended to avoid further mistakes or tampering. In spite of this the number of Brāhmaṇas actually comes to 1083 instead of 1080 as stated in the record. Further, the third section of donees does not begin on the reverse of the 22nd plate at the end of the second section nor do the contents of the 31st plate of the third section

begin at the end of the 30th plate. The sizes of the 14th, 15th, 31st and the 32nd plates also differ from the size of the other plates of the set. Besides, the syllable *śika* of Kauśika at the end on the reverse of the 14th plate, is again repeated at the beginning of the 15th plate. At the end of the 15th plate 2nd side, the expression *Kēśava-kramavittanuk°* is engraved in bigger characters so as to fill up the space correctly, thus indicating that this plate was prepared later. All these seem to prove clearly that the several plates of the grant were engraved at different times thus leaving room for discrepancies to creep in.

Thus for its sheer size and bulk not to speak of its important contents this copper-plate charter is unique. Hitherto the Tiruvalangadu grant of Rājēndra I which weighed only 7980 *tolas* (93.05 *kilograms*) was considered to be the biggest of the copper-plate grants. But it diminishes in size and weight when compared with the present charter weighing 9582 *tolas* (111.73 *kilograms*), which is now the biggest ever discovered so far in the wide range of historical documents.

The ends of the ring are secured at the base of a 16 petalled lotus (eight full-blown and eight partly visible) supported on the thickened segment of the ring. The circular royal seal rising high from the base of the ring rests on the expanded lotus mentioned above. In the centre of the seal is the Chōḷa tiger with its mouth open, seated facing the proper right on its hind legs with its forelegs raised and claws drawn out and with tail drawn through and reaching to very near its mouth. On its front are two fish, the Pāṇḍya crest. Behind the tiger are a lampstand, a flag, a dagger in scabbard pointed downwards and a goad. A lampstand, a flag and a goad are represented behind the fish. Over the fish and the tiger is a parasol *(chhatra)* with a fly-whisk *(chauri)* on either side of it. Underneath the fish and the tiger and separated by a line[1] across the seal are the following: from left to right, a drum, a low chair standing perhaps for a *siṁhāsana*, a boar facing proper right and a *swastikā*. The boar evidently stands for the Chālukyan crest. Apart from the parasol and the fly whisk which stand for the royal paraphernalia, and the tiger, the fish and the boar which stand for the dynastic emblems, the rest of the objects evidently stand for the eight auspicious objects *(ashṭamaṅgalam)*. All these symbols are figured in relief on a counter-sunk surface.[2] Outside this surface bordered by a circle, the following legend in Sanskrit verse in *anushṭubh* metre is found in embossed characters of the Grantha alphabet, starting

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[1] This line forms the base of an inverted semi-circular arc in the seals of other copper-plate charters of the dynasty, which is considered to be a representation of the bow, the Chēra emblem. See *Ep. Ind.*, Vol. XXV, Plate opp. p. 264, No. 3; XV, Plate opp. p. 65; XXII, Plate opp. p. 213; *SII*, III, Plate opp. p. 413. The seal of the Smaller Leiden Plates of Kulōttuṅga I has only a line as in the present charter (*Ep. Ind.*, vol. XXII, Plate opp. p. 277). The only seal of the Pāṇḍyas discovered so far (*A.R.Ep.*, 1958-59, Negative No. 3903), contains all the three emblems of the Tamil kings, viz., the tiger, the fish and the bow. It appears that the exclusion or inclusion of one or the other may not have any bearing on the independence or subjection respectively of the dynasty indicated by the emblem. For instance neither Sundarasōḷa nor Uttamasōḷa could be considered to have conquered the Chēras, even though their seals bear the emblem of the bow. Perhaps we may have to seek the origin of this to the confederacy of the Three Tamil kings known to have existed in the days of Khāravēla. It is clear that in the present case it is just an omission. No Chēra seal has been discovered so far.

[2] Cf. *The Cōḷas*, 2nd edition, p. 765 where also the seal is described.

just above the parasol and running round the margin of the seal in a clockwise direction:[1]

Rājad-rājanya-makuṭa-śrēṇi-ratnēshu śāsanam [।*]
ētad—Rājēndra-chōḷasya Parakēsarivarmmaṇaḥ [॥*]

"This (is) Parakēsarivarman Rājēndrachōḷa's edict (to be borne) on the glittering jewels of the row of royal diadems (i.e., to be respected by them)."

The other seal exhibits very minor differences such as crude presentation of the objects below the line, marked tapering of the flame in the lamp behind the tiger and the beginning of the legend at a point to the right of the top above the parasol.

The first section of three plates is in Sanskrit language and is engraved in Grantha characters relevant to the period. It comprises of 76 verses with a short prose passage at the end together running to 131 lines. It contains a genealogical account of the Chōlas, mythological as well as historical, upto Rājēndra I giving a short reference to some of the important achievements of some of the kings and also contains a short account of the details of the grant appearing in the second section of 22 plates which is in Tamil prose of 1042 lines and engraved in Tamil characters with an admixture of Grantha here and there. The third section of thirty two plates also in Tamil in 1456 lines records the details regarding the beneficiaries of the grant. All the plates are written on both sides.

C. Palaeography And Orthography

The following palaeographical and orthographical peculiarities in respect of the Sanskrit portion may be noted. The letter *ṇā* is written in two ways: one by a curve drawn upward from the bottom of the vertical stem at the right of the letter (*guruṇā*, *l*.5) and the other in the usual way (*nripāṇām*, line 6). The finals of consonants are in most cases indicated by a slight vertical stroke marked on the right top corner (for instance *Śrīmān*, line 5; *tat*, line 7). This stroke occurs also in some cases right on the top of the letter (*ujvalan*, line 20, *pratāpavān*, line, 24 etc.) even though the same stroke on the top should ordinarily represent the *rēpha* (line 5, line 13). In the case of *samarthaḥ* in line 13, the stroke has been placed to the right instead of on the top. The sign for medial long *ī* indicated by a loop is placed on either end of the sign for *i taṭī*, line 1; *pīṭhaḥ*, line 7, *pīna*, line 1; *nīla*, line 2.[2] There are

[1] Stone inscriptions of this king give this legend in this form (SII, V, Nos. 513, 578 and 579). This legend appearing also on the seal of the Larger Leiden Plates has been read with the hemistiches interchanged. The legend on the seal of the Smaller Leiden Plates of Kulōttuṅga I has also been similarly read. The legend on the seal of the Tiruvalangadu Plates of this king begins with the invocatory expressi n 'Svasti Śrī' at XII as any circular legend on coins or seals should normally begin. However, the legends on the seals of the Anbil plates of Sundarachōḷa and the Madras Museum plates of Uttamachōḷa begin at VI and run in an anticlockwise direction. The recently discovered Dalavaypuram plates having the only seal of the Pāṇḍyas known to us contains a legend starting at VIII and running in an anti-clockwise direction. A comparison of these legends with some more of their kind (one of Rājarāja I available only in stone inscriptions—SII., II, p. 2 and a few of the deities in temples fashioned on this model in later times-ibid., V. Nos. 435, 450, 764, 766-67; VIII No. 441) indicate that the latter half of the verse uniformly gives the name or title of the issuer of the grant. See *Ep. Ind.*, Vol. XXV, p. 242, footnote 1, for the texts of all the legends on the Chōḷa seals.

[2] This applies to the Tamil section also. See line 578.

instances where the medial short *i* has been used for long *ī* (*āsīd*, lines 6, 10, etc.). The letter *bhū* is written with a flat elongated base instead of the usual curved form (*bhūmipāla*, lines 7-8; *bhūmim*, line 87; *bhūtāni* (lines-18-19). The writer has used voiceless stops in the place of voiced ones (°*tbhāsinaḥ*, line 4; *satbhiḥ*, line 11). In the case of conjunct letters *ksha* is often written as *tsha* except in three cases (lines 1, 80 and 108). The letters *tsa, kta, tga* are not written one below the other as usual but are written horizontally close to each other (lines 22, 48, 61, 69, 72, 73, 87, 96). In one case a slight vertical stroke is placed at the top between the two letters (°*utsuka*, line 84). The letter *hri* is formed not by adding the *ri* sign to the loop-less curve at the right end of *ha* but by a full-drawn loop-less *ri* apart and below the full form of *ha* (line 62. Cf. Larger Leiden text, line 44, above XXII, plate ii. b).

The Tamil portion does not show any distinctly peculiar features regarding palaeography. The following features peculiar from the point of view of orthography may be noted. *Nellu* for *nel* (lines 75, 79, 85 etc.) is an instance of the typical Dravidian euphonic *u*. The use of the two types of the dental *n* and the medial and final *ṉ* is not uniform. In one case, however, of the use of *ṉ* for final *m* (*nīlaṉ*, lines 33, 37, 40, 449 etc.) it should be treated as an instance of *kaḍaippoli*, while *ñilam* (line 76) is an instance of *mudaṟpoli*. *Nilam* (lines 825, 826 etc.), and *nōkki* (line 385) are clear cases of mistake. The use of *ē* in the place of *ai*, the particle for the 2ndc ase is evident in *puṟṟēy—uṟṟu* (line 708, cf. *ṟṟaiy—uṟṟu* in line 4, 62; see also lines 402, 403, 407 etc.). The tendency of adding *y* to words ending in *ē* as in *vaḍa-varambēy* (lines 420, 431, 442, 568, 617 etc.) appears to show the influence of the hiatus (*uḍamb-aḍu-mey)* applicable in the cases of the joining of two vowels one at the end of the word and the other at the beginning of the next word. *Ivaridēy* (line 38) is another instance of this type. The expression *kiḻakku-mērkāy* (lines 436, 477 and 576) is written also as *kiḻaṉ-mēlāy* (lines 587) and *kiḻal-mēlāy* (lines 441, 446, 469, 59 and 801). *Teṉ-vaḍal* is uniformly used (lines 451, 455, 463, 574 etc.). The expression *utchiṟu-vāykkāl* is spelt as *vaḍa* or *vuṭchiṟu-vāykkāl* upto line 436 and thereafter it is correctly spelt. The form *iḍaniṉṉiṉṟum* (lines 482-83) is noteworthy. *Ivaridē* (line 103) and *piyar* (line 28) are instances of popular forms for *ivaridu* and *peyar*. Euphonic particle *iṉ um* is used in the case of directional names such as *vaḍakki ṉum, teṟki ṉum* (lines 854, 858 and 860).

D. Words

Words of lexicographical interest are dealt with in appropriate places since they are best understood in their proper context. Some other words are discussed here. The use of both *vīḍu* and *māḷigai* in line 5 is noteworthy. It is obvious that the former stands for the whole campus and the latter for the mansion, inside the same. *Pōttandōm* and *pōttaga* are used in lines 360-61. The former occurring in other records has been wrongly read as *pērtandom*[1] and translated—'furnished the names'. The latter is stated to be made up of *pōga* and *taga*.[2] The correct root for both is a composite one of *pō* and *tā (taru)*. *Pōttandom*

[1] *SII.*, III, p. 404, line 128, translated 'nominated'; above. XXII, p. 245, lines 48 and 50 and foot note 8. Both the reading *pērttandōm* and the correction *pēr tandōm* are untenable.

[2] Ibid., foot note 10.

will mean 'we gave (i.e. appointed them) to go with you'. *Pōttaga* is a contracted form of *pōdaruga* or *pōttaruga* (go and get). The second component in both these cases is just an auxiliary that extends the meaning of the first in accordance with the context. In the section dealing with the boundaries, some lands belonging to merchants are described and the following words are used in that connection. *Mānāyan* (line 687), *Saṅkarappāḍiyāṉ* (line 687), *chadukkam* (line 676) or *chadukkattār* (l.633) and *maṇaippēṟu* (l.634). *Mānāyan* is evidently an abridged form of *mahānāyakan*. Mānāyakaṉ appears to occur as an intermediary between these two[1]. Regarding the word Saṅkarappāḍiyāṉ, attention may be drawn to the full discussion of the term[2] leading to the conclusions that Śaṅkarappāḍiyār as a group 'formed part of the *kuḍi* (inhabitants), that they were chiefly in big cities, that some of them at least, if not all, were merchants and took part in the transactions of the *Nagara* constitution which we find prevailing in such cities and that they had a corporate body among them. The etymology of the word seems to point out that this group might have consisted of persons born out of the mingling of the castes *(varṇa-saṁkara)* in which case they might have been allowed to live only in their own quarters *(pāḍi)* and to follow apparently the profession of trading.[3] *Chadukkam* is no doubt a *tatsama* of *Chatuskham* referring to the area around a square or quadrangle where four roads from different directions meet. *Maṇaippēṟu* referring to the land under description obviously means '(that which) was enjoyed as house-site.' The distinction made in the use of the words *ellai* and *varambu* also may be noted (line 865).

E. Object

The object of the grant is the creation of an *agrahāra* by the king at the instance of Narākkaṉ Mārāyaṉ Jananāthan *alias* Rājēndraśōḻa-Brahmādhirājaṉ. The *agrahāra* was named Tribhuvanamahādēvich-chaturvēdimaṅgalam after the king's mother. The lands within this *agrahāra* were distributed to 1080 Brāhmaṇas and provision was also made for the maintenance of essential services in the *agrahāra*.

F. Date

The grant was made in the 8th year of the king's reign. The proceedings in connection with the formation of the *agrahāra* were begun on the 107th day of the year and the whole transaction was entered into the register of lands *(vari)* on the 380th day after the

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[1] *Śilappadikāram*, Pukārkkāṇḍam, Maṅgaalvāḻttuppāḍal, line 23; Vañjikkāṇḍam, Vāḻtrukkādai. Printed editions of this work give the reading *mānāykaṉ*. This form was adopted evidently by introducing a dot over *ya* which alone could have been written in the manuscripts which do not use dots just like stone inscriptions. The reading *mānāyakan* will not offend the metre in which *vañjich-chīr* is mixed up. *Nāyaṉ* is a well-known word used in Vaishnava parlance. The attribution of this word to *mahānāvika* (*Ep. Ind.*, XXVII, p. 2, note 3) though tempting, is not conclusive.

[2] Ibid., XXII, pp. 146-147.

[3] Ibid. The references cited therein seem to indicate that this word along with the rest such as *vyāpāri*, *śāliyar*, *vellāḷar* and *paṭṭinavar* was evidently the name of a class or caste rather than that of a profession.

procedure was completed, covering the period from July or October 1019 to May or August in 1021 A.D.[1]

A short preface for the whole record by the late Shri T.V. Sadasiva Pandarattar and a Tamil translation of the Sanskrit text by Shri Devanathachariyar of the Sarasvati Mahal Library with comments by the former were published in *Tamiḻppoḻil.*[2] A note on the seal of the plates by Shri C. Govindarajan of the Karandai Pulavar Kalluri and the text upto part of the second side of plate IX of the second section were also published in the same journal.[3] A thesis on this is said to have been submitted to the Annamalai University for M. Phil by Shri G. Deivanayagam.

II. SUMMARY OF THE SANSKRIT SECTION

In the Sanskrit portion, the first verse is in praise of Vishṇu while the second verse which is not found in the Larger Leiden plates,[4] draws a comparison in double entendre between the Chōḻa race and its progenitor, the Sun. Verses 3 to 6 describe certain mythological ancestors of the family viz. Manu; his son Ikshvāku; Māndhātṛi born in his family; his son Muchukunda; and Śibi born in his family. The eponymous Chōḻa is then introduced in verse 7. From this Chōḻa was born a son Rājakēsarin by name and from the latter was born king Parakēsarin (verse 8). In the next verse (9) it is clearly stated that the names Rājakēsarin and Parakēsarin were borne alternately by kings born in this family. Verses 10 and 11 describe how the next king Suraguru born in that family acquired the name Mṛityujit by defeating the god of death in a great battle. The next king described in verse 12 is king Uparichara Vasu. The Larger Leiden plates do not make any mention of this king who is here stated to have travelled like the sun in the celestial car above the heaven as fast as the mind.

From the next verse (13) the charter continues to describe the historical figures of the Chōḻa dynasty. Karikāla is first described as having raised embankments to the Kāvērī river. The next person born in this family after innumerable kings of this line, was Vijayālaya (verse 14). From him was born Āditya like the sun rising from the eastern mountain and he destroyed his enemies even as the sun dispels the darkness (verse 15). After describing the birth of Āditya's son, Parāntaka I (verse 16), the charter continues to say that the latter conquered the king of Ceylon (Siṁhaḻa), the Pāṇḍya ruler, the far-famed and unconquerable Kēraḻa king and the Pallava king and also captured their fame, territories, their wealth and their vehicles (verse 17). Parāntaka covered the temple of Śiva at Vyāghrāgrahāra (i.e. Chidambaram) with pure *hāṭaka* gold brought from all the quarters conquered by him (verse 18).

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[1] Rājēndra's actual date of accession fell between 27th March and 7th July in 1012 A.D. (*Ep. Ind.*, VIII, p. 260)—19th June, 1012 A.D., see, Sethuraman, The Cholas (1977), p. 3.

[2] Vol. 33, pp. 65, 73-74, 97,104, 129-135.

[3] Ibid., pp. 193-195, 289-292, 321-324, 353-356 and Vol. 34. (1958), pp. 30-31. On p. 30 it is stated that further publication of the record is stopped since it is proposed to be published in the form of a book.

[4] *Ep. Ind.*, XXII, pp. 213 ff. See also p. 94 below.

The next verse (19) records that Parāntaka founded after his own name, a village Vīranārāyaṇa-agrahāram (which evidently refers to Vīranārāyaṇa-chaturvēdimaṅgalam) and also several other villages (verse 20). The charter further adds (verse 21) that he caused to be excavated hundreds and thousands of deep channels with a view to make the earth very fertile. After Parāntaka, Ariñjaya is said to have ruled the kingdom (verse 22). The next three verses (Nos. 23-25) describe the achievements of his son Parāntaka II. It is stated that he waged a fierce war with his enemies at the town named Chēvūr. It is added that he raised his fame very high by defeating the fierce Vīra-Pāṇḍya. Then the exploits of his son Rājarāja are described in detail. After describing his birth in verse 26, the poet goes on to say that he conquered the kings of all the quarters viz. Siṁhaḷa, Pāṇḍya, Kēraḷa, Koṅka, Māḷava, Andhra etc., along with their territories and their wealth (verse 27). The next verse (28) in apparently introducing his encounter with the Western Chāḷukya deals with the play of the elephants on the banks of the river Tuṅgabhadrā. Rājarāja is stated to have fought alone on the horseback with the onrushing army of Satyāśraya in the same manner as Lord Śiva controlled the Gaṅgā (verse 29). In verse 30, he is said to have uprooted the Bāṇa king and cut off a certain Bhōgadēva's head. The poet again reverts to the description of his fight with Satyāśraya in the next verse (31) stating that Rājarāja captured alive, Kēśava, the commander under Satyāśraya. He is, in the next verse (32), compared to Pinākin (Śiva) in the work of destruction, which is said to be so complete that no person was to be seen on the battle field without the loss of some limb or other (verse 33). His war with Satyāśraya is further described in verses 34-35. Verses 36-37 describe how he proved to be the refuge of all the kings that surrendered themselves to him. In the next verse (38) he is stated to have completed the conquest of all the quarters.

To Rājarāja was born Madhurāntaka (i.e. Rājēndra) who appeared on the earth like Hari to destroy the force of *Kali* (verse 39). The next three verses (40-42) describe how, even as a boy, Madhurāntaka proved a source of pleasure to his parents and a terror to his enemies and how he was trained well in all arts and crafts. Then the poet refers to Rājarāja's death and to Rājēndra's statecraft (verses 43-47). In the next verse (48) it is stated that the Kāmbōja king, with a view to gain Rājēndra's friendship and thereby save his fortunes, sent him a triumphant chariot with which he had conquered the armies of his enemies. The lord of Chakragōshṭa is also similarly stated to have saved his fortunes by pleasing Rājēndra with a huge gift of a number of good elephants (verse 49). The next verse (50) states that Mahēndra bears on his head even now the command of Rājēndra thus leaving other kings to follow him. The next verse graphically describes how Rājarāja, Rājēndra's father, took a vow that he would never have any recreation till he captured the city of Mānyakhēṭa and how since the father could not fulfil the same, the son undertook to do it (verse 51). The poet then describes the city of Mānyakhēṭa in flames, while it was being burnt by Rājēndra's army (verses 52-54). The women moving in frantic terror in the high burning mansions at Mānyakhēṭa are likened to the lightning moving in the midst of thick clouds i.e., the smoke rising out of the fire. The next three verses (55-57) say that Rājēndra even remaining in his own capital captured the city along with its wealth and thereby fulfilled his father's vow. Then Rājēndra's conquest of Ceylon along with the capture of the king of Ceylon, his crown, queen and daughter and also the crown of the Pāṇḍya king

is described (verses 58-59). The next verse (60) reports the conquest of Purāṇa-dvīpa by Rājēndra. The poet then (verses 61-62) describes the defeat of Jayasiṁha and the conquest of Kaḍāha in double entendre. It is said that the fire of Rājēndra's prowess burnt the race of Taila and it also crossed the ocean and burnt Kaḍāha. The next verse (63) registers the conquest of Kērala and the next one (64) reports that Rājēndra caused the waters of the Gaṅgā to be brought by the kings on the banks of that river.

The next few verses (65-69) record the grant of a whole village formed by clubbing fiftyone villages in Vīrachōla-vaḷanāḍu, a subdivision of Nityavinōda-vaḷanāḍu to 1080 Brāhmaṇas very well-versed in all the *vēdas* and *śāstras* in the eighth year of his reign (verses 68[1] and 69). It is stated that the newly formed village was named Tribhuvanamahādēvi-chaturvēdimaṅgalam, after the king's mother Tribhuvanamahādēvī (verse 67). Jananātha was the *vijñapti* of this grant (verse 70). Krishṇapura-Nārāyaṇa of Nav-āgrahāra (i.e. Puttūr), a resident of Madhyāsikā[2] was the executor (*ājñapti* ?) of the grant (verse 71). His good qualities are described in the next verse (verse 72). Verse 73 records the king's appeal to the future kings to protect this newly-formed village. The next two verses (74-75) contain an invocation for the continued prosperity of the village and the continued rule of this king. The last verse (76) states that this charter was composed by *Kavi* Nārāyaṇa, son of Śaṁkarārya and a resident of Pārśva-grāma. The short prose passage at the end states that it was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēndrasiṁha-Pērāchārya.

III. DISCUSSION

A. Historical

Let us now proceed to discuss the fresh information forthcoming from this charter about some of the important events during the reign of this dynasty. It is stated in verse 17[3] that Āditya's son Parāntaka conquered the king of Ceylon *(Siṁhaḷa)*, the Pāṇḍya ruler, the far-famed and unconquerable Kēraḷa and the Pallava king and also captured their fame, territories, their wealth and their vehicles. Parāntaka (I)'s success against a Pallava is revealed here for the first time. It was believed so far, according to the statements made in the Tiruvālaṅgāḍu plates of Rājēndra I and the Kanyākumari inscription of Vīrarājēndra[4] that Āditya I put an end to the Pallava supremacy by his signal success in killing Pallava Aparājita. The epithets *Toṇḍai-nāḍu paraviṇa Chōlaṉ, Palyāṉaikko-kkaṇḍaṉ—āyiṉa Irājakēsari*[5] given to Āditya I in the Tillaisthanam inscription imply that Āditya I had completed the conquest of Toṇḍai-maṇḍalam by annexing it to his own dominions. This combined evidence from the copper-plates and the stone inscription that Aparājita was the ruler of Toṇḍaimaṇḍalam and that his territory was annexed by Āditya I is fairly

[1] There is some confusion in the Tamil translation of this verse in *Tamiḻppoḻil* (Vol. 33, p. 134).

[2] Ibid., p. 135. This is translated as 'a resident of this king's *pradhāna-sthāna*'.

[3] The genealogy in the section preceding this verse has been thoroughly discussed by scholars while editing the other Chōḷa copper plates. Hence it is not dealt with here.

[4] *SII.*, III, pp. 383 ff. ; *Ep. Ind.*, XVIII, pp. 21 ff.

[5] *SII.*, III, p. 221.

attested to by the provenance of Aparājita's records which are confined roughly within the limits of Saidapet, Ponneri and Kanchipuram Taluks of the Chingleput District in Madras State and within some portions of Tiruttani Division of the Chittoor District in the Andhra State. It is known from the Udayendiram plates of Pṛithivīpati II that Aparājita fought successfully against Varaguṇa II, the Pāṇḍya king, with the help of his Gaṅga ally Pṛithivīpati I who, however, lost his life in the great battle of Śrīpurambiyam. It may be added here that Varaguṇa II was a contemporary and friend of Nṛipatuṅgavarman as revealed in the latter's inscription[1] from Tiruvadi dated in the 18th year of his reign. Thus it will be seen that in the political life of this period Nṛipatuṅga and Varaguṇa II arrayed on one side, had to fight against Aparājita and his allies. This is also supported by the statement made in the Bāhūr plates of Nṛipatuṅgavarman that he helped the Pāṇḍya king (Varaguṇa ?) with an army to fight. In this connection, we may notice an inscription[2] from Maṭhavaḷam, Tiruttani Division in Chittoor District, Andhra State. It is engraved on a hero-stone lying near the *dhvajastambha* in the Gōvardhanāthēśvara temple and it is dated in the 41st year (in words) of Nṛipatuṅga-Vikramavarmar. It records the death of some persons in the course of a skirmish in a cattle raid at Āḷagam. This record is engraved above and by the side of a panel of sculptures depicting the heroes. Thus Nripatuṅga's rule lasted for at least 41 years. It is supposed that this line of later Pallavas from Nandivarman II to Nṛipatuṅga held the kingdom in continuous succession without any interruption. But the absence of Nṛipatuṅga's records dated after the 26th year of his reign and before his 41st year, the latest known regnal year, when considered along with the facts that Aparājita's rule extended only for 18 years and that his rule was confined within Toṇḍaimaṇḍalam seems to indicate that there was an eclipse in the reign of Nṛipatuṅga which was caused probably by Aparājita with the help of his allies of whom Ganga Pṛithivīpati I was the most prominent. It has been strongly surmised already that Āditya I was not slow to take advantage of this situation and that he might have joined the cause of Aparājita against the (regular) Pallava and the Pāṇḍya, the hereditary enemies under whom the Chōḷas were long suppressed and were biding their time.[3] Hence it will be clear that though Aparājita, whose position in the Pallava genealogy is not yet known, was killed by Āditya I, the main line of the Pallava power represented by Nṛipatuṅga and supported by the Pāṇḍya king Varaguṇa II continued to exist and the Chōḷas had yet to clear their way to a settled and independent monarchy. Viewed against this background of the state of political affairs during this period, one can realise the significance of the passage in the Karandai plates pertaining to the conquest of the Pallava by Parāntaka I. Yet another person claiming to have conquered the Pallava during this period was Bhūti Vikramakēsari, the Koḍumbāḷūr chieftain[4]. Thus it is possible that Parāntaka I and Bhūti Vikramakēsari on behalf of the former fought with the Pallavas.

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[1] *SII*, XII, No. 71. B

[2] *A.R.Ep.*, 1943-44, No. B. 138

[3] *The Cōḷas*, 2nd edition, 1955, p. 113.

[4] Considering his feudatory status under the Chōḷas as defined by us (*Ep. Ind.*, XXXII, pp. 90 ff), Bhūti might have fought the Pallavas (cf. *Pallavasya dhvajinyāḥ*, *J.O.R.*, VII, pp. 1 ff.) under the banner of his Chōḷa overlord.

Another Pallava ruler of this period should also be considered in this context. There is a hero-stone inscription[1] in Śennivāykkāl in Lalgudi Taluk in Tiruchirappalli District. The hero-stone bears the figure of a Brāhmaṇa being pierced by an arrow near the neck. It is dated in the 21st year of Nandippōttariayar 'who obtained the kingdom after defeating (his enemies at) Teḷḷāṟu. The inscription, which is slightly damaged records the death of Śattimuṟṟattēvan, a Brāhmaṇa disciple of the pontiff *(guravar)* in the course of a raid on the *maṭha* by Māvali who came with the Sēvuṇa horses. The inscription also refers to the people bound over in the service of the temple of Aṟindikai-Īśvaram in Parāntakapuram, though their connection with the event recorded is not clear due to the damaged nature of the record. The mention of Parāntakapuram and Aṟindikai-Īśvaram in this epigraph which is a hero-stone inscription indicates that the date of this record should be placed late in the reign of Parāntaka I after whom the place was named.[2] Another inscription[3] from Lalgudi nearby, dated in the 31st year (937-38 A.D.) of the reign of Maduraikoṇḍa Parakēsari i.e., Parāntaka I refers to a gift of land by a member of the *Nitta Vīraśōḷa-aṇukkar* of the Aṟiñjigai-Īśvaram in Parāntakapuram in Iḍaiyāṟṟu-nāḍu for burning a lamp in the temple of Tiruttavatturai-Īśvara-bhaṭṭāraka. *Nitta Vīraśōḷa aṇukkar*[4] is evidently a body of military guards. Thus the temple of Aṟindikai-Īśvaram named after Ariñjaya, a son of Parāntaka I where the military out-post was stationed appears to have been the target of attack by the invaders, in the course of which the *maṭha* which was perhaps attached to the temple was destroyed. The contents of the two inscriptions given here prove that Nandippōttaraiyar of the Śennivāykkāl record must be considered to be a contemporary of Parāntaka I. Whether he could be the Pallava king whose fame, territory, wealth and vehicles are reported to have been captured by Parāntaka I in the present charter, remains to be confirmed by future researches and discoveries.[5]

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[1] *SII.*, XII, No. 56; *South Indian Temple Inscriptions*, Vol. III, Part. I, p. XLVIII.

[2] Contra. *SII*, XII, No. 56. The author of the Volume has stated that this inscription 'appears to be a later copy of the original record'. The fact that the inscription is engraved on a hero-stone militates against this view as pointed out by Shri T. N. Subramaniam.

[3] *A.R.Ep.*, 1928-29, No. 103.

[4] For more details on this body, see *SII.*, XVII, Int. p.v.

[5] See *The Cōḷas*, 2nd edition, p. 114 where Prof. Sastri says that it is not easy to decide if Parāntaka's war with the Pallava was undertaken by him as *yuvarāja* in his father's reign or if vestiges of Pallava independence survived into Parāntaka's own reign'. Shri N.L. Rao has stated that by adding the known regnal years of Nṛipatuṅga's predecessors to the date of accession of Nandivarman II (731+65+52+23) Nṛipatuṅga's date of accession may be fixed as 870-71 A.D. Shri K. R. Srinivasan has proposed c. 859 A.D. as the date of Nṛipatuṅga's accession (*Cave Temples of the Pallavas*, pp. 13-14) and has also proposed that this Nandivarman (of Teḷḷāṟu) is identical with the Pallava mentioned in our grant (ibid., p. 20). Shri T. N. Subramaniam and Shri K. R. Srinivasan (ibid., pp. 18-21) have proposed on the basis of some identical evidence that Kampavarman commenced to rule in c. 948 A.D. and was, therefore contemporaneous with Parāntaka I. This cannot however be accepted. The evidence cited in support of this contention consists of two inscriptions: (1) the Madras Museum Plates of Uttamaśōḷa (*SII* Vol. III, No.128). This is stated to refer to the transaction of the previous regimes in the chronological order. If so, they have considered the sequence only in parts, i.e., only with reference to the first two (one in the 22nd year of Parakēsarivarman and the second in the 9th year of Kampavarman) while there are four transactions on the whole, of which the third

Parāntaka's conquests over the Siṁhaḷa and the Pāṇḍya are otherwise too well-known to us to be discussed here. His conquest over the Kēraḷa (verse 17) is however, referred to here for the first time. The Anbil plates[1] of Sundaraśōḷa states that Parāntaka married the daughter of the Kēraḷa prince described as Paḷuvēṭṭaraiyar. Another princess Iravi Nīli, the daughter of the Kēraḷa king Vijayarāga figures as a donor in an inscription[2] of Parāntaka I from Tiruvoṟṟiyūr. It is well-known that Āditya, the father and predecessor of Parāntaka had friendly relations with the Chēramān (i.e. Kēraḷa) Sthāṇu Ravi.[3] As against these indications it is difficult to believe that Parāntaka defeated the Kēraḷa king as claimed here. However, an explanation can be ventured. Rājasiṁha, the Pāṇḍya contemporary of Parāntaka is known to have proceeded to Kēraḷa from Ceylon after his futile attempts to stem the latter's invasion with Ceylonese help. Rājasiṁha's mother is stated to have hailed from Kēraḷa. It is a matter of conjecture whether the Kēraḷa king took up Rājasiṁha's cause in spite of the friendly relations existing between the Kēraḷa and the Chōḷa[4] and whether as a result of this, Parāntaka had this encounter with the Kēraḷa. It is not known whether the Kēraḷa in this record refers to the ruler of the northern or southern parts of the Kēraḷa country.

Verse 18 states that Parāntaka embellished the Śiva temple at Vyāghragrahāra with the gold acquired from his campaigns. Vyāghrgrahāra is the Sanskrit rendering of the Tamil name, Puliyūr (called also Perumpaṟṟappuliyūr in inscriptions) of Chidambaram. Verse 19 refers to the formation of a colony of Brāhmaṇas called after his name. Verse 20 refers to the formation of several such villages and the Kanyākumāri inscription of Vīrarājēndra also refers to the same and adds that one such village was Vīranārāyaṇa.[5] Therefore the village *(agrahāra)* founded by Parāntaka in his own name was evidently

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belongs to the 16th year of Parakēsarivarman and the fourth which is dated in the 18th year of Maduraiyum Iḷamum koṇḍa Parakēsari (i.e., Parāntaka I). It should be noted that this record does not at all help to fix Kampavarman's period. (2) The other record (*Ep. Ind.*, Vol. VII, pp. 192-93) cited is from Śōḷapuram, the text of which has not been properly analysed. The name Rājādityan Mahādēvan occurring in the record should be split up to be understood as Rājādityan, the father and Mahādēvan, the son. The former is described in the Sanskrit portion of the record perhaps as the son of At(vi)varma and as the husband of Naxgatī. Mahādēvan is referred to also in the records of Āditya I (*SII*, Vol. XIII, No. 319) and of Parāntaka I (ibid., Vol. XIX, No. 286-see also *A.R.Ep.*, 1930-31, pp. 40-41; *Ep. Ind.*, Vol. XXXIII, pp. 22-26). Hastivarma (Atvivarma ?) cannot be identical with Hastimalla, a subordinate of Krishṇa III as proposed by them. Above all Kampavarman's record can never be palaeographically attributed to the middle of the tenth century—an evidence which cannot be ignored. Further, attention may be drawn to an inscription from Tiruvoṟṟiyūr (*SII*, Vol. XII, No. 90) dated in the 6th year of Aparājitavarman which is engraved on a slab in continuation of another inscription dated in the 7th year of Kampavarman thus indicating that Kampavarman was a predecessor of Aparājita. Thus all evidences indicate that Kampavarman ruled before Aparājita and was a senior contemporary of Āditya I.

[1] Above, XV, pp. 44 ff, verses Nos. 22-23, *SII*, II, 383, verse 8.

[2] *SII.*, III, No. 103. It is dated in his 29th year (935-36 A.D.).

[3] Ibid., No. 89.

[4] See *The Cōḷas*, 2nd edition, pp. 123-24, where it is suggested that the Pāṇḍya could have gone to Kēraḷa only as a last resort.

[5] *Ep. Ind.*, XVIII, p. 43, verse 60.

Vīranārāyaṇach-chaturvēdimaṅgalam which may be identified with Uḍaiyārguḍi and Kāṭṭumannārkōyil in Chidambaram Taluk, South Arcot District. This village was perhaps formed sometime before the 33rd year of his reign, the earliest date[1] available in the inscriptions mentioning this name. Vīranārāyaṇa is well-known to have been one of the titles of Parāntaka.[2] Verse 21 states that Parāntaka caused to be excavated hundreds and thousands of deep streams to make the earth fertile. A lake Vīranārāyaṇappērēri is known to us to have been caused to be formed by Parāntaka to the west of Chidambaram.[3] The *Chōla-vāridhi* of Chōlasiṅgapuram (Shōlinghur) also owed its creation to him.[4] A canal named Vīraśōla-vāykkāl was evidently caused to be excavated in his name. Three channels named after this king are mentioned in the present charter: (1) Siṅgaḷāntakaṇ (l.567), (2) Śrī-Parāntakaṇ (line 583), and (3) Irumaḍiśōḷaṇ (line 587). These instances in point amply prove that Parāntaka, even while engaged in warfare against a number of his enemies, was not unmindful of the steps that he should take for the prosperity of his subjects.

Omitting any reference to the other sons Rājāditya and Gaṇḍarāditya, the charter next (verse 22) refers to Ariñjaya as the ruler, though no event of his reign is recorded. The exploits of his son Parāntaka (II) are then described in some detail (verses 23 to 25). The well-known battle of Chēvūr is referred to though the foe is not mentioned. The next verse (25) however describes the fight between Sundara-chōḷa and Vīrapāṇḍya. The verse implies that Sundara-chōḷa forced the Pāṇḍya to seek refuge in the heights of Sahyādri and raised his own fame to the heavens.[5] The flight of the latter to the forest or hills is known to us also from the descriptive phrase *Pāṇḍiyaṇaich-churam-iṟakkiṇa* (i.e. (who) drove away the Pāṇḍya to the forest, attributed to him in another inscription.[6] The identity of this Pāṇḍya is revealed here for the first time thus also confirming the suggestions that Sundarachōḷa and his son Āditya II had separate encounters with Vīrapāṇḍya and that the Pāṇḍya died in the later encounter.[7]

The next important event to be discussed here belongs to the reign of Rājarāja I. He is stated to have uprooted *(samutsārya)* the Bāṇa chief and to have cut off the head of a Bhōgadēva (verse 30).[8] It is well known that in spite of a similar claim[9] that two Bāṇa chiefs were uprooted by Parāntaka I, the Bāṇas survived as loyal vassals of the Chōḷas till at least towards the close of Sundarachōḷa's reign. An inscription[10] from Tirunāgēśvaram refers to an endowment for worship and offerings to the deity called Amarasundaradēvar

[1] *A.R.Ep.*, 1920, No. 539.

[2] *An. Rep. Arch. Survey*, 1904-05, pp. 131 ff.

[3] *SII*, XIII, No. 115. This lake is now called Vīrāṇamēri.

[4] *Ep. Ind.*, IV, 221-25.

[5] This suggests that there was no interval between the battle of Chēvūr and Vīrapāṇḍya's flight. Contra, *The Coḷas*, p. 154.

[6] *Ep. Ind.*, XXV, p. 36; *A.R.Ep.*, 1908, Nos. 291 and 302.

[7] *J.O.R.*, XIX, p. 150.

[8] It may be noted here that this verse creates a break in the description of Rājarāja's encounter with the Chāḷukyas of Kalyāṇa from verses 28-35.

[9] *SII.*, II, Udayendiram plates of Prithivipati II, verse 9, p. 383 and p. 387.

[10] Ibid., XIII, No. 197.

whose image was set up by Ariñjigaip-pirāṭṭiyār, the Bāṇapperundēviyār and the daughter of Piḷḷaiyār Arikulakēsariyār. The Sanskrit preamble to the inscription, though damaged, seems to refer to the part played by the Bāṇa prince in the expedition to Ceylon sometime before the ninth year of the Rājakēsari of the inscription who is identified with Sundara-chōḷa. However, during this period the princes of the main branch of the Bāṇa stock had changed their loyalty to the Rāshṭrakūṭa monarch Krishṇa III as is attested to by the phrase[1] *Kṛishṇarāja-priyaḥ* used in describing Vikramāditya. Though it is possible that the Bāṇa ally of Sundara-chōḷa and the Bāṇa ally of Kṛishṇa III belonged to different families, the change of loyalty on the part of the latter might have given cause to Rājarāja to bring them into the fold of the Chōḷas.[2] In this connection it may be pointed out that during the reign of Uttamachōḷa, Rājarāja's predecessor, no inscriptions of the Chōḷas are traceable in the Chittoor District and the north. Chōḷa inscriptions appear in this region only during the reign of Rājarāja.[3] It is possible that Jaṭāchōḍa Bhīma's activities[4] might have prompted the Bāṇas to raise their heads and that Rājarāja had to fight them in the course of his northward expansion in support of Śaktivarman and Vimalāditya of Vēṅgi. Though the necessity for Rājarāja to fight the Bāṇa long after the reign of Parāntaka I is thus clear, the identity of the Bāṇa however remains obscure. It has been pointed out that there might be during this period a few Bāṇa chiefs, one of whom was Aggapa whose inscription dated Śaka 930, Vaiśākha, Paurṇimā, Friday (1008 A.D., April 23) is found at Sannamūru in the Podili Taluk, Nellore District.[5] It has been rightly suggested that if Bhīma, the Telugu-chōḍa had the title of Bhōgadēva as is common among the Telugu-chōḍa rulers, Bhōgadēva of our record may be identical with Jaṭāchōḍa Bhīma as he is known to have been killed by Rājarāja. The fact that both the defeat of the Bāṇas and the beheading of Bhōgadēva are mentioned together, seems to lend support to this reconstruction of the events.

In continuing to recount the events in Rājarāja's reign connected with his encounter with Satyāśraya from verse 29, the charter says in verse 31 that Rājarāja captured alive Kēśava, the commander of Satyāśraya's army. The identity of this general remains obscure. There was, however, a general Kēśava-daṇḍanāyaka by name, who was attacked by Vīrarājēndra sometime before the 2nd year (1063-64 A.D.) of his reign, in the battle of Kūḍal-Saṅgamam.[6] Rājarāja's campaign against Satyāśraya is described in verses 28 to 35 (except verse 30). In spite of this graphic description it is clear that Rājarāja could not succeed in accomplishing his main aim, i.e., the capture of Mānyakhēṭa[7] and his efforts

[1] *SII.*, III, pp. 77 and 79.

[2] Maṟavan Narasimhavarman *alias* Rājarāja Vāṇakōvaraiyaṉ, a feudatory of Rājarāja was evidently a descendant of a different Bāṇa family which migrated and settled in Vāṇakōppāḍi in the south. *The Cōḷas*, 2nd edition, p. 188.

[3] The earliest inscription in this area is dated in the 9th year (993-94 A.D.) (*A.R.Ep.*, 1921, No. 97).

[4] *Ep. Ind.*, XXI, pp. 29 ff. The date 1000 A.D. of the Kāñchīpuram inscription of Jaṭāchōḍa Bhīma indicates the latter's intrusion into the Chōḷa territory possibly with the help of the Bāṇa, one of the local rulers.

[5] *A.R.Ep.*, 1947-48, No. 99; *J.O.R.*, XIX, p. 150.

[6] *SII.*, V, No. 976.

[7] See below p. 29

ended up only in capturing huge treasures and in the capture of Kēśava, the Chāḷukyan general. That he captured huge treasures in the course of this war is evident from the Tañjāvūr inscription[1] which lists the gold flowers contributed by him before worshipping the sacred feet of the god after his return from the conquest of Satyāśraya. Verse 37 explains his title Rājāśraya as he was really the refuge of kings. This title of Rājarāja is already known to us from an inscription[2] of Teṉkarai in Madurai District, which is dated in the seventeenth year of the reign of Rājāśraya. Besides, there were several villages named after this title of the king such as Rājāśraya-chaturvēdimaṅgalam *alias* Kaṟkudi[3] i.e. Uyyakkoṇḍāṉ-Tirumalai in Tiruchchirappalli District and Agaram Kūrattūr mentioned in a later inscription[4] from Pāḍi in Chingleput District. Salem, the headquarters of Salem District was also called Rājāśraya-chaturvēdimaṅgalam, though it is uncertain whether the place was so called due to its association with Rājarāja.[5] Mēlpāḍi in Chittoor District, Andhra[6] was also called Rājāśrayapuram after him.

The charter then proceeds to describe Madhurāntaka, i.e. Rājēndra's birth (verse 39) and his achievements. There is no chronological sequence of these achievements as given by the author. The first which was perhaps the last, is the gift of a chariot by the Kāmbōja king soliciting Rājēndra's protection and friendship (verse 48). Kāmbōja is evidently the kingdom of Angkor in Indo China in South East Asia and this contact would have been possible only as a result of Rājēndra's expeditions in the intervening area of Malaya and Indonesia sometime before the 13th year (1024-25 A.D.). This is the earliest direct reference to a ruler of the overseas seeking the friendship of the Chōḷa, an earlier but indirect reference being available in the Larger Leiden grant made by Rājarāja I in his 21st year of reign (1005-06 A.D.). Kāmbōja better known as Kāmbuja was ruled at the time by Sūryavarman I (1002-50 A.D.).[7] The Kāmbuja king sought perhaps the friendship of the Chōḷa king just to ward off any possible danger from the emperor of Śrīvijaya whose army was sweeping across the peninsula of Malaya. This friendly contact appears to have continued for a long time for, we get the evidence of its occurrence in the reign of Kulōttuṅga I when the Kāmbuja king sent a present of a stone (precious) which was inserted in the wall of a hall in front of the shrine at Chidambaram as ordered by the Chōḷa king.

Verse 49 refers to the supplication of the ruler of Chakragōshṭa (i.e. Chakkarakkōṭṭam in Tamil) with presents of numerous elephants to Rājēndra. According to the Tamil *praśasti* 'Tirumanni-vaḷara' of this king, which grew in its length with the addition of the account of events as they move on in the course of his reign,[8] the subjugation of Chakkara-

[1] *SII.*, II, pp. 7-8, from line 3 of the third section to line 4 of the fourth section.

[2] *A.R.Ep.*, 1910, No. 132.

[3] Ibid., 1908, No. 457. It appears that this village was formed before the seventh year in which it is dated. A grain measure named Rājāśrayaṉ-marakkāl is mentioned in an inscription of Rājarāja I from Kottamaṅgalam (ibid., 1962-63, No. 655).

[4] Ibid., 1910, No. 220.

[5] *SII.*, IV, Nos. 143, 144, 151 and 160.

[6] *A.R.Ep.*, 1921, No. 96.

[7] *The Colas*, 2nd edition, 1955, pp. 220 and 325 ; see *JIH*, Golden Jubilee Volume, p. 109 f.

[8] *Ep. Ind.*, Vol. V, p. 105.

[9] *Ibid.*, IX, pp. 178 ff.

kkōṭṭam is placed at the beginning of Rājēndra's campaign to the north between the 8th and the 11th year of his reign, i.e. 1020-1022 A.D. Chakkarakkōṭṭam is identified with the area around Bastar in Central India.[1] The next verse (50) appears to contain a veiled reference to Rājēndra's inscription on the Mahēndragiri referring to his conquest of the Kulūṭa king. The statement that "even now Mahēndra bears his command on his head" is significant. The said inscription in Sanskrit written in Telugu characters is on the Yudhishṭhira temple on the Mahēndragiri hill. A Tamil version of this is also found on three fragments near the Kunti shrine in the same place.[2] The context supports this meaning. The next stage of this northward expedition is not dealt with by the poet. But he reverts to an event which should be placed at an earlier date according to the king's Tamil *praśasti*, i.e. the burning of Mānyakhēṭa, the capital of the Chāḷukyas. As a preamble to this we are told that Rājarāja had taken a vow not to rest and enjoy the sporting pleasures of an easy life until and unless he captured the city of Mānyakhēṭa and that the vow was fulfilled only by his son Rājēndra (verse 51). The latter's expedition to Mānyakhēṭa referred to as Maṇṇaikkaḍakkam in the Tamil *praśasti* is described very graphically (verses 52 to 55). Verses 56 and 57 describe how after accomplishing his object of destroying Mānyakhēṭa Rājēndra revelled in pleasant sports *(viḍākrīḍā)*[3] and thus made Rājarāja fulfill his vow (i.e. satisfied). The conquests of Siṁhaḷa (Ceylon), Purāṇadvīpa and Kaḍāha, i.e. Kaṭāha, his victory over Jayasiṁha, the Western Chāḷukya king and the Kēraḷa and the subjugation of the kings of the Gangetic plains who were forced to carry on their heads the sacred waters of the Gaṅgā down to the Chōḷa country are all too well-known to be discussed here. The king of Ceylon referred to in verse 59 is no doubt Mahinda V. It is evidently the prostration of this king at the feet of Rājēndra that is referred to in a version of the king's *praśasti* as recorded in two inscriptions[4] of the 7th year and therefore this event will have to be placed sometime between July 1018 and July 1019 A.D.

B. Grant

Coming to the grant portion we may discuss here the facts as stated in both the Sanskrit and Tamil sections of the charter. The king, says the charter, while dining in the *maṇḍapa* called Rājēndraśōḷa-brahmādhirājan situated to the east of the mansion within the palace at Perumparrappuliyūr (Chidambaram), i.e., Vyāghrāgrahāra according to the Sanskrit section, on the 107th day in the eighth year of his reign, issued oral orders that the villages (enumerated) in Vīraśōḷa-vaḷanāḍu and Veṇṇikkūṟṟam in Nityavinōda-vaḷanāḍu be formed into one unit and named Tribhuvanamahādēvich-chaturvēdimaṅ-

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[1] Sastri, op. cit., p. 195.

[2] *SII.*, IV, Nos. 1351 and 1352. This is pointed out by the late Shri T. V. Sadasiva Pandarattar (*Tamiḻppoḻil*, Vol. 33, p. 131). 'Mahēndra-malai' is however not mentioned in the text, as the Tamil translation (ibid.,) makes it out.

[3] The import of this word is not quite clear.

[4] *A.R.Ep.*, 1909, No. 642; 1956-57, No. 166. The actual expression is 'Ilankēśvaran vand-iṇaiy-aḍi iṟaiñja inidu naṇgu-irunda'. This passage is, however, dropped in the later versions of the *praśasti*.

galam after his mother (verse 67). It is stated in the Sanskrit section that 51 villages were granted and apportioned among a thousand and eighty Brāhmaṇas. The villages are enumerated in the Tamil section along with the extent of lands excluded from this grant such as those that were granted to the temples and other allied institutions in the villages and the tax in kind and cash assessed on the extent of lands granted to the Brāhmaṇas. According to the Sanskrit section Jananātha was the *vijñapti* of the grant and Kṛishṇapura-Nārāyaṇa-yajvan, the executor. The latter is usually called *ājñapti* or *āṇatti* in Tamil in copper-plate grants, though this term is not mentioned in either section of this charter. The *Śāsana* (i.e. the Sanskrit *praśasti*) is stated to have been composed by Nārāyaṇa, son of Śaṁkarārya and a resident of Pārśvagrāma i.e. the adjacent village.[1] This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēndrasiṁha-pērāchārya.

(i) Occasion

The first noteworthy fact about the grant is the occasion on which it was made. The king is stated to have been dining. Kings of ancient India were enjoined to attend to State affairs at all times[2] of the day and a number of such instances where they actually followed are found recorded in inscriptions. While a number of these records[3] refer to the king's oral orders issued from his palace at the camping place on the occasion, the present charter is one of the few instances where it is stated that the king attended to the transaction even while he was taking his food. An inscription[4] from Uyyakkoṇḍāṉ-Tirumalai in Tiruchchirappalli District dated the 61st day in the 3rd year of the reign of Rājēndra I refers to a similar occasion when the grant was made from the palace at Paḻaiyāṟu. Another inscription[5] belongs to the reign of Kulōttuṅga I who is stated to have made a grant while he was taking his light refreshments *(śiṟuśōṟu)* in his camp at Ambiltōppu[6] in Kāñchīpuram. The king in the present record is reported to have camped in the *maṇḍapa* called Rājēndraśōḻa-Brahmādhirājaṉ which was evidently named after a high Brāhmaṇa officer of the king. Jananātha, the *vijñapti* referred to in the Tamil section (line 314) as Narākkaṉ Mārāyaṉ Jananāthaṉ *alias* Rājēndraśōḻa-Brahmādhirājaṉ of Kēraḷāntaka-chaturvēdimaṅgalam in Veṇ-ṇāḍu[7] was evidently the officer after whose title the *maṇḍapa* was named.[8] This person is stated to be an officer who 'examines our (i.e., the king's affairs' *(nam-karumam-ārāyum)* in the Tamil section (lines 313-14) and as a *mantri* in the Sanskrit section. In the Sanskrit

[1] Cf. *Tamiḻppoḻil*, Vol. 34, p. 135. That our translation is correct is proved by the discussion on the identification of this place (see p. 53 below).

[2] *CII.*, I, Rock Edict VI.

[3] *The Coḻas*, 2nd edition, 1955, pp. 460-61.

[4] *A.R.Ep.*, 1961-62, No. 429.

[5] *SII.*, XVII, No. 207.

[6] This means 'the grove or garden at Ambil'. Ambil, may then be identified with Kīḻ-Ambi, three and a half miles west of the modern Kāñchīpuram of which it might have formed a part in ancient times.

[7] There was another Brāhmaṇa officer of this king hailing from the same place Narākkaṉ Kṛishṇan described as Rājēndraśōḻa-Brahmamārāyan (lines 307-08).

[8] Such instances are numerous in the case of the medieval Pāṇḍya inscriptions where thrones or royal seats were named after Maḻavaraiyaṉ, Muṉaiyadaraiyaṉ or Kāliṅgarāyan.

section the village Tribhuvanamahādēvich-chaturvēdimangalam is stated to have been so named after the king's mother whose actual name appears to be Tambirāṇaḍigaḷ as recorded in an inscription[1] from Tiruveṇkāḍu in Tanjavur District where she is also described as Vāṇavaṇmādēviyār and Tribhuvana-mahādēviyār.[2] The 51 villages that were grouped to form the new *agrahāra* and the 1080 chaturvēdi-bhaṭṭas who received shares of the lands included in them will be discussed in the sequel.

(ii) Procedure

In connection with the procedure observed in the case of this grant it may be noted that while the Sanskrit section confines itself as usual to only two officers respectively designated as *vijñapti* and *ājñapti*,[3] the Tamil portion deals with the procedure (lines 304-380; lines 1006-1041) more elaborately giving full details about the hierarchy of officials right from the minister, in this case the *vijñapti* of the grant, to the local assembly of the division *(nāṭṭār)*. The king issued the oral order on the **107th day** in the eighth year at the instance of Narākkaṉ Mārāyaṉ Jananāthan *alias* Rājēndrasōḷa-Brahmādhirājaṉ. The expression *paradetti cheṉṟadu* (line 1034)[4] at the end of the grant would seem to imply that this officer was the real founder of the *agrahāra* and that the king stepped in only to ratify the scheme and to grant the necessary exemption from the taxes. The order was first committed to writing by an officer who is designated as *olai eḻudum* (line 305) or *Tirumandiravolai* (line 362). This order which is called *tiṭṭu* (line 312) was attested to by officers described as *olai-nāyakan* (line 306-07) or *Tirumandiravolai-nāyakaṉ*. This order contained in the *tiṭṭu* specifies the villages included in the new colony, the lands of these villages excluded for the purpose of this grant, the assessment of paddy made in respect of them and the total assessed amount of paddy and cash to be paid in progressive stages by the new tenants, after removing the rights of old tenants. This *tiṭṭu* was issued by a group of officers consisting of the sections designated respectively as *karumam-ārāyum* and as *naḍuvirukkum* to another group of officers who are also described as *karumam-ārāyum* with instructions to have the necessary entries made in the *vari* in accordance with the *tiṭṭu* (lines 312-13). This group instructed accordingly the next group of officials consisting of *puravuvari-tiṇaikkaḷattuk-kaṇkāṇi, puravuvari tiṇaikkaḷam, varippottagam, varippottagakkaṇakku, variyilīḍu* and *paṭṭolai* who sat together *(irundu)* and made the entries on the **110th day** of the eighth year. Then the *tirumugam* was issued by the king deputing one *Kaṇkāṇi* officer who attends to the affairs of the district *(nāḍu vagai śeykiṉṟa)*, one officer of the *puravuvari-tiṇaikkaḷam* and one *Bhaṭṭa* for the purpose of marking the area of the villages mentioned in the grant by

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[1] *SII.*, V, No. 982. See also *A.R.Ep.*, 1919, Nos. 442, 448 and 460 of 1918.

[2] An inscription from Tiruvāḍuturai in Tanjavur District (*A.R.Ep.*, 1925, No. 104) is stated to attribute the title Trailōkyamādēviyār to Rājēndra's mother. A closer examination of the inscription reveals that the title belonged to Rājēndra's queen and not to his mother.

[3] See ante, p. 18.

[4] *Ep.Ind.*, XXXVI, p. 145. Cf. Kasakkudi plates of Nandivarman, *SII*, II, p. 342; text lines, 105-07 and line 133.

circumambulating a female elephant and instructing the *nāṭṭār* to accompany the said persons and specify the area by marking the boundaries with stones and milk-bush. This *tirumugam* was written by *tirumandiravōlai* and attested to by the same officers mentioned above. It was received by the *nāṭṭār* respectfully and placing it on their heads they marked the boundaries as instructed. The *nāṭṭār* drew up and signed the document called *aṛavōlai* containing the details of the boundaries, the levies exempted and the rights and privileges granted. This *aṛavōlai*[1] *(aṛaiyōlai)* was ordered to be entered in the *vari*, by Jananātha *alias* Rājēndrasōḷa-Brahmādhirāja. This *aṛavōlai* was accordingly entered into the register by the last mentioned group of officers as described above after passing through the intermediary groups on the **380th day** of the 8th year (line 1034) and was issued to the donees after it was attested to by the *Tirumandiravōlai* and *Ōlaināyakaṉ* officers. Thus in the course of this procedure three documents *ṭīṭṭu*,[2] *tirumugam* and *aṛaiyōlai* are drafted and these make up the entire Tamil section of the charter.

A comparison of the procedures as laid down in lines 304-380 before the marking of the boundary and in lines 1006-1041 after the marking of the boundary brings out the hierarchy of officers as represented below :

Uḍaṉkūṭṭam (Karumam-ārāyum)

- Viḍaiyil (Karumam-ārāyum)
  - Puravuvari-tiṇaikkaḷattuk-kaṅkāṇi
    - Puravuvari-tiṇaikkaḷam
      - Varippottagam
        - Mugaveṭṭi
          - Varippottagakkaṇakku
            - Variyilīḍu
              - Paṭṭōlai
- Ōlaināyakaṉ
  - Tirumandiravōlai

The two batches of officers designated as *karumamārāyum*[3] in lines 313 and 320 are described in lines 1008 and 1013 as *Uḍaṉkūṭṭam naṅ-karumam-ārāyum* and *Viḍaiyil naṅ-karu-*

[1] Tamil text, line 361. See p. 37 below for a discussion on this word.

[2] This *ṭīṭṭu* is called *kēḷvi* in some other inscriptions : (1) from Koneririājapuram (*SII*, III, pp. 300 f.); (2) from Tirumukkūḍal (above, XXI, p. 233, text line 12).

[3] The Tiruvalangadu plates also refer to two different groups though not by these names. *SII*, III, p. 403, line 37; line 44.

mam-ārāyum respectively. Lines 313 to 319 suggest that the former issued the *tiṭṭu* as drawn up by *Tirumandiravōlai* and as attested to by themselves, to the latter giving the necessary instructions. This indicates that the status of the former is higher than the latter, though both of them should be taken as executive officers of the state *(karumam-ārāyum)*. Therefore, between the two, the former may be understood to be always on immediate attendance on the king as the term *uḍankūṭṭam* may imply and were evidently functioning in an advisory capacity in matters of high policy while the latter were probably only charged with carrying out the orders as and when assigned. The importance of *uḍankūṭṭam* can be very well realised from a later instance when Pallavarāyar, an officer under Rājarāja II had to carry the *uḍankūṭṭam* with him to set Rājādhirāja II on the throne, even though Rājarāja II had appointed the latter heir-apparent during his lifetime.[1] Regarding the latter, the exact meaning of the term Viḍaiyil is not clear.[2] The Leiden plates of Rājarāja I[3] generally support the hierarchy of these officers as understood by us. The Tirumukkūḍal stone inscription of Vīrarājēndra[4] also refers to the two groups of executive officers *(karumam-ārāyum)* with the same nomenclature. This hierarchy appears to have been evolved during this period from the one that was prevalent till the reign of Uttamaśōḷa when the order was *āṇatti*, *vāykkēḷvi*, *olaiy-eḻudum* and *olai-nāyakaṉ*, before the issue of *kēḷvi* (like our *tiṭṭu*).[5] The word *tiṇaikkaḷam* is not used, though it could not have been a new word. There was no difference in the lower ranks.

Another group of officers designated as *naḍuvirukkum* (*madhyastha* ?) has not been shown in the order. They are ranked with the *uḍankūṭṭam*. But their actual function is not clear. It may be noted, however, that early Chōḷa inscriptions were often attested to or were written by such officers under the orders of local village assemblies,[6] and it is interesting to note that the persons designated as *naḍuvirukkum* in all these inscriptions were Bhaṭṭas or Brāhmaṇas irrespective of the nature of the grant. It is not unlikely that they formed the judiciary. The functions of the other officers down from *Viḍaiyil karumam ārāyum* officers have been discussed clearly elsewhere[7] and are otherwise also well-known.

The names of these officers are tabulated in the list below followed by another giving the identification of places to which they belonged.

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[1] *Ep. Ind.*, XXI, p. 184 f.

[2] Later inscriptions use the expression *Tāṉattār kaṇḍu viḍai* (*SII*, XVII, No. 729) apparently conveying the sense of 'issue'.

[3] *Ep. Ind.*, XXII, pp. 213 f.; *SII*, III, p. 383 f.

[4] *Ep. Ind.*, XXI, p. 220. Since this inscription did not involve any grant of land, there are no counterparts in it corresponding to the boundary *(aṟaiyōlai)* section of the present record.

[5] *SII*, III, p. 300 f.

[6] *The Cōḷas*, 2nd edition, p. 468, where the term has been understood in the sense of a liaison officer appointed for the occasion. Rājēndraśōḷa-Brahmādhirāja was one of the two *naḍuvirukkum* officers of the Tiruvalangadu plates (*SII*, op. cit., Plate x b, lines 7-8).

[7] *The Cōḷas*, pp. 469-70.

(iii) List of Officers—A

(The places mentioned here are all identified in another list below)

Designation	*Name of Person*	*Village*	*Sub-Division*	*Division*	*Text Lines*	*Other References*
Ōlai-eḻudum	Araiyaṉ Muḍikoṇḍaśōḻaṉ	Pālaiyūr	Pālaiyūr-nāḍu	Uṟṟukkāṭṭuk-kōṭṭam in Jayaṅgoṇḍaśōḻamaṇḍalam	305-306	
Ōlai-nāyakaṉ	Narākkaṉ Krishṇaṉ Irāmaṉ *alias* Rājēndra-śōḻa-Brahmārāyaṉ	Kēraḷāntaka-chaturvēdi-maṅgalam	Veṇ-nāḍu	Uyyakkoṇḍār-vaḷanāḍu	307-308	Cf. Leiden Plates, *Ep. Ind.*, XXII, p. 235, List A.
Do.	Araiyan Rājarājaṉ *alias* Vikramachōlach-Chōḻiya-varaiyaṉ	Chāttamaṅ-galam	Tiraimūr-nāḍu	Do.	308-309, 1041	Tiruvalangadu Plates *SII*, III, p. 383, Text line 32.
Do.	Irāyiravaṉ Pallavaiyaṉ Uttamaśōḻap-Pallava-raiyaṉ	Araiśur	Pāmbuṇikku-ṟṟam	Nittavinōda-vaḷanāḍu	309-311, 1038	Op. cit., List A; line 30.
Do.	Paralūr Ambalattāḍi *alias* Muḍikoṇḍaśōla-Viḻupparaiyaṉ[1]	Uttamaśōḻa-nallūr	Nenmali-nāḍu	Arumoḻidēva-vaḷanāḍu	311-312, 1040	
Uḍaṅkūṭṭattu karumam-ārāyum	Narākkaṉ-Mārāyaṉ Jananāthaṉ *alias* Rājēn-drachōḻa-Brahmādhirājaṉ	Kēraḷāntaka-chaturvēdi-maṅgalam	Veṇ-nāḍu	Uyyakkoṇḍār-vaḷanāḍu	313-314, 1007	*SII*, III, p. 389 Text line 43.
Do.	Udaiyadivākaran Tillaiy-āḷi *alias* Rājarāja-Muvēndaveḷāṉ	Kāñchivāyil	Pērāvūr-nāḍu	Uyyakkoṇḍār-vaḷanāḍu	314-316, 1009	Ibid., line 38.
Do.	Rājādittaṉ Kūttāḍi *alias* Parakēsari-Viḻupparaiyaṉ	Iḷaiyāṅguḍi	Iṅga-nāḍu	Arumoḻidēva-vaḷanāḍu	316-317, 1011	
Naduvirukkum	Paramēśvarappa(bha)-ṭṭa-sarvakratuyāji	Puḷḷamaṅga-lam	Kiḻār-kūṟṟam	Nittavinōda-vaḷanāḍu	317-318	*Ep. Ind.*, XXII, p. 235, List A.
Do.	Sadāśivapa(bha)ṭṭa-sōmayāji	Tiṭṭaikuḍi	Ugaḷūr-kūṟṟam		318-319	
Viḍaiyil karumam-ārāyum	Tat(Dat)tan Śēndan Irājēndraśōḻa-aṇukkappa-llavaraiyaṉ	Vayalūr	Veṇ-nāḍu	Uyyakkoṇḍār-vaḷanāḍu	320-231 1041	Ibid., *SII*, op. cit., line 45.

[1] This officer had perhaps served Rājarāja and had not yet changed his title.

Do.	Māṇikkaṉ Eḍuttapādam *alias* Sōḻamuvēndavēḷāṉ	Parakēsari-nallur	Tiruvaḻundūr-nāḍu	Do.	321-322, 1015	Ibid., line 92, 491-2; above, op. cit.
Do.	Taṇṇichchai Ādittaṉ	Chiriñār	Iḍaiyaḷa-nāḍu	Arumoḻidēva-vaḷanāḍu	322-323	
Do.	Tī(Dhī)raṉ Bhāskaraṉ	Vaippūr	..	Kshatriyaśikhāmaṇi-vaḷanāḍu	323-324	
Puravuvari tiṇai-kkaḷattukkaṇkāṇi	Kaṇavadiy (Gaṇapati)—Aḻagiyāṉ	Viśalūr	Panaiyūr-nāḍu	Do.	324-326, 1021	
Puravuvari-tiṇaik-kaḷam	Nakkan Araṅgaṉ[1]	Puñjiṟṟūr	Kiḷār-kūṟṟam	Nittavinōda-vaḷanāḍu	326, 327 946, 1022	
Do.	Nakkan Dāmōdiran	Talaiyūr	Ambar-nāḍu	Uyyakkoṇḍār-vaḷanāḍu	327-328, 1023	
Do.	Nāga-Nakkaṉ	Aḻiñjil-maṅgalam	Aḷa-nāḍu	Kshatriyaśikhāmaṇi-vaḷanāḍu	328-329, 1024	
Do.	Bhaṭṭan Vāsudēvan	Perumbēḍu	Māgaṇūr-nāḍu	Cheṅgāṭṭuk-kōṭṭam in Jayaṅgoṇḍaśōla-maṇḍalam	329-330, 1026	
Varippottagam	Puḷamadanirāmaṉ	Iṟaiyāñchēri	Panañjūr-nāḍu (for Panaiyūr-nāḍu)	Kshatriyaśikhāmaṇi-vaḷanāḍu	330-331	
Mugaveṭṭi	Araiyaṉ Kaṇapuraṉ	Uvarkkuḍi	Paṭṭinak-kūṟṟam	Do.	331-332, 1028	
Do.	Irāman Amalaṉ	Iluppaiyūr	Ārvalak-kūṟṟam	Arumoḻidēva-vaḷanāḍu	332-333, 1029	
Do.	Nūṟṟenmaṉ Karuṇākaran	Vīrāṇam	..	Rājēndraśiṅga-vaḷanāḍu	333-334, 1029	
Do.	Kāviri Veṇkāḍaṉ	Panaiyūr	..	..	334, 1030	
Varippottaga-kkaṇakku	Naratoṅgan Kuruttaṉ	Chelkār	..	Arumoḻidēva-vaḷanāḍu	334-335, 1027	
Variyilīḍu	Chiṅgaṉ Puliyaṉ	Pūdiguḍi	..	..	335	
Paṭṭōlai	Chatti Irāmaṉ	Narikkuḍi	..	Nittavinōda-vaḷanāḍu	335-336, 1038	
Nāḍu vagai cheykiṉṟa	Chiṟiyāṉ Ādittaṉ	Kaḷattūr	..	..	357, 952-3	
Bhaṭṭan	Kavuṇiyan Krishṇaṉ Māṟa-bhaṭṭan[2]	Rājēndra-śōḷachchatur-vēdimaṅgalam	Vēḷā-nāḍu	Kshatriyaśikhāmaṇi-vaḷanāḍu	358-359, 950	
Uḍan-kuṭṭattu	Kurukūr Chūṟṟiyaṉ-	......	N[enmali]-	Arumoḻidēva-vaḷanāḍu	1012	Cf. *Ep. Ind.*, XXII, op. cit.

[1] He is described as *tiṇaikkaḷa-nāyakan* in line 946.

[2] He is called Mādava (Mādhava-bhaṭṭaṉ) in line 950.

Karumam-ārāyum	chōḷavēḷāṉ	damaṅgalam	nāḍu			
Viḍaiyil karumam-ārāyum	Vēḷāṉ Kūttaṉ *alias* Irumadiśōḷa-Viḷupparaiyaṉ	Urikuḍi	Iṅga-ṉāḍu	Do.	1016	*SII*, op. cit., line 47
,,	Turaiyaṉ Nilaitāṅgi *alias* (Ja)......vēḷāṉ	Kaḷattūr	Peṇṇāgaḍak-kūṟṟam	....pāḍi	1017	
,,	Tēvan Chāttan	Paḻuvūr	..	Uttuṅga-tuṅga-vaḷanāḍu	1018	
,,	Tāḻi-Veṇkāḍan	Pulivalam	Puliyūr-nāḍu	Arumoḻidēva-vaḷanāḍu	1019	
,,	...Nakkaṉ *alias* Rāja-kēsari-Muvēndavēḷāṉ	Vāñjiyūr	,,	,,	1020	
Varippottagak-kaṇakku	Kūttaṉ Peṟṟāṉ	Muḷaiyūr	Tiruvindaḷūr-nāḍu	Rājēndrasiṅga-vaḷanāḍu	1031	
Variyiliḍu	Periyāṉ Kūttāḍi	Paṭṭikuḍi	...kūṟṟam	,,	1032	
Paṭṭolai	Nūṟṟeṉman Vāsudēva	Veḷḷūr	..	..	1033	
..	Araiyan Arumoḻi *alias* Rājēndrasōḻap-Palla (varaiyan)	Naḍār	Tiraimūr-nāḍu	(Uyyakkoṇḍār-vaḷanāḍu)	1035	
..	......Rājarāja-Brahmamahārājaṉ	Kēraḷāntaka-chaturvēdi-maṅgalam	Veṇ-nāḍu	Uyyakkoṇḍār-vaḷanāḍu	1037	

List of places mentioned in List A

Vaḷanāḍu or Kōṭṭam	*Nāḍu or Kūṟṟam*	*Village*	*Identification or location*	*Reference and Remarks*
Ūṟṟukkāṭṭuk-kōṭṭam	Pālaiyūr-nāḍu	Pālaiyūr	Pālūr, Chingleput Taluk, Chingleput District	*S.I.I.* XII, No. 133.
Uyyakkoṇḍār-vaḷanāḍu	Veṇ-nāḍu	Kēraḷāntaka-chaturvēdi-maṅgalam	Ammaṅguḍi, Kumbakonam Taluk Tanjavur District.	*A.R.Ep.*, 1933, No. 26. *A.R.Ep.*, 1926-27, Nos. 235-37. Veṇ-nāḍu comprised of Kōnērirājapuram in Mayavaram Taluk and Tiruvīḻimiḻalai in Nannilam Taluk.
		Vayalūr	Vayalūr, Nannilam Taluk	North-east of Tiruvīḻimiḻalai.
Do.	Pērāvūr-nāḍu	Kāñchivāyil	Kāñchivāy, Mayavaram Taluk	South bank of Vīrasōḻanāṟu. *A.R.Ep.*, 1925, Nos. 264-71.
Do.	Tiruvaḻundūr-nāḍu	Parakēsari-nallūr	Mayavaram Taluk	The Tiruvalangadu plates, in the midst of some confusion appears to give another name Tēvaṅguḍi for this village (See List A). Tiruvaḻundūr-nāḍu is around Tiruvaḻundūr i.e., Tēralandūr and known as Kiḻaiyūr. *A.R.Ep.*, 1925 Nos. 73, 80 and 98.
Do.	Ambar-nāḍu	Talaiyūr	Talaiyūr, Nannilam Taluk	Ambar is Ambal in Nannilam Taluk.
Do.	Tiraimūr-nāḍu	Naḍār	..	Tiraimūr-nāḍu comprised of Aṇakkuḍi Tirunāgēśvaram in Kumbakonam Taluk and Karuppūr in Mayavaram Taluk. South bank of river Kāvēri.
Do.	Do.	Chāttamaṅgalam	Chāttanūr (?) Kumbakonam Taluk	
Cheṅgāṭṭuk-kōṭṭam	Māgaṉūr-nāḍu	Perumbēḍu	Perumbēḍu, Chingleput Taluk	*A.R.Ep.*, 1909, Nos. 306 and 311; 1933, No. 44.
Nittavinōda-vaḷanāḍu	Pāmbuṇikkūṟṟam	Araiśūr	Mannargudi Taluk, Tanjavur District	Pāmbuṇikkūṟṟam lay to the east of Veṇṇik-kūṟṟam (see map). Pamaṇi (Pāmbuṇi) in Mannargudi Taluk gave the name to this sub-division: Rishiyūr was in this sub-division.
Do.	Kiḻārk-kūṟṟam	Puḷḷamaṅgalam	Puḷḷamaṅgai near Paśupatikōyil, Papanasam Taluk	*A.R.Ep.*, 1921, Nos. 546-59.
Do.	Do.	Pūñjiṟṟūr	..	Kiḻārkkūṟṟam extended from Tiruchchatturai in Tanjavur Taluk to Milaṭṭūr in Papanasam Taluk.

Do.	..	Narikkuḍi	..	Narikkudi is stated to be in Panaiyur-nāḍu in a much later inscription *A.R.Ep.*, 1922, No. 79. There is a village of the same name within about three miles north of the area under grant.
Arumoḻidēva-vaḷanāḍu	Nenmali-nāḍu	Uttamaśōḻa-nallūr	Mannargudi Taluk	Nenmeli (Nenmali), east of Koṟaiyāṟu in Mannargudi Taluk lent its name to this sub-division. Kōṭṭūr and Tiruvarāmēśvaram were in this sub-division.
Do.	Iṅga(ṉ)-nāḍu	Urikuḍi	Ūrkuḍi, Nannilam Taluk	Iṅgaṉ may be the same as Eṉkaṉ in Nannilam Taluk.
Do.	Do.	Iḷaiyāṅguḍi	..	
Do.	Iḍaiyaḷa-nāḍu	Chiriñār	Talaināyar, Tirutturaippundi Taluk	Periñār was a village in Iḍaiyaḷa-nāḍu. *A.R. Ep.*, 1928, No. 85; *S.I.I.* XVII, No. 509. Both Chiriñār and Periñār may be identified with Talaināyar in Tirutturaippundi Taluk.
Do.	Do.	...damaṅgalam	..	This is perhaps the same as Meṟpūdamaṅgalam. *A.R.Ep.*, 1911, No. 143.
Do.	Ārvalak-kūṟṟam	Iluppaiyūr	..	This sub-division lay on the borders of Mannargudi, Nagapattanam and Tirutturaippundi Taluk. Tirunellikkāval, Tirukkoḷḷikkāḍu (Teṟkukkāḍu) and Puśalāṅguḍi were in this sub-division.
Do.	Puliyūr-nāḍu	Pulivalam	Pulivalam, Nagapattanam Taluk	This subdivision lay south of Tiruvārur in the western parts of the Nagapattanam Taluk.
Do.	Do.	Vāñjiyūr	Vāñjiyūr, Nagapattanam Taluk	
Do.	..	Chelkār	..	
	..	Vaippūr	..	
Kshatriyaśikhāmaṇi-vaḷanāḍu	Paṇaiyur-nāḍu	Viśalūr	Viśalūr, Nannilam Taluk	This subdivision extended from Śrīvāñjiyam to the east up to Viśalūr
Do.	Do.	Iṟaiyāñchēri	Iravāñchēri, Nannilam Taluk	
Do.	Aḷanāḍu	Aḷiñjil-maṅgalam	Nagappattanam Taluk	Aḷanāḍu included Kiḷaiyūr in Nagapattanam Taluk. *A.R.Ep.*, 1947, Nos. 81-99.
Do.	Paṭṭiṉak-kūṟṟam	Uvarkkuḍi	..	This village must be located on the borders of Āṇaimaṅgalam. A number of villages including this are mentioned in the Larger Leiden Plates, *Ep., Ind.*, XXII, p. 237, List B.

Do.	Vēḷā-nāḍu	Rājēndra-śōḻach-chaturvēdimaṅgalam	Nannilam Taluk	This was different from Ayyampēṭṭai which may also be identified with a village of the same name. *A.R.Ep.*, 1928, Nos. 112-30. Ayyampēṭṭai is in Papanasam Taluk. Tirunallūr was in this sub-division, above, XXII, p. 236.
	Ugaḷūrk-kūṟṟam	Tiṭṭaigudi	Tiṭṭagudi, Vriddhachalam Taluk, South Arcot District.	This village on the north bank of Veḷḷār was attached to Mēṟkā-nāḍu in later periods (*SII*, VIII, Nos. 273-300). Āduturai in Perambalur Taluk in Tiruchchirappalli District on the southern bank of Veḷḷār was in this subdivision.
Rājēndrasiṅga-vaḷa-nāḍu	Tiruvindaḷūr-nāḍu	Muḻaiyūr	Mōḻaiyūr, Mayavaram Taluk	
Do.	......kūṟṟam	Paṭṭikuḍi		
......pāḍi	Peṇṇāgaḍak-kūṟṟam	Kaḷattur	Kaḷattūr, Tirukkoyilur Taluk, South Arcot District.	The name of the division was perhaps Iruṅgōḷappāḍi.

The identity of some of the officers may be discussed here. Two of them hail from the same place Kēraḷāntaka-chaturvēdimaṅgalam in Veṇṇāḍu in Uyyakkoṇḍār-vaḷanāḍu. One of them Narākkaṉ Krishṇaṉ Irāmaṉ *alias* Rājēndrasōḷa-Brahmamārājan[1] was holding the office of *Ōlaināyakam*, while the other Narākkaṉ Mārāyaṉ Jananāthaṉ *alias* Rājēndrasōḷa-Brahmādhirājaṉ[1] is designated as *karumam-ārāyum*, i.e., probably the executive officer attending to state affairs. It may be noted that it was at the instance of the latter that this grant was made. Another officer of this family Narākkaṉ Irāmaṉ Arumoḷi *alias* Uttamasōḷa-Brahmārāyar described as a *daṇḍanāyaka* is mentioned in an inscription[2] of Rājarāja I and also in another inscription of Rājēndra I. Narākkaṉ occurring as part of the names of these brāhmaṇa officers evidently stands for the name of their family. An inscription[3] from Tirumaḷavāḍi records gifts made by Śrīkṛishṇan Kauśalai, wife (*dēviyār*) of Kṛishṇaṉ Irāmaṉ who caused a *prākāra* to be built around the big temple at Tañjāvūr and set up also several richly embellished images and who is described in the inscriptions from Tañjāvūr[4] as belonging to *perundaram* (senior nobility) of Rājarāja, as a *sēnāpati* and as Mummuḍisōḷa-Brahmārāya. The title Rājēndrasōḷa-Brahmārāya of this person occurring in this inscription indicates that he continued to serve also Rājēndra as *ōlai-nāyakaṉ*. This change of the title in respect of this person and also of another officer is noticed in the Larger Leiden plates of Rājarāja I which was actually issued by his son Rājēndra.[5] The other officer who had also changed his title was Īrāyiran Pallavayaṉ *alias* Uttamachōḷap-pallavaraiyaṉ. He had the title Mummuḍisōḷa-Pōśaṉ under Rājarāja I.[6] This officer is stated to have set up an image of Chaṇḍēśvaradēva in the Rājarājēśvaram at Tañjāvūr and is also described as *perundaram*.[7] The next important officer is Araiyan Rājarājan *alias* Vikramachōḷach-chōḷiyavaraiyan. While we do not know more about the activities of other officers, we happen to know more about this Chōḷiyavaraiyaṉ. He is no doubt identical with the general of the same name who is endowed with several distinguishing epithets such as Nālmaḍi-Bhīma, Sāmantābharaṇa, Edirttavar-kālaṉ etc., on account of his having led the campaign against the Western Chālukya along the east coast and as far upto Kaliṅga and Oḍḍa countries.[8] Udaiyadivākaran Tillaiyāḷi *alias* Rājarāja-mūvēndavēḷāṉ,[9] another officer described as *karumam-ārāyum* is referred to as *adhikārigaḷ* in an inscription from Tañjāvūr and is stated to have set up an image of Kirātārjunīya-dēvar in Rājarājīśvaram. It will be seen from list A that four of these officers served Rājarāja and continued under Rājēndra and that the titles in respect of three of them changed accordingly.

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1 The difference in these two titles is indicative of the status enjoyed by the concerned persons.

2 *SII*, V, Nos. 651 and 637.

3 Ibid., No. 636.

4 Ibid., II, Nos. 31, 33, 39 and 45.

5 *SII*, II, p. 139 and n; *Ep. Ind.*, XXII, p. 234.

6 *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751.

7 *SII*, II, p. 97.

8 *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751

9 *SII*, II, p. 91 line 2 and p. 93, line 4.

(iv) Nature of the grant

The nature of the grant and the fiscal aspect of the same may be discussed. The villages that were proposed to be included in the *brahmadēya* were first removed from *veḷḷān-vagai* and the rights of the existing tenants *(kuḍi)* who held the land as proprietors *(kāṇy-uḍaiyār)* were therefore cancelled (lines 27-30). The *brahmadēya* that was constituted thus was required to pay permanently the agricultural rent fixed and laid down in this record. The rent thus fixed was required to be paid progressively at one fourth for the 8th year, one-half for the 8th+1st i.e. 9th year, three-fourths for the 8th+1st+1st year i.e. 10th year and in full for the 8th+1st+1st+1st year i.e. 11th year.[1] It is evident that the rates were increased only progressively in order to reduce the difficulties that might result out of the change of proprietorship and it was perhaps expected that by the beginning of the eleventh year the brāhmaṇas who were now the new proprietors would have settled on their new possessions. Thus the *brahmadēya* was not an *iraiyili brahmadēya*. It is stated that those Brāhmaṇas who were already tenants of the localities specified in the record (lines 282-301) before the formation of this big new *agrahāra* were required to continue to pay the rent on their lands, since their tenancy was not cancelled. The reference to the previous tenants and the description of the land indicate that the lands were not lying uncultivated and that on the other hand they were put to fairly good use so as to fetch the assessed paddy in question. It is not known whether the cancellation of the proprietory rights of the old tenants involved any payment of compensation or whether those rights were purchased outright from the old tenants by the officer at whose instance the *brahmadēya* was formed. It is just possible that only the proprietory rights of the existing non-brāhmaṇa tenants were bought off and transferred to the brāhmaṇas. It is apparent that the assessment on these lands must have been at a rate lower than that obtained for the lands under *veḷḷāṇ-vagai* and in addition, the donees were also allowed to enjoy the lands under certain conditions (*vyavasthai* line 926). They were also exempted (*parihāram* line 937) from several dues payable to the state.

Lines 27-30 of the Tamil text state that having cancelled the proprietorship of the existing tenants, these villages enumerated (in the previous lines) were removed from *veḷḷāṉ-vagai* and transferred to the class of *brahmadēyas* which were exempted from the payment of the *marjyādi irai* which such villages usually pay. The exemption from tax *(marjyādi irai)* referred to here does not relate to the agricultural rent *(niṟrirai* or *kāṇikkaḍan)* for, in lines 280-83 it is stated that the agricultural rent shall be paid in progressively increased rates from the eighth year upto the eleventh year and in full thereafter as permanent rent *(niṟrirai)*. Therefore, the *marjyādi irai*[2] referred to in line 30, from which the

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[1] The expression *edirāmāṇḍu* is used to denote these years. It is significant that though this expression is not used generally in reckoning the regnal year of the Choḷa kings while giving the dates of inscriptions, it has been used here in reckoning the period covered by the stipulated rates of tax to be paid.

[2] *Marjyādi* which may be taken to be a corruption of *maryādā* means rule or custom. The word appears also in another corrupted form of *maṟṟādi* (perhaps through *maṟchādi*). Cf. *SII*, XIII, Nos. 208, 215 and 344. As a result of further corruption the form *mahidāri* appears in late inscriptions (ibid., I, No. 65, Text lines 7 and 8) though it is not widely used.

exemption is granted evidently refers to *(parihāram)* exemption from the other dues in kind and cash detailed in lines 937-40. The total extent of land available for grant was about 2516 *vēli* and odd. This was required to fetch as rent 51050 *kalam* and odd of paddy and as *miṉ-pāṭṭam* of 32-1/2 *kāśu* and 65 *akkam*. This works out to slightly more than 20 *kalam* of paddy per *vēli* on an average. A reference to the Table A reveals that the rate of rent varies from one village to another ranging from 1-1/5 *kalam* (No. 1) to 60 *kalam* (No. 35) per *vēli*. There is no doubt that this rate is related to the factors such as the soil, the irrigation facilities etc. It is difficult to judge these rates of assessment in the absence of the details such as the gross produce, cost of production, cultivator's share etc. One of Rājarāja's inscriptions[1] in Tañjāvūr indicates that the rate of assessment was roughly 100 *kalam* per *vēli*. Given the same conditions of cultivation,[2] a comparison of these two rates will point to a very low rate of assessment. It is not known whether this is the special rate obtained for *brahmadēyas*.[3]

(v) Comparison with other charters

This charter is unique among the Chōḻa copper-plate grants since this is the *only* copper-plate grant which records the creation of a *brahmadēya* benefitting 1080 brāhmaṇas, which was however not exempted from agricultural rent. It is but natural that it could not be otherwise; for a complete exemption from payment of rent in this case unlike in the cases that follow, would have meant a considerable loss of revenue for the state. The earliest Chōḻa copper-plate[4], the Anbil plates dated in the 4th year of Rājakēsari Sundarachōḻa (Parāntaka II) records the grant of land in Naṉmuḻāṅkuḍi in Tiruvaḻundūr-nāḍu as *ēkabhōga-brahmadēya* to Nārāyaṇa-Aniruddha-Brahmādhirājar of Anbil on almost the same conditions and with similar exemptions. The expression *ēkabhōga* clearly indicates that the grant was made over to the exclusive enjoyment of the whole by the donees. It is clear that the agricultural rent was not required to be paid as the inscription does not make any reference to it at all and the term *sarva-parihāram* (line 181) supports this inference. The next Chōḻa copper-plate charter arranged chronologically is the Paḷḷaṉkōyil grant[5] which, though fragmentary, records sufficiently clearly the gift of lands in Umbaḷa-nāḍu and in Daṇamalippūṇḍi in Puṟaṅkarambai-nāḍu as *paḷḷichchanda-iṟaiyili* to Sundaraśōḻap-perum-paḷḷi without removing the tenant proprietor *(kuḍi-nīṅgā)* Śelēṭṭi-Kuḍiyaṉ who was himself, the founder of the Jain institution and who was cultivating the lands in Umbaḷa-nāḍu. It is stated that in the case of the lands in Puṟaṅkarambai-nāḍu the tenants were removed

[1] Ibid., II, No. 4; see also *Economic Conditions in Southern India* p. 676-78, where different rates are tabulated.

[2] If the modern maps are reliable for our purpose, the profuse net work of irrigation channels, the usual feature of the delta area, is conspicuous by its absence in the area of grant.

[3] Contra. Paṇḍārattār op. cit. p. 74-75; *History of the Later Chōḻas*, Part I, p. 194. His statement that the brāhmaṇas received the paddy is not correct. Text lines. 275-283 are clear on this point.

[4] *Ep. Ind.*, XV, pp. 44 ff. (barring the recently discovered Veḷancheri grant of Parāntaka I.)

[5] *Trans. Arch. Soc.*, 1958-59, pp. 84 ff.

and the lands were exempted from rent *(iraiyili)*' Due to the fragmentary nature of the grant we are not in a position to know the conditions and exemption under which they were given. The Madras Museum plates[1] of Uttamachōḷa do not belong to this category because it lays down only the details of assignment *(nivandam)* of the incomes previously donated to a particular temple. The Larger Leiden plates[2] of Rājarāja I issued by Rājēndra I record the grant of the income, i.e. the agricultural rent due to the state from the lands accruing as *kāṇikkaḍan* as *paḷḷichchanda-iraiyili* to the Chūḷāmaṇivarma-vihāra, a Buddhist institution at Nāgapaṭṭinam, under the same conditions and along with the same exemptions. The Tiruvalaṅgadu plates[3] of Rājēndra dated in the 6th year of his reign record a similar assignment of the dues from the lands in Paḷaiyaṉūr collected as *niṉṟirai* to the temple. The lands are stated to have formed part of the brahmadēya village called Śiṅgaḷāntaka-chaturvēdimaṅgalam in Perumūr and now separated from it. The revenues were assigned to the temple of Tiruvālaṅgāḍu-uḍaiyār at Paḷaiyaṉūr. The present charter comes next. The later records i.e. Charala plates[4] of Vīra-Rājēndra and the Smaller Leiden Plates[5] of Kulōttuṅga I record respectively the grant of villages to three Brāhmaṇas and to a Buddhist institution respectively. The former does not contain the usual formula adopted in the case of grants to Brāhmaṇas. Thus it will be seen that the present charter is the only Chōḷa copper-plate grant[6] dealing elaborately with the formation of a brahmadēya which was not free from agricultural rent *(irai)*.

Among the stone inscriptions comparable with the present charter in so far as their procedure and form are concerned, the Kōnērirājapuram inscription of Uttama-chōḷa[7] provides an instance of *dēvadāṉa-iṟaiyili*. Another[8] from Gaṅgaikoṇḍaśōḻapuram dated in the reign of Vīrarājēndra also contains a similar instance. A third from Tirumukkūḍal,[9] of the same king also is one such record.

The form of the draft and its details are discussed here.

(vi) Outline of draft of the Tamil Text

The Tamil portion of the charter is a long document containing 1043 lines. For ready

[1] *SII*, III, p. 264 f.

[2] *Ep. Ind.*, XXII, p. 213 f.

[3] *SII*, III, p. 383 f.

[4] *Ep. Ind.*, XXV, p. 241 f.

[5] Ibid., XXII, p. 264 f. There are seven more Chōḷa copper-plate grants published in *SII*, III, p. p. 465 f, which are a class by themselves without having the Sanskrit preamble or the *araiyōlai* in Tamil as obtained in the copper-plate charters listed here.

[6] The only other grant (of the Pāṇḍyas) which can vie with this in two respects only, i.e. (1) number of donees (1080) and (2) number of villages (140) is the Tiruppuvanam plates (c. 1214 A.D.) of Jaṭāvarman Kulaśēkhara I. The number 1080 of the Brāhmaṇa donees is noteworthy. In other respects, i.e. the details, name, etc. and therefore its size, it does not bear any comparison with the present charter. (See, *Ep. Ind.*, XXV, pp. 64 ff.).

[7] *SII*, III, p. 300 f.

[8] Ibid., IV, No. 529.

[9] *Ep. Ind.*, XXI, p. 220 f.

reference a precis of the entire matter without the details is given below with a view to bring its form in perspective. The numbers in brackets indicate the lines in the text.

1 Kōnēriṉmaikoṇḍāṉ (2) nāṭṭārkkum (2) brahmedēyakkiḻavarkkum (2) ūrkaḻilārkkum (3) nagaraṅgaḻilārkkum (4)

2 namakku yāṇḍu eṭṭāvadu nāḷ nu ṟeḻinal nam (4) vīṭṭin uḷḷāl (5) uṉṉāvirundu (6)

3 āṭṭāṇḍutōṟum niṉṟiṟaiyā= (300) iruppadāga ivvūrgaḷ (301)[1] mudal tavirndu (302) ōrūrāga ippaḍi variyilittuk-koḷgaveṉṟu cholla (305) pukka tiṭṭiṉ paḍiyē (313) nāḷ nūṟṟorupadināl variyiliṭṭuk-kudutta taṅgaḷ nāṭṭu (317) ivvūrgaḷ piḍiśūḻndu piḍāgai naḍappippadāga pōttandōm [|*] tāṅgaḷum (360) aṟavōlai cheydu pōttaga [*] ennum tiruvāymoḻiyāl (362) nāṭṭōmukkut-tirumugam vara (379) kaṇḍu . . vāṅgit-talaimēl vaittu . . . . aṟavōlai cheyda Tribhuvanamahādēvich-chaturvēdimaṅgalattukku

4 kīḻpāṟkellai (382) teṉpāṟkellai (568) mēlpāṟkellai (722) vaḍapāṟkellai (754) ivviśaitta perunāṅgellai uḷḷum agappaṭṭa nilamum (847) innum ivvūr nilamēyāy . . . . . nilamum āga ivviśaitta perunāṅgellaiyuḷḷum agappaṭṭa innilaṅgaḷil (895) nilamum nīkki niṉṟa (920) uṉṉilam oḻiviṉṟi (925) ippaḍi peṟṟadaṟku peṟṟa vyavasthai [|*] (926) ippaḍi peṟṟadaṟku peṟṟa parihāramum (937) vyavasthaiyum parihāramum peṟṟa (942) brahmadēyamāga (944) aṟavōlai cheydu kuḍuttōm nāṭṭōm (945) ivai eḻutteṉṟum pugunda aṟavōlaippaḍiyē variyiliṭṭuk-koḷga eṉṟu (1006) cholla (1008) choṉṉapaḍiyē . . . . nāḷ muṉṉūṟṟeṉbadināl variyiliṭṭukkuḍuttu paradetti cheṉṟadu (1034) ivai . . . . okkum (1041)

(vii) Parties addressed

This Tamil portion may be divided into several convenient sections : Section 1, the parties addressed (lines 1-4), 2. the occasion (4-6), 3. the proposal giving the names of the villages included in the *brahmadēya* and the terms (6-30), 4. details about lands in all the units forming the new Chaturvēdimaṅgalam including the assessment (30-280), 5. details about the manner of payment (280-83), 6. details about the existing *Brahmadēya* lands and their absorption into the new *agrahāra* (283-304), 7. the procedure from the issue of the original oral order to the issue of *tirumugam* (304-369), 8. the *aṟavōlai* issued by the *nāṭṭār* containing the boundaries and the terms (370-946), 9. the signatures of the persons who were present when the boundaries were marked (946-1006), 10. the signatures of the officers of the revenue department. Of these, sections 2, 3, 5 and 7 have already been discussed. The other sections are dealt with, below in their order.

This section begins with the word *Kōnēriṉmaikoṇḍāṉ (kō nēr iṉmai koṇḍāṉ)* 'one who has no equal'. This occurs as 'kō nō iṉmai koṇḍāṉ' in an early Pāṇḍya record from Śālaigrāmam[2] and as 'kō nōṉ iṉmai koṇḍāṉ'in a record of Uttamachōḻa.[3] Later inscriptions give the form obtained in the present record. The other which occurs rarely meaning 'one who had no ill health' is considered to be an equivalent of *kuśali* of Sanskrit inscriptions.

[1] The subject matter of lines preceding this is represented in Table A.

[2] *Ep. Ind.*, XXVIII, p. 90.

[3] *SII*, III, p. 288 f.

However the context of their occurrence in Tamil records does not seem to support this. The Pāṇḍya inscription cited above may be split up into two sections, the first containing the proposal and the second commencing with this word conveying the order to the concerned parties. Later inscriptions support this reconstruction.[1]

The document in Tamil called *tiṭṭu* (line 312) is addressed to four groups such as *Nāṭṭār*, *Brahmadēyakkiḷavar*, the *Ūrgaḷilār*, and the *Nagaraṅgaḷilār*. Each one of these four groups is evidently exclusive of the other three. *Nāṭṭār* is the name of the assembly representing the *nāḍu* excluding the others. Brahmadēyak-kiḷavar refers to the Brāhmaṇas who hold title to the lands involved in the transactions. *Ūrgaḷilār* consists of the following classified entities: *dēvadāṇam, paḷḷichchandam, kaṇimuṟṟūṭṭu, veṭṭappēṟu, paḷavarachchālābhōgam*. These terms refer to the lands endowed on different classes to institutions such as temples of the gods of the Vēdic faith, the monasteries or temples of the non-Vēdic faiths such as Buddhism and Jainism, the learned of the country, the plantations and forests, and the free feeding houses respectively. It is significant that these were managed by the *Ūrgaḷilār*. *Kaṇi-muṟṟūṭṭu* was perhaps a perpetual complete endowment made for *kaṇi* i.e., learned men.[2] It may be noted that inscriptions in the Tamil country rarely refer to the educators of the people in those days and to the provision made for their maintenance. Therefore it is quite likely that this *kaṇi-muṟṟūṭṭu* may stand for such endowments administered by the *Ūrār* for the benefit of the learned people undertaking to educate the members of the communities other than the Brāhmaṇas who had their own organisation of the *Ghaṭikas* or *vidyāsthānas*.[3] *Muṟṟūṭṭu* means complete enjoyment, perhaps equivalent to *ēka-bhōga*. The term *veṭṭappēṟu* seems to stand for plantations and forests. Line 7 of the Tamil text in the present charter reads: *Tribhuvana-mahādēvippērēriyum ivvēri araiyargaḷ kamugu koḷḷi veṭṭappēṟum*, while listing the lands included in the newly established colony. This phrase makes it certain that *veṭṭappēṟu* included under *ūrga ilār* discussed above has something to do with arecanuts *(kamugu)* and firewood *(koḷḷi)* etc. thus indicating that plantations and forests were connoted by this word. Whatever was felled *(veṭṭa)* for the purpose of being utilised and whatever was replanted were brought under this class of land.[4]

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[1] Cf. *A.R.Ep.*, 1936-37, Nos. 40, 41, 39, 37 and 38. In most cases the identity of Kōnērinmaikoṇḍāṉ is made difficult because the continuity of the transaction is lost. On the other hand copper-plates, as the present one, embody the whole in one place.

[2] *Kaṇi* according to the various dictionaries, may mean learned men, astrologer, dancing, time-keeping, accounting etc. If this stands for astrologers, as it is usually interpreted, it is difficult to account why the science of astrology or astronomy, though part of Vedic studies, should be given a separate treatment. Brāhmaṇas well versed in Vedic studies were cared for through the establishment of chaturvēdimaṅgalam. (See *A.R. Ep.*, 1909, No. 30 ; 1932-33, No. 51.)

[3] Contra; *Trans Arch. Soc. of S.I.* 1958-59, p. 87 and p. 91.

[4] The readings *veṭṭippēṟu* Service *inams* (*SII.*, III, p. 389); *Tamiḻppoḻil*, tuṇar 53, p. 291, note 5; and *vēṭṭappēṟu* and the consequent interpretations offered do not appear to be correct. Vēṭṭappēṟu has been interpreted as tax-free gift village in connection with *Vedic* sacrifices. *Trans. Arch. Soc. of S.I.*, 1958-59, pp. 91-92. This meaning cannot be correct since, as indicated above, the groups addressed in the charter were each exclusive of the others and there is no reason why endowments for sacrifices should be treated separately, *vēṭṭal* i.e. performing sacrifices being one of the six functions of the Brāhmaṇas for whose living *brahmadēyas* were created.

Paḷa-vaṟach-chālā-bhōgam stands for lands given for maintaining the old charity (feeding) houses. In the same village it is possible that there were some lands given as *brahmadēya*, some others as *dēvadāna*, etc. and therefore the document was addressed to *ūrgaḷilār* under whose administrative control the lands other than the *brahmadēya* lands, that are involved in the transaction were placed. In the enumeration of the lands or the villages in which the lands are included, this charter denotes also the lands that fall under the first four classes viz., *dēvadāṇam* (Tamil text, line 24), *paḷḷichchandam* (line 26), *kaṇi-muṟṟūṭṭu* (line 25) and *veṭṭappēṟu* (lines 7, 31). The next group *Nagaraṅgaḷilār* represents the administrative bodies concerning the *nagaram*.

(viii) Details of lands

A preliminary list of the villages is given followed by a statement of the proposal to form the new *brahmadēya* and details are given next in the following order:[1] the unit, the total extent of land, description of land to be excluded, extent of the same land, total extent of land included, and the assessment in kind and cash. This information is tabulated for the purpose of reference. Table A shows 54 units while the Sanskrit section of the charter (verse No. 69) states that the king granted 51 villages. The 54 units contain really only 51 villages while the three extra units are not villages. They are 1) No. 1—Tribhuvana-mahādēvip-pērēri and perquisites, 2) No. 2—Lands leased to three individuals and 3) No. 50—Kaṇimuṟṟūṭṭu-iṟaṅgal of Veṇṇi. The last mentioned is a particular class of land which was only part of the town Veṇṇi. The identification of these places is discussed separately in the sequel.

It will be seen from Table A and from the summary in lines 264-273 that the lands excluded (col. 4) are the sites where people reside *(nattam)*, common tanks and ponds, the sites where temples of Mādēvar, Vishṇukkaḷ, Gaṇapati, Aiyaṉ, and Piḍāri are situated, gardens, courtyards and tanks or ponds attached to them, the quarters of the *paraiyars (paṟaichchēri)*, of the washermen *(vaṇṇārachchēri)*,[2] of the artisans *(kammāṇachchēri)*, channels and cremation grounds. It is found that the residential site is not indicated under column 4 for units nos. 2-43 except for No. 31. The residential sites for the units Nos. 2-43 appear to have been included under the first unit[3] since these 43 units fall under the division of Vīraśōḷa-vaḷanāḍu in Nittavinōda-vaḷanāḍu. From unit No. 44 which up to the end fall under Veṇṇik-kūṟṟam, this detail is given in the corresponding column. The temples *(Śrīkōyil)*[4] referred to above are mentioned along with their enclosed courtyards *(tirumuṟṟam)*, tanks and lands.

[1] In accordance with the size of the new *agrahāra*, the passages in this section constitute the biggest, though similar passages are not unknown. See *S.I.I.*, II, No. 5; IV, No. 529. The latter from Gaṅgaikoṇḍa-śōḻapuram, is very much damaged and incomplete and appears to contain a considerable number of such villages enumerated in the same manner as in the present charter.

[2] This is not included in the summary (lines 264-73), evidently because only a mound *(tiḍal)* remained of this *chēri* (see lines 221-22).

[3] *nāṭṭār kuḍiṟ-irukkai nattam nilan* (lines 40-41).

[4] Venkayya's observation that 'the shrines of the village deities *(tirumuṟṟam)* are distinguished from

While it is well-known that the deities or the temples ordinarily bear names, only two names, one of a Śiva temple Tiruviṟaiyāṇkuḍi-mādēvar inside the Tribhuvanamādēvip-pērēri (lines 36-37) and another of a Vishṇu temple Śrī-Vaikundam[1] (Śrī Vaikuṇṭham) (line 151), in Puḷigaikkuḍi are met with. The name of a Piḍāri deity Kavirinaṅgai is given in lines 639 and 912 in the section dealing with the boundaries.[2] The name Kavirinaṅgai appears to indicate that this has some connection with the river Kāvēri or Kāviri both the forms being used in literature. It may be noted that there is a territorial division known as Kavira-nāḍu covering portions of Tiruchchirappalli and Alangudi Taluks of Tiruchchirappalli District.

The assessment in cash is uniformly charged against *miṉ-pāṭṭam* i.e., levy collected on the lease of the rights of fishing in the tanks, ponds and channels of the villages. This assessment is reckoned in terms of *kāśu* which is known to be equivalent to 12 *akkam* according to a contemporary inscription from Tañjāvūr[3]. It is however not quite clear why the total given in this record (col. 7) as 31 ¼ *kāśu* and 65 *akkam* is not enumerated as 36 *kāśu* and 11 *akkam*. Another Chōḷa inscription[4] from Gaṅgaikoṇḍāṉ in Tirunelveli District dated about 20 years earlier than the present record equates one *kāśu* with 8 *akkam*.

Columns 3, 5 and 6 of Table A give the extent of land as surveyed, the extent of lands excluded and the extent of land considered for grant and assessment respectively for each unit. It will be seen that the measurement is given in terms of *vēli*, *mā*, *kāṇi* and *mundirigai* carried down to the still lower denominations of measurement. One *vēli* is equal to 20 *mā*, one *mā* to 4 *kāṇis* and one *kāṇi* to 4 *mundirigais*. For the purpose of measuring fractions of a *mundirigai* the *mudirigai* is reckoned as one *vēli*. i.e., 20 *mā* and the extent is expressed in terms of its proportion to the converted *vēli* which is indicated by the word *kīḻ*. One *mundirigai* is equal to 1/320 of a *vēli* and one *kīḻ mundirigai* will be 1/320×1/320. Thus the reckoning is extended to as many degrees as the extent of land in question becomes smaller and smaller. The smallest extent given in the present record is three *kāṇi*,[5] of *kīḻ* upto two degrees. This expressed in fractions, will be 1/320× 1/320 ×3/80=3/8192000. The smallest extent of land ever reckoned in Chōḷa inscriptions is mentioned in an inscription[6] of Rājarāja I from Tañjāvūr. It is expressed as four *mā* of *kīḻ* upto four degrees of secondary

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orthodox Brahmanical temples to which the term *śrikōyil* is applied (*SII.*, II, p. (41)' is incorrect, *contra* his own translation as 'sacred courts' (ibid., p. 53); Piḍāriyār Śrīkoyil (ibid., p. 56, lines 1 and 3). *Tirumuṟṟam* may also stand for a *maṇḍapa* where assemblies used to be held (*A.R.Ep.*, 1938-39, No. 204).

[1] The same name, perhaps of another deity occurs in line 286.

[2] One inscription from Tañjāvur (*SII.*, II, p. 57) gives interesting names of Piḍāri deities in Tuṟaiyūr such as Punnaittuṟai-naṅgai, Poduvagaiūruḍaiyāḷ, Kāḍukāḷ Kāḷāpiḍāriyār, Kuduraivaṭṭam-uḍaiyāḷ etc. Similarly an inscription from Tiruvānaikkāval refers to Aiyyanār Kuṟṟavaḷanāḍar (ibid., VIII, No. 340, line 6).

[3] ibid., II, p. 71, line 6 and p. 76.

[4] ibid., V, 724.

[5] Tamil text, lines 214 and 218.

[6] *SII*, II, No. 5.

fractions[1] and its equivalent in fraction is $\frac{1}{52,428,800,000}$. This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.[2] Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi nilaṉ eṉbattiraṇḍēy-arai-mā-araikkāṇik-kīḻ mukkālē nāṉgu mā mukkāṇiy-araikkāṇi mundirigaikkīḻ mukkāle mukkāṇi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like kāl, arai, mukkāl are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīḻ* as secondary fractions are divided into sections as shown below :

	vēli	*mā*	*kāṇi*	*mundirigai*	*mā*	*kā*	*mu*	*mā*	*kā*
(44) Ādanallūr									
Col. 3	82	0	2	2	19	3	3	15[3]	3
Col. 5	2	10	0	3	16	3	0	19	3
Col. 6	79	10	1	3	3	0	2	16	0

According to the values given above 'araimā' becomes 2 'kāṇi'; 'araikkāṇi' becomes 2 'mundirigai'; 'kīḻ-mukkāle nāṉgu mā' is converted into (3/4 of *kīḻ* vēli i.e. 15 'mā' + 4 'mā' i.e.) 19 'mā' and so on. Following this method the deduction can be made in respect of each item in the Table and the results arrived at may be verified with the text. This method of conversion of the measurements given in the text in words into numerals as explained here will enable readers to calculate and verify each entry in the Table, which summarises this portion (lines 30-277) of the Tamil text thus avoiding a translation which will be far less useful in this case. On calculating each of the 51 items according to the method illustrated above,[4] it is found that the figures in respect of items Nos. 3, 8, 22 and 53 given in columns 3, 5 and 6 do not tally. While the sum total given at the end (lines 262-277) tallies

[1] ibid., No. 5, p. 56, line Venkayya has shown the operation of the total in respect of certain items in the inscription under reference in a tabular form using fractions for the values expressed in the text (ibid., 66 *n.*). But the method of operation given and explained by us in the sequel is much easier to follow.

[2] *SII.*, II, p. (6).

[3] To deduct 19 from 15, 1 out of the 3 *mundirigai* of the preceding column is converted into one *vēli* i.e., 20 *mā*. The next calculation 20+15=35—19 yields 16 as shown in the table and *kīḻ* 'mukkālē oru mā' as expressed in the text (line 219).

[4] i.e., Col. 3 minus Col. 5=Col. 6 in respect of each item, after converting them into numerals under each head.

horizontally, the vertical totals of columns 3, 5 and 6 also do *not* tally with the actual totals arrived at by adding up all the entries under these 3 columns. Thus the need for some adjustments in respect of items Nos. 3, 8, 22 and 53 arises. The adjustments are made with a view to arrive at the grand totals given at the end[1] and they are indicated both in the text and in the table. It is not possible to say whether these mistakes of omission and commission crept in at the drafting stage of the original document or at the time of writing it out on the copper sheets before engraving them.

Two more villages which lay in the area under the grant but which were excluded from the enumeration of the fifty four units because they were already *brahmadēyas*, are listed at the end of this table. Here again the total of land assessed (Col. 6) in respect of the first of the two i.e. Udaiyamārttāṇḍach-chaturvēdimaṅgalam does not tally with the entries under columns 3 and 5, thus requiring an adjustment which is indicated both in the table and in the text.

(ix) Extent

The total extent of land covered by the grant is 3135 *vēli* and odd. During the Chōḷa times and before the reign of Kulōttuṅga I the standard measuring rod appears to have been a rod of 12 feet length.[2] One square of this i.e., 144 sq. ft. made up a *kuḻi* and 14, 400 sq. ft. made up one *mā* which was equivalent to 100 *kuḻis*.[3] Thus this will yield 6-74/121 acres for one *vēli*. Applying this value, the extent of land covered by the present record would be more than 20, 305 acres[4] of which about 619 *vēli* and odd i.e. about 4107 acres were excluded thus leaving about 16,698 acres and odd for actual grant to 1080 brāhamaṇas and for other services.

(x) *Araiyōlai*

The *tirumugam* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant[5] in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

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[1] The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in *any one* column only as correct.

[2] *Paṇṇiradikkōl* (*S.I.I.*, V, 702). *Aḍi* may be considered to be equivalent to 12" (12 *aṅgulas*, see Sanskrit-English Dictionary by Monier Williams under *pāda*). Rods used for these purposes were named differently. One such name was *Śrīpādakkōl* (ibid., VIII, 96).

[3] ibid., V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. ibid., V. 411 where 18' rod and 256 *kuḻis* for one *mā* are reckoned; VI, 440 where 16' rod and 128 *kuḻis* are mentioned (See also *A.R.Ep.*, 1920, No. 521).

[4] This will be only slightly less than 33 sq. miles.

[5] The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.

fractions[1] and its equivalent in fraction is $\frac{1}{52,428,800,000}$. This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.[2] Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi nilaṇ eṇbattiraṇḍēy-arai-mā-araikkāṇik-kīḻ mukkālē nāṇgu mā mukkāṇiy-araikkāṇi mundirigaikkīḻ mukkāle mukkāṇi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like kāl, arai, mukkāl are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīḻ* as secondary fractions are divided into sections as shown below :

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The total extent of land covered by the grant is 3135 *vēli* and odd. During the Chōḷa times and before the reign of Kulōttuṅga I the standard measuring rod appears to have been a rod of 12 feet length.[2] One square of this i.e., 144 sq. ft. made up a *kuḻi* and 14, 400 sq. ft. made up one *mā* which was equivalent to 100 *kuḻis*.[3] Thus this will yield 6-74/121 acres for one *vēli*. Applying this value, the extent of land covered by the present record would be more than 20, 305 acres[4] of which about 619 *vēli* and odd i.e. about 4107 acres were excluded thus leaving about 16,698 acres and odd for actual grant to 1080 brāhamaṇas and for other services.

(x) *Aṟaiyōlai*

The *tirumugam* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant[5] in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

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[1] The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in *any one* column only as correct.

[2] *Paṇṇiradikkōl* (*S.I.I.*, V, 702). *Aḍi* may be considered to be equivalent to 12" (12 *aṅgulas*, see Sanskrit-English Dictionary by Monier Williams under *pāda*). Rods used for these purposes were named differently. One such name was *Śrīpādakkōl* (ibid., VIII, 96).

[3] ibid., V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. ibid., V. 411 where 18' rod and 256 *kuḻis* for one *mā* are reckoned; VI, 440 where 16' rod and 128 *kuḻis* are mentioned (See also *A.R.Ep.*, 1920, No. 521).

[4] This will be only slightly less than 33 sq. miles

[5] The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.

same in what is called *aravolai*. *Aravōlai* means a 'document (recording the) charity'. This section contains the boundaries of the new *agrahāra* marked by the parties appointed for the purpose in the order of the circumambulation. In the last section of the charter each of the names of signatories attesting to the delimitation of the boundaries is prefaced by the statement 'ipparisu nāṭṭārōḍum uḍaninṟu (or nāṭṭāraikkoṇḍu) piḍisūḻndu piḍāgai naḍandu kallum kaḷḷiyum nāṭṭi aṟavōlai śeydu kuḍutten (or kuḍuttōm), ivai eṉṉ-eḻuttu'[1] (i.e., thus I (or we) accompanied the *nāṭṭar*, had (also) the female elephant go round along the boundary, marked the boundary with stones and milkbush and gave (this) document (recording the charity). It is clear that the word, 'aṟam' does not suit well with the context. The signatories attest only to the delimitation and not to the grant of the lands within this boundary. It appears that the intended expression is 'aṟaiy-ōlai' and *not* 'aṟavōlai'. The Anbil plates which record a similar grant use the expression 'aṟai—ōlai'.[2] Several other instances[3] where this expression is used are known to us. It may be noted that in all these cases this expression has something to do with that section of the inscription where the boundaries are specified as marked on the lands by the parties according to the royal order. *Aṟai-ōlai* may thus mean the document where the boundaries are specified. It will be seen from line 1006 of the text that this drafting of *aravōlai* (for *araiyōlai*) represents a separate stage in the procedure for the grant and that it is followed by the order requiring it to be entered into the accounts *(vari)*. It is clear therefore that this section has nothing to do with the grant proper which is an act of charity *(aṟam)* and it pertains very relevantly to the delimitation of the boundaries. This is further supported by the fact that this section is attested to only by the parties that were witnesses to the marking of the boundaries, thus indicating the purpose of this so called *aravōlai*. Thus *araiyōlai* has in course of time transformed itself into *aravōlai*.[4] The Chōḷa grant from Paḷḷaṅkōyil refers separately to *aṟaiyolai* and *tirumugam*.[5] The *nāṭṭār* received the *tirumugam* after the 110th day (line 336) from the king and completed the marking of the boundaries and drew up the *aṟaiyōlai* before the 380th day (line 1034) when it was entered into the *vari* after proper attestation.[6]

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[1] Text line 361, lines 945-1006.

[2] This term has been translated as *aṟai + ōlai* = an *ōlai* which is meant to be preserved in a room (above, XV, p. 65, l. 181-182; and p. 72, *n*. 5). The meaning 'room', though etymologically is not wrong, is however late.

[3] *Ep. Ind.*, V, p. 51, text line 22; XVIII, p. 122, text, lines 33-34; *SII*, II, p. 386 and p. 516; III, p. 161; VIII, No. 692 *Trans. Arch. Soc. S.I.*, 1958-59, p. 79, line 36 and p. 107, 23rd plate, line 2.

[4] *SII*, III, p. 305, line 115. The expression is *aṟaiyōlai* which appears to give a clue to this process of transformation.

[5] *Transaction of the Archaeological Society of South India*, 1958-59, page 103, 15th Plate, line 10.

[6] While thus the context appears to support the meaning proposed by us, there is, however, one instance (*Ep. Ind.*, XXXVI, p. 158, lines 123-4) of the Pullur plates of Nandivarman II using the expression 'ivargaḷukk=aṟamdu' i.e. having told these (donees). But the word *aṟaiyōlai* said to have been issued by the *nāṭṭār* is also referred to (ibid., line 103). This term has been understood in the sense of 'the order proclaimed by beat of tom-tom; proclamation' (*S.I. Temple inscriptions*, II, Pt. II, Epigraphical glossary p. 404,).

C. Topography

The main topographical features occurring in this section of the inscription, which will enable us to follow the boundaries are listed below in the same order :—

Eastern.—Vaḍaśāttamaṅgalam in Veṇṇikkūṟṟam,[1] Pūvaṇūr-vāykkāl forming the western boundary of Vaḍaśāttamaṅgalam, Arumoḻidēva-vāykkāl, Pulvēḷūr-vāykkāl, Nagar *alias* Chōḻavijjādhira (Chōḻavidyādhara)-chaturvēdimaṅgalam, Jayaṅgoṇḍa śōḻapperuvāykkāl flowing to Nagar, Kaṭṭivāykkāl flowing to Nagar, Aḷundūrp-pilāṟu, Maṇalūr in Vīraśōḻa-vaḷanāḍu, Maṇalūrēri, Veṇṇi, a *nagaram* in Veṇṇikkūṟṟam and a *dēvadāna* of Rājarāja-śvaram-Īuḍaiyār, Cheppuvāyil-vāykkāl in Veṇṇi,[2] Veṇkāḍu-dēvavāykkāl, Pāṇḍa-nāgaṇ-vāykkāl, Arikulavāraṇa-vāykkāl, Śankarattāṇ-vāykkāl, Karikālaśōḻap-peruvāykkāl *alias* Mummaḍiśōḻappērāṟu,[3] east-west high road *(peruvaḻi)*, land of the Dāmōdaraviṇṇagart-tēvar in Veṇṇi, Īḻachchēri in Veṇṇi, Chōḻakōṇ-vāykkāl, Kōḻipporkuḷam, Veṇṇip-pilāṟu, Kaṇavadi (Gaṇapati)-vāykkāl, Śrīkaṇṭa-vāykkāl, Palapaṭṭāṇ-pattu vāykkāl in Nagar *alias* Chōḻavijjādhirach-chaturvēdimaṅgalam, Paḷḷimēl-Ādamaṅgalam *alias* Śāttamaṅgalam, a *tiṟappu* of Pulvēḷūr in Veṇṇikkūṟṟam, Pūvaṇūr *alias* Avanikēsarich-chaturvēdimaṅgalam,[4] Muṇḍanēri, Āmbākkuḷam, Śiṅgaḷāntakaṇ-vāykkāl in Kīḻppūṇḍi *alias* Olōka-mahādēvich-chaturvēdimaṅgalam.

Southern.—Irājarāja-Īsvarapuram in Rājarāja-vaḷanāḍu, Ariñjigaipuram in Vīraśōḻa-vaḷanāḍu, smaller inner channels called Tiruvālaṇ, Aiññūṟṟuvaṇ, Mayimālaiyaṇ, Śrī-Parāntakaṇ and Parivaittāṇ, channel called Irumaḍiśōḻap-peruvāykkāl, Kāḍukāḷ-kuḷam, tank called Tiruveṇkāḍaṇ, channel called Madurāntaka-vadi,[5] Kāmapatākai-vāykkāl, Arumoḻidēvaṇ, land in Rājarāja-Īśvarapuram belonging to the Piḍāriyār called Kavirinaṅgai on the bund of Tribhuvanamahādēvip-pērēri, channel called Mahimālaiyaṇ, Śiṅgaḷāntakaṇ-vāykkāl, channel called Irumaḍiśōḻaṇ that flows east from the southern curve *(tirivu)* of the Śiṅgaḷāntakaṇ-vāykkāl, Mēṭṭu-vāykkāl, Irājarāja-Īśvarapurattu-vāykkāl, Śiṅgaḷāntakaṇ-vāykkāl, Śivapādaśēkharan-vāykkāl, Uḍaikuḷam, Teṇ-Śēndaṇkuḍi in Rājarāja-vaḷanāḍu.

Western.—channel flowing into the Tribhuvanamahādēvippērēri, Vaḍa-Śēndaṅguḍi, Paṇaṅguḍi, Veṭṭittūmbu on the north bank of Tribhuvanamahādēvip-pērēri, Koḍumuḍi-

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[1] Most of these features do not by themselves form the boundaries unless otherwise specified. Only the lands lying in or belonging to those items form the boundaries.

[2] This occurs again in the course of the boundary from Veṇkāḍudēva-vāykkāl around several pieces of lands belonging to a few merchants (names given) towards the land on the northern bank of Pāṇḍanāgan- vāykkāl.

[3] This *pērāṟu* is crossed on the whole five times beginning from the north bank to the south (lines 462, 505, 521, 534 and 545) till the boundary reaches down to the northern outskirts of Pūvaṇūr along the southern bank of the *pērāṟu*.

[4] After a plot of land in this village is reached the course of the boundary is stated to have crossed the Pulvēḷūr-vāykkāl twice (lines 553, 554-5) before it reaches Muṇḍaṇēri, the next important feature. On the whole this *vāykkāl* is crossed four times up to this point (line 391 from north to south, line 547 from west to east, line 553 from the north-east to the south-west and lines 554-55 from west to east). This suggests that the section of Pulvēḷūr-vāykkāl delineated here runs east-west and then takes a southerly course.

[5] The name *vadi* for a *vāykkāl* is unusual.

Ālattūr, Vijayālayach-chaturvēdimaṅgalam in Kāndāra-nāḍu, uppukkuḷam, Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāṟu.

Northern.—channel flowing eastwards into Neṟkuṇram in Veṇṇikkūṟṟam, that takes off from Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōlap-pērāṟu at its south-eastern curve, another channel taking off from its eastern curve, peruṅgaṇṇāṟṟu-vāykkāl, stream called paḷa-Veṇ, Veṇ (river), Avaḷivaḷanallūr *alias* Jātivyāsach-chaturvēdimaṅgalam, Kaviṇiyakkuḍi in Veṇṇikkūṟṟam, Maṟuvāy (channel), Pulvēḷūr-vāykkāl, Iṭṭikaikkuḍi, Naṇmūlakkuḍi, Tēvaṇmaṅgalam, Chāttaṅguḍi, Pāṟṟuṟai *alias* Marudattūr, Vaḍaśāttamaṅgalam, Pūvaṇūr-vāykkāl.

After delineating the boundaries as detailed above the charter gives the details of those lands (1) that belong to the new *agrahāra* but fall outside this boundary (lines 848-894) and (2) that fall within this boundary but belong to the villages lying outside the *agrahāra*, (lines 395-920). Under the first category fall three plots of land in Veṇṇi, a *nagaram* in Veṇṇikkūṟṟam and a *dēvadāna* of Irājarāja-Īśvaramuḍaiyār. The second category includes the lands that belong to (1) Veṇṇi (as described above), two pieces of which one is stated to be mixed up with lands in Kāḍan Kārikuṟichchi in Pūdamaṅgalam, in Guṇaśīlanallūr and Cheyyānallūr and the other in Kuḷappāḍu and Cheyyānallūr; (2) Rājarāja-Īśvarapuram, a *nagaram* in Rājarāja-vaḷanāḍu-seven pieces of land mixed up with lands in Nittavinōdanallūr, Puḷigaikkuḍi, Igaḷānilainallūr, the *veṭṭappēru* of the *nāḍu*, land of Kavirinaṅgai, the piḍāriyār on the bund of Tribhuvanamahādēvippērēri. One of these pieces is stated to have contained land that belongs to Ariñjigaipuram, a *nagaram* in Vīraśōḷa-vaḷanāḍu.

(i) Boundaries

The boundaries may now be identified. The boundaries as given in the text commence from the north-eastern point of the area. The northern boundary, according to the text (lines 790-839), aligns nearly with the river *Veṇ* for its major part. This river is crossed eight times[1] in the course of the boundary before it reaches the point of commencement. The river now called Veṇṇār, a branch from the Kāvēri formed the boundary between the old Kumbakonam Taluk and old Tanjavur Taluk and between Nannilam and Mannargudi Taluks of the Tanjavur District, before the formation of the Papanasam Taluk of the same District.[2] This indicates that the area to the south within the present Papanasam Taluk bordering the north-western boundary of Mannargudi Taluk was formed into the new *agrahāra* as recorded in the charter. The boundary may now be followed by the identifications suggested below :—

From the north-east Nagar, Maṇalūr, Veṇṇi, Paḷḷimēl-Ādamaṅgalam *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr in Veṇṇikkūṟṟam and Pūvaṇūr may be identified with the places of the same name in the north-western portion of the Mannargudi Taluk. Of these, Veṇṇi is now known as Kōvilveṇṇi and Paḷḷimēl-Ādamaṅgalam as Paḷḷimaṅgalam

[1] Text, lines 790, 794, 795, 806, 817, 823, 828 and 839.

[2] The old maps (prepared in 1891) preserved in the office of the Chief Epigraphist show this position.

(spelt also as Pannimaṅgalam) to the east to Kōvilveṇṇi. Pulvēḷūr cannot however be identified. Nagar is also called Chōḷavijjādhirach-chaturvēdimaṅgalam[1] and Pūvaṇūr as Avanikēsarich-chaturvēdimaṅgalam.[1] The latter is referred to in some of the contemporary inscriptions[2] from Tañjāvūr. Veṇṇi described as a *nagaram* in Veṇṇikkūṟṟam and also as a *dēvadānam* of Rājarāja-Īśvaramuḍaiyār is referred to in an inscription of Rājarāja I from Tañjāvūr. This inscription[3] which should be dated sometime about the 29th year (1013-14 A.D.) of his reign i.e. seven years before the date of this charter specifies the revenue in paddy and the revenue in gold, to be paid by a number of villages which Rājarāja had given to the temple including this Veṇṇi which was required to pay 93 *kaḻañju*, 3 *mañjāḍi* and 4 *mā* and 1 *kāṇi* of gold to the temple at Tañjāvūr. Thus Veṇṇi became a *dēvadāṇa* of Rājarāja-Īśvaram, the temple at Tañjāvūr which is referred to in the present record. The modern name Kōvilveṇṇi of this village is perhaps derived from the fact that it was endowed as a *dēvadāna* to god Rājarājīśvaram-uḍaiyār whose temple at Tañjāvūr, being a unique temple in the area came to be known as *Kōvil*. It should be noted however that no inscriptions, not even those later inscriptions[4] copied from the walls of the Ikshupurīśvara temple at Kōvilveṇṇi itself, give the name Kōvilveṇṇi or refer to its being a *dēvadāna* of the temple.[5] The names of the place Veṇṇi and of the river Veṇṇāṟu appear to indicate that the river lent its name to the other.[6] The place Veṇṇi in its turn gave its name to the territorial division around it as Veṇṇik-kūṟṟam. Veṇṇi and Pūvaṇūr were honoured by sacred hymns sung in praise of the local diety (Śiva) by both Tirujñāṇasambandhar and Tirunāvukkaraśar.[7] The southernmost point reached on the eastern boundary is the Śingaḷāntakaṇ-vāykkāl which is stated to form the northern boundary of Kīḻp-Pūṇḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam which cannot be identified. The adjective *kīḻ* for Pūṇḍi appears to indicate that it should be located somewhere between Pūvaṇūr and Rāyapuram of Mannargudi Taluk as against Pūṇḍi to the west of Śāliyamaṅgalam on the way to Tañjāvūr.

Rājarāja-Īśvarapuram, Aṟiñjikaipuram and Teṇ-Sēndanguḍi lay in the southern boundary. The first two may be identified respectively with Rāyapuram south of Pūvaṇūr

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[1] The identity of the king or kings after whose titles Chōḷavijjādhira (Chōḷa-vidyādhara) and Avanikēsari, the villages Nagar and Pūvaṇūr were named respectively, is not known.

[2] *SII*, II, pp. 228, 320, 446 and 473.

[3] ibid., No. 5, pp. 57-58.

[4] *SII*, VII, Nos. 1028-31.

[5] Chidambaram is generally referred to as Kōyil. But since Veṇṇi has nothing to do with Chidambaram, Kōvil has been explained thus.

[6] Compare also the name Veṇṇupputtūr occurring elsewhere and shown on the map.

[7] Some poems in the Saṅgam anthologies (*Puṟanāṉūṟu*, No. 66; *Aganāṉūṟu*, No. 246; *Porunarāṟṟuppaḍai*, ll. 143-8) refer to a battle fought at Veṇṇi by Karikālasōḻa against a confederacy of the Pāṇḍya, the Chēra and seven Vēḷir chiefs. One of the poems (*Puṟanāṉūṟu*, No. 66) is stated to have been composed by Veṇṇikkuyattiyār, a poetess evidently hailing from this Veṇṇi. In the *Tēvāram* Veṇṇi is described as *tonnagar* i.e., the ancient city and also as *nannagar* i.e., the good city. Pūvaṇūr is spelt as Pūvaṇūr. Some scholars hold that Veṇṇāṟu got the name because a certain Viṇṇan caused this river to be formed (*Tamiḻp-poḻil*, Vol. 34, p. 122). No source is quoted. Literature and epigraphy do not support this contention.

in Mannargudi Taluk and Arindavapuram[1] in the west in Papanasam Taluk. Both are described as a *nagaram* in Rājarāja-vaḷanāḍu and Vīraśōḷa-vaḷanāḍu respectively. Both are evidently named after Rājarāja and Ariñjaya. Teṉ-Śēndaṅguḍi which is also stated to be in Rājarāja-vaḷanāḍu cannot be identified, though its location on the south-western corner of the new village which can however be fixed, is clear. A channel carrying water to Tribhuvanamahādēvippērēri is said to form the boundary on the north east of a plot of land in Teṉ-Śēndaṅguḍi[2] and when the channel is crossed towards the north, it is said that another plot of land in Vaḍa-Śēndaṅguḍi is reached, thus indicating that the channel is the dividing line that cuts across Śēndaṅguḍi. This helps us to locate the Tribhuvanamahādēvippērēri which is no doubt the same as the one which now forms the western boundary of the modern village called Vaḍapādi in Papanasam Taluk and the channel that feeds the lake is perhaps the one which takes off the Vaḍavār which is itself a branch of the Veṇṇār. The village Paṇaṅguḍi in Rājarāja-vaḷanāḍu which is stated to be the next cannot be identified. The next village Vijayālaya-chaturvēdimaṅgalam is stated to be in Kāndāra-nāḍu.[3] This is perhaps identical with Śāliyamaṅgalam in Papanasam Taluk. The conquest of Tañjāvur by Vijayālaya is known to us from a stone inscription which is dated in the reign of *Tañjaikoṭṭa* Parakēsari[4] and the Tiruvalangadu Copper-plates.[5] But the name Vijayālaya-chaturvēdimaṅgalam given in the present record as situated on the western boundary and now identified by us with Śāliyamaṅgalam affords a strong local evidence of Vijayālaya's conquest of Tañjāvūr. Śāliyamaṅgalam is only about nine miles east of Tañjāvūr. The next important topographical feature is the Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāṟu. This canal was crossed five times on the eastern boundary and it should have been crossed along the western boundary finally to the north towards the river Veṇṇāṟu, at the turn of the boundary from the western to the northern border. This Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāṟu is also referred to in the earlier section of the text where the villages and the details of the lands that are excluded are given, as Karuvāykkāl for short. What was originally a *peruvāykkāl* (a big canal) excavated by and named after the famous Karikālaśōḷa of the Saṅgam times,[6] became Mummaḍiśōḷappērāṟu i.e., a big river (!)[7] evidently named after Rājarāja I who had this title. It is clear that Rājarāja might have effected some improvement to it by way

[1] It is spelt as Arundavapuram in the latest map.

[2] A minor topographical feature as Puṅgaṅkaṭṭai (a grove of Indian Beech trees) is the actual place where the boundary on the west turns to the north.

[3] *SII.*, II, pp. 319, 443 and 469. This *nāḍu* spelt as Kāndāṇa in the present record and the Tiruvalaṅgadu plates of Rājendra I (ibid., III, p. 383, text l. 56) is spelt as Kāndāra nāḍu-in the references cited. Another village known to have been situated in this *nāḍu* is Rājamahēndra-chaturvēdimaṅgalam (*A.R.Ep.*, 1936-37, No. 31).

[4] *A.R.Ep.*, 1935-36, part ii, para 34 and plate.

[5] *SII.*, III, p. 383 f.

[6] The association of Karikāla with Veṇṇi as attested to by Tamil Literature (above, p. 41, n. 7) clearly points to this.

[7] Truly some of the channels in the delta of Kāvēri look more like small rivers impassable during freshes.

of desilting, extension, widening etc., thus justifying this new name. This canal is stated to have flown through Chembaṅguḍi (lines 54-55), Kūttaṉūr (line 99-100), Uṟattūr (line 133), Kīḻ-Chōṟṟutturai (line 140-41), Muṇḍaṉūr (line 163) Udaiyamārttāṇḍach-chaturvēdimaṅgalam (line 288) and Śrīpūdi (line 295). Of these Kīḻ-Chōṟṟutturai can be identified. It is no doubt the same as Chōttutturai, a hamlet of Kālāchēri in Mannargudi Taluk. This identification enables us to identify this channel in turn with the one which takes off at a point on the Veṇṇār in Iḍaivākkuḍi in Papanasam Taluk, and flowing almost parallel to Veṇṇāṟu cuts through the lands in Paḷḷiyūr and Neḍuvāśal in Papanasam Taluk and Kōvilveṇṇi in Mannargudi Taluk. It takes a southerly turn at a point about half a mile south of Nagar in this taluk.

Along the northern boundary the channels that flow into Neṟkuṉṟam from the Karikālaśōḻap-peruvāykkāl *alias* Mummaḍiśōḻap-pērāṟu are crossed. Neṟkuṉṟam stated to be in Veṇṇikkūṟṟam is identical with Neykkuṉṟam in Papanasam Taluk south of the river Veṇṇāṟu. After crossing these channels the course of the boundary reaches the banks of Veṇṇāṟu and hereafter it aligns almost with the river, now and then swerving slightly to the north or south and east or west in accordance with the course of the river and with the lands belonging to the villages on either side. But the record refers only to those villages which are outside the boundary and which are traversed along their southern boundaries occasionally running to the south of the river. Avaḷivaḷanallūr *alias* Jātivyāsach-chaturvēdimaṅgalam, a brahmadēyam in Āvūrk-kūṟṟam is first referred to. This can be easily identified with Avaḷivanallūr in the Papanasam Taluk on the north bank of Veṇṇār. The *Tēvāram* refers to this place as Avaḷivaṇallūr and the Chōḻa inscriptions[1] including the present record spell the name as Avaḷivaḷanallūr. Kaviṉiyakkuḍi in Veṇṇikkūṟṟam is the village that is mentioned next.[2] This is perhaps the same as Kiḻavaniyakkuḍi, a hamlet of Raghunāthapuram nearby. Iṭṭigaikkuḍi is the next. The location of these two is clear though they cannot be identified. The next village Naṉmūlakkuḍi in the same territorial division (i.e. Veṇṇikkūṟṟam) is no doubt the same as Nemmēlikkuḍi in the east. The next three villages Tēvaṉmaṅgalam, Chāttaṅguḍi,[3] Pāṟṟuṟai *alias* Marudattūr, and Vaḍaśāttamaṅgalam all in Veṇṇikkūṟṟam should be located towards the east, though they cannot be identified.

Some of the channels bore the following names of the kings noted in the brackets perhaps suggesting their association with them: Śrīkaṇṭa (Śrīkaṇṭha), Śiṅgaḷāntakaṉ, and Irumaḍiśōḻa (Parāntaka), Śivapādaśēkhara and Arumoḻidēvaṉ (Rājarāja I).

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[1] *SII.*, VIII, No. 210. No. 207 (ibid.,) a later Chōḻa inscription refers to Jātaviyāsach-chaturvēdimangalam (line 42) and also Avaḷivaṇanallūr (line 100).

[2] Since Avaḷivanallūr in Āvūrkkūṟṟam and Kaviṉiyakkuḍi in Veṇṇik-kūṟṟam, are both adjacent, the boundary line that divides Āvūrk-kūṟṟam and Veṇṇikkūṟṟam should lie between these two villages.

[3] Can this Chāttaṅguḍi be the same as Śāttanūr, now a hamlet of Pūndōṭṭam to the north east of Nemmēlikkuḍi? Pāṟṟuṟai is according to the inscription to the south of Veṇṇāṟu since it is reached after crossing the river finally. Therefore Vaḍaśāttamaṅgalam also the next village where the northeast corner of the boundary is placed should be located to the south of the river. It may be tentatively identified with Vāsudēvamaṅgalam in Mannargudi Taluk.

(ii) Signatories

The *araiyolai* was attested to by representatives of some of the outlying villages who accompanied the *nāṭṭār* since their lands were involved or were just adjacent to the boundary (lines 953-1005).[1] The following villages are mentioned in this connection: Kuvaḷaivēli, Veṇṇi, Puḷiṅguḍi, Uṟattūr, Mullaivāyil, Madanālayamaṅgalam, Pāppār-kuḷattūr, Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, Koṭṭaiyūr, Nagar *alias* Chōḷa-vichchādirach(vidyādhara)-chaturvēdimaṅgalam, Tēvaṇmaṅgalam, Perunaṅgaimaṅ-galam, Aravūr *alias* Ālavāych-chaturvēdimaṅgalam, Niḍāḷmaṅgalam, Kīḻppūṇḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam, Veṇṇupputtūr, Neṟkuṉṟam—all in Veṇṇik-kūṟṟam and Aṟiñjigaipuram in Vīraśōḷa-vaḷanāḍu. Those that can be identified are listed below:

Village	*Modern name*	*Taluk*	*Remarks*
Kuvaḷaivēli	Teṉkuvaḷaivēli	Papanasam	north of the Veṇṇāṟu and to the east of Nemmēlikkuḍi (See nothern boundary discussed above)
Veṇṇi	Kōvilveṇṇi	Mannargudi	halmet of Chittamalli-mēlpādi
Uṟattūr	Orattūr	"	
Mullaivāyil	Mullaivāśal (I)	"	eastern
Pāppārkuḷattūr	Pāppaṇamōḍu(?)	"	northern
Pūvaṇūr	Pūvaṇūr	"	
Koṭṭaiyūr	Koṭṭaiyūr	Papanasam	northern
Nagar	Nagar	Mannargudi	eastern
Aravūr	Aravūr	Papanasam	northern
Niḍāḷmaṅgalam	Nīḍāmaṅgalam	Mannargudi	eastern
Veṇṇupputtūr	Viṇṇaputtūr	"	north-western
Neṟkuṉṟam	Neykkuṉṟam	Papanasam	north-western
Aṟiñjigaipuram	Arindavapuram	"	south-west

Other villages cannot be identified in the present state of our knowledge. These villages as identified here and as marked in the map confirm the boundary as discussed by us.

(iii) List of Villages

With the boundary thus marked, the following villages that fell within this boundary were clubbed into the new *agrahāra*:

Tribhuvanamahādēvippērēri and the adjacent plantations and forest lands, lease lands of three persons (names specified), Chembaṅguḍi, Kuḷappāḍu, Tuḷār, Nallambar, Tri-bhuvanamādēvinallūr, Vichchūr *alias* Śikkar, Muññāval, Kūttanūr, Kamugañchēndaṉ-

[1] The contents of these lines are presented in List B (p. 51).

guḍi, Vaikundanallūr, Mahimālayanallūr, Kīḻ-Māndūr, Parakēsarinallūr, Peṇṇāgaḍam, Uṟattūr, Chiṟaiyūr, Kīḻ-Chōṟṟutturai, Neḍuvāyil, Ēṟupāḍi, Puḷigaikkuḍi, Peruṅguḍi, Muṇḍaṇūr, Dāmōdaranallūr, Araśūr, Vāḷuvanallūr, Guṇaśīlanallūr, Cheyyānallūr, Chiṟṟālinallūr, Nittavinōdanallūr, Veṅgūr, Niyāyanaḍainallūr, Chēndamaṅgalam, Igaḷānilainallūr, Vīranārāyaṇamaṅgalam, Karuvūr, Gōvindanallūr, Vīraśōḻanallūr, Vāmaṇanallūr all in Vīraśōḻa-vaḷanāḍu.[1]

Ādanallūr, Śiṟumuṇṇiyūr, Mēṭṭu-Mēṟkuḍi, Kāḍan Kārikuṟichchi in Pūdamaṅgalam, Dēvadānakkuḍi, a *dēvadānam* and *tiṟappu* of Parutti-Niyamam, Viḷaṅguḍi, Kaṇimuṟṟūṭṭu-iṟaṅgal of Veṇṇi, Neduṅgaṇakkuḍi, Ayalūṭṭikkāṇi in Pūdamaṅgalam, Śrīkaraṇamaṅgalam *alias* Koṭṭārakkuḍippaḷḷi removed from Paḷḷichchandam, Puṟkkuḍi—all in Veṇṇik-kūṟṟam.

Udaiyamārttāṇḍach-chaturvēdimaṅgalam in Vīraśōḻa-vaḷanaḍu and Śrīpūdi in Veṇṇikkūṟṟam (—these two were already brahmadēyas and now included in the new village).

Tribhuvanamahādēvip-pērēri[2] the first unit in this list is, as indicated above, identical with the big lake marked on the map to the east of Śāliyamaṅgalam in Papanasam Taluk. Among the lands excluded from this unit is mentioned the site of the temple of Tiruviṟaiyāṇkuḍi-mādēvar which is said to be inside the lake (line 36). Inscriptions[3] copied from the walls of the Karavandiśvara temple at Uḍaiyārkōyil speak of the temple as Tiruviṟaiyāṇkuḍi-uḍaiyār Tirukkiḷāv-uḍaiyār in Vīraśōḻa-vaḷanāḍu. One of these two (the latter) refers to the temple as lying inside the Tribhuvaṇamahādēvip-pērēri in Tribhuvaṇamahādēvich-chaturvēdimaṅgalam. Another inscription[4] from the same place dated in the 31st year of the reign of Rājēndra I (and therefore a contemporary record) describes the temple of Tirukkiḷāv-uḍaiya mahādēvar as one lying inside the Tribhuvanamahādēvip-pērēri in the same village. Thus the identity of the Tiruviṟaiyāṇkuḍi mādēvar temple inside the above mentioned lake mentioned in our record with the Karavandiśvara temple at Uḍaiyārkōyil[5] in Papanasam Taluk is very clear. The lease lands of three individuals next mentioned cannot be located.

A reference to Table A will indicate that there are 54 units forming the new brahmadēya, while in the Sanskrit section 51 villages are stated to have been grouped into this big *brahmadēya*. Nos. 1, 2 and 50 of the table are not apparently villages, and this

[1] This and Veṇṇik-kūṟṟam that follows are stated to be situated in Nittavinōda-vaḷanāḍu. In the case of the former the word 'vaḷanāḍu' is used, though it was only a sub-division.

[2] Two sluices of this lake are mentioned in inscriptions: (1) *veṭṭittūmbu* in the present record (line 729) and (2) Kaṇavadiyār (Gaṇapatiyār) tūmbu (*S.I.I.*, VII, No. 1038, lines 38-39).

[3] ibid., Nos. 1035 and 1038 (dated respectively c. 1173 and c. 1136 A.D.).

[4] ibid., VII, No. 1036. No. 1034 of Kulōttuṅga II refers to *Ediriliśōḻan-tiruveḍuttukkaṭṭi* (a *maṇḍapa*) in this temple where the members of the assembly of Tribhuvana-mahādevich-chaturvēdimaṅgalam gathered.

[5] The inscriptions in this temple were copied in 1902 when this village was in Tanjavur Taluk. This area was subsequently transferred to the newly formed Papanasam Taluk. C. R. Krishnamacharulu's *List of Inscriptions* confuses this with another place of the same name, a hamlet of Tiruchchirai far to the north.

will make the total agree, as already pointed out. Before proceeding to identify these 51 villages, contemporary or later references testifying to the locale of this new *brahmadēya* may be noticed. The inscription from Uḍaiyārkōyil referred to above contains the only contemporary reference to this village. Other later inscriptions copied from the place indicate that this lake along with the temple was within Śrīpūdich-chaturvēdimaṅgalam or Śrīpūdi *alias* Rājanārāyaṇach-chaturvēdimaṅgalam from about the reign of Kulōttuṅga II. Śrīpūdi is itself clubbed with this new village as indicated above. A more specific but later clue to the actual locale of this village is available from an inscription[1] from Muṇiyūr in Papanasam Taluk, dated in 1220 A.D. The inscription refers to Puttūr *alias* Tribhuvaṇamahādēvich-chaturvēdimaṅgalam. There is a village named Puttūr[2] in Papanasam Taluk right in the heart of the area granted as we have marked it and this is referred to also in two other inscriptions.[3] Among the villages listed above the following can be identified.

	Village	*Modern name*	*Taluk*	*Remarks or reference*
Vīraśōḻavaḷanāḍu	Muññāval	Munnāval kōṭṭai	Mannargudi	
Do.	Kamugañ chēndaṅguḍi	Kamugan-sērndaṅgudi, hamlet of Neḍuvāśal	Papanasam	
Do.	Mahimālaya-nallūr[4]	Mahimālai	Papanasam	*SII*, VIII, No. 204
Do.	Kīḻ-Chōṟ-ṟutturai[5]	Chōttutturai	Mannargudi	hamlet of Kālāchēri. See discussion on eastern boundary
Do.	Neḍuvāyil	Neḍuvāsal	Papanasam	
Do.	Puḷigaikkuḍi	Puḷiyakkuḍi	,,	
Veṇṇikkūṟṟam	Ādanallūr	Ādaṇūr	Mannargudi	
Do.	Śiṟumuṇṇiyūr		,,	hamlets of Veṇṇi.
Do.	Kārikuṟichchi in Veṇṇi			See SII, II, p. 57, ll. 4-7.
Do.	Pūdamaṅgalam			Do.
Do.	Veṇṇi	Kōvilveṇṇi	,,	ibid., VII, Nos. 1028-1031

[1] *SII.*, VIII, No. 204.

[2] This is in fact the findspot of this copper-plate grant. See p. 1.

[3] ibid., No. 206; VII, No. 1028.

[4] This village which is stated to be a northern hamlet of Tribhuvanamahādēvich-chaturvēdimaṅgalam in the reference cited is also called Kulōttuṅgaśōḻanallūr.

[5] See p. 43. The adjective *kīḻ* appears to have been used with reference to its location in the east as against Tiruchchatturai to the west in Tanjavur Taluk. The latter is called Tiruchchōṟṟutturai in inscriptions (*S.I.I.*, V, Nos. 611, 613-18).

Regarding Śrīpūdi, the evidence available is somewhat conflicting. It is stated to be in Vīraśōḷa-vaḷanāḍu in a later inscription[1] while the present record states that it is in Veṇṇik-kūṟṟam (line 292). Since the identification of the temple of Tirukkiḷāv-uḍaiyār in Śrīpūdi with that of Tiruviṟaiyāṇkuḍi-mādēvar inside Tribhuvanamahādēvippērēri is based on the inscriptions as discussed above, the location of Śrīpūdi in the south-west of the area of the grant where the lake is situated is beyond doubt, in which case this Śrīpūdi will be in Vīraśōḷa-vaḷanāḍu as recorded in later inscriptions. If it is in Veṇṇik-kūṟṟam as the present record would have it, it must be another village of the same name.

The other villages cannot be identified, though the location of some of the villages can be indicated. Their location is based on two considerations: (1) the territorial division to which they belonged such as Vīraśōḷavaḷanāḍu or Veṇṇikkūṟṟam. These two divisions can be clearly made out at least in so far as their boundaries involved in the area of the grant are concerned. A reference to the list and the map will point out that the southern boundary of Veṇṇikkūṟṟam runs across roughly from Pūvaṇūr to Kavuṇiyakkuḍi lying on the north of Veṇṇāṟu to the south east of Avaḷivanallūr in Āvūrk-kūṟṟam. Vīraśōḷa-vaḷanāḍu, covers the rest of the area of the grant as far up to the northern boundaries of Rāyapuram and Arindavapuram (Rājarāja-Īśvarapuram and Ariñjigaipuram) which are stated to be in Rājarāja-vaḷanāḍu. The correct western boundary of this *nāḍu* cannot however be ascertained in the present state of our knowledge. (2) The second consideration is the possible contiguity of most of the other un-identified villages as indicated by the various channels that flow through them and by the lands required to be excluded from the area since they belonged to villages outside the area (lines 895-920). Chembaṅguḍi, Vīraśōḷanallūr, and Tuḷār may be located between the Veṇṇār and the Karikālaśōḷapperuvāykkāl. Kuḷappāḍu, Guṇaśīlanallūr and Cheyyanallūr may be located along the eastern boundary from the north-west of Veṇṇi towards Ādaṇūr. Nittavinōdanallūr and Igaḷānilainallūr were perhaps situated between Puḷigaikkuḍi and Rājarāja-Īśvarapuram. The rest do not admit of their easy location. However the actual location of most of these villages is tentative and only future researches or discoveries can confirm them.

D. FORMATION OF THE AGRĀHARA

Thus these villages were formed into a new *agrahāra*. The lands were distributed among the 1080 brāhmaṇas. The charter does not say anything about the settlement of the brāhmaṇas in the residential areas of the village. However the contemporary inscription[2] dated in the 31st year of Rājēndra I from Udaiyārkōyil in the area throws indirectly some light on this. The inscription which records the grant of land as *tiruviḷāppuṟam* to god Tirukkiḷāvuḍaiya-mahādēvar whose temple is stated to be situated within the Tribhuvaṇamahādēvip-pērēri by the *peruṅguṟi-mahāsabhai* of Tribhuvaṇamahādēvich-chaturvēdimaṅgalam, is said to have been written by *madhyasthan* Vēṅgaḍavan Vēmba......tappiriyan,

[1] ibid., VII, No. 1032.
[2] *SII*, VII, No. 1036.

a *kaṇakkan* of the village under the orders of several brāhmaṇas. These brāhmaṇas[1] are stated to be residents of Śrī Rājēndrasōḷachchēri, Tribhuvanamādēvichchēri, [Arumo]ḷidēvachchēri, Madhurāntakachchēri, Janaṇāthachchēri, and Pavitramāṇikkach-chēri. These quarters are referred to also in some later inscriptions.[2] One of them[3] dated in the reign of Kulōttuṅga II lists these in the same order and numbers them as the first, second, etc. These six quarters were evidently named after the king, Rājēndra (Madhurāntaka Janaṇātha, and Pavitramāṇikka) his mother (Tribhuvanamādēvi) and his father Rājarāja I (Arumoḷi). It seems that this big new village contained only six such quarters. It appears that this practice of dividing and naming the quarters was an old one, the earliest instance available being the case of Uttaramēruch-chaturvēdimaṅgalam which was formed sometime before the 25th year of Pallava NandivarmanII.[4] The names of the quarters such as Padmanābhachchēri, Śrī Gōvindachcheri, Śrī-Vāmaṇachchēri, Madhusūdanachchēri, Tirunāraṇachchēri, and Kēśavachchēri[5] are however mentioned first in the inscriptions of Kampavarman. A contemporaneous instance is available in an inscription[6] from Ambāsamudram.

(i) Terms and Taxes Explained

Thus the lands within these boundaries were distributed among the brāhmaṇas along with all the types of lands put to different use. They include among other things temples, quarters of Kammāṇas and Paṛaiyars etc. These were excluded for purposes of assessment as indicated in Table A. It is evident that these were put under the control of the donees for purposes of administration. This list of the different types of physical features nearly agrees with that in the Larger Leident grant and the variations are noticed under the text. *Koṭṭagāram* (line 922) included in this list has been translated as 'palaces'.[7] The reading *koṭṭagam* of the Tiruvalangadu plates is translated as 'cow-pens' *(Gōshṭaka)*.[8] The same word appearing as *koṭṭāgāram* in the Kōnērirājapuram inscription[9] of Uttamachōḷa is translated as threshing floor. Apart from all these, the meaning of 'granary'[10] appears to be the best.

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[1] The identity of these brāhmaṇas with their namesakes mentioned in the list of donees is discussed below.

[2] *SII.*, Nos. 1034, 1035, 1038, and 1040.

[3] No. 1034, lines 28-30.

[4] ibid., VI, No. 356.

[5] ibid., Nos. 286, 287, 337 and 347. It may be noted that these were named after god Vishṇu and are the same as those recited by brāhmaṇas in their daily ritual and the quarters of Tribhuvaṇamahādēvichchaturvedimaṅgalam were named after royal personages.

[6] ibid., XIV, No. 149.

[7] *Ep. Ind.*, Vol. XXII, p. 262, *S.I.I.*, II, p. 55, line 5; p. 57, line 3 It is translated as stables.

[8] Ibid., III, p. 436 and n 2; above, XV, p. 65 11. 169-70. Both the words *koṭṭagāram* and *koṭṭagam* occur here and are translated as palaces and minor temples respectively.

[9] *SII.*, III, p. 305, 1. 100 and p. 310.

[10] *Tamil Lexicon*, see under *koṭṭagāram* and *koṭṭāram*. It appears that there is some confusion between the two words *koṭṭagāram* and *kōṭṭagam*. The word *kiḍaṅgu* (storehouse) occurring in the text following *koṭṭagāram* appears to support this meaning.

Terri (line 922) may mean elevated ground. The meaning of 'piḍiligai', also written as *piḍiligai* (line 922-3) is not quite clear. The context here appears to indicate that this stands for a topographical feature or a land mark. A word *piḍiligaivāri* occurs in an inscription[1] of Rājarāja I as apparently a designation of an officer of the Śiva temple.[2]

These lands were required to be enjoyed by the donees under certain conditions. Some of these conditions pertain to irrigation. It is laid down that fresh channels may be dug up so as to admit of easy flow of water. It is also stated that *kīḻ-naḍai-nīr* may be allowed to flow and get collected through the channels that flow towards the lands of the village (line 928), also through the channels that flow into the village from outlying villages and from the villages into the outlying villages. All other copper-plates of this period use the expression *mēlnaḍai-nīr* in this connection which is translated as waste or excess water.[3] The expression *kīḻnaḍai-nīr* is used here for the first time. It is clear that these two terms are juxtaposed to each other. The passage containing these terms can, however, be explained with the help of another passage occurring in a similar context in one of the Pallava copper-plate grants. The passage is *kūrraṉ-vāy-midēy uvaṉri cheydu nīr-koṇḍu pōndu pāyttap-peruvadāgavum*[4] and it is translated as 'a head of water *(uvaṉri)* shall be constructed above the main sluice *(kūrraṉ-vāy)* only, and water taken (from it) for irrigation'.[4] The emphasis of *ē* in the word *midēy*,[5] is better translated as 'itself' instead of 'only'. When the water is allowed to be drawn off above the main sluice *itself* the donee is assured of the maximum amount of water from the canal. This was perhaps allowed only when the main sluice did not have an ayacut beyond the lands under grant. In that case we can equate the expression *midēy* with *mēl-naḍai*. As against this, *kīḻ-naḍai* would mean that no head of water shall be constructed above the main sluice of the canal and that water irrigated through the main sluice *(kīḻ-naḍai-nīr)* only shall be used for irrigating the lands. Thus the common purpose of ensuring regular supply of water to all the villages in the lower reaches of the main canals is served by this condition. Since there are several villages included in this single but big unit to be served by the channels that figure in the Table A, this condition was perhaps necessitated in order to see that the capacity of the main sluices all along the channels serving villages of the self-same unit and the outlying villages as well, was not affected. It will be seen on

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[1] *A.R.Ep.*, 1914, No. 9. Cf. No. 10.

[2] T. N. Subramaniam, *South Indian Temple Inscriptions*, Vol. III, Part II, epigraphical glossary, s.v., 'an officer of the temple, probably entrusted with the removal of flowers of the previous day, i.e., *nirmālya*' See also *Trans. of the Arch. Soc. of South India*, 1958-59, pp. 66-68 where further references to the term are discussed and it is shown that *piḍilikai* denoted *balipīṭha* or land on which it stood. The etymology of this term is however not quite clear. Appadorai (*Economic conditions in Southern India* 1000-1500 A.D., p. 76) interprets it tentatively as plants inter-twined. If this term is connected with *piḻukkai-vāri* occurring in the Tēvāram (of Tiruvoṟṟiyūr by Sundaramūrti nāyaṉār) the meaning of *nirmālya* suggested can be extended to cover all sorts of rubbish including cowdung etc. heaped up and sometimes used as manure or sometimes burnt up. The meaning *nirmālya* could then be derived only in the context of its use in respect of temples.

[3] *Ep. Ind.*, XXI, p. 250, lines 178, 187, 188-9 and pp. 233 and 262; *SII.*, III, p. 411, lines 448 and 450.

[4] *SII.*, II, p. 521, text line 29-30; p. 530.

[5] For the use of *ēy* for *ē* see above p. 9.

a reference to the map that the area of the grant is bounded very nearly by the Veṇṇāṛu, [illegible]yāṛu and the Pāmaṇiyāṛu. It is clear that if the use of *mēlnaḍai-nīr*, as we understand it, is provided for, the areas in the lower reaches of these three rivers would be affected. The rest of the conditions are well explained elsewhere[1] and a translation also is given in the sequel.

This section is followed by the list of taxes which are due to the king *(kō)* i.e., the state, and from which the donees are exempted. While other copper-plates of the period state explicitly that the income from such taxes or levies shall go to the donees, the present record does not say so. It is of course, conventionally implied that the *mahāsabhai* of the newly formed village should have the right of collecting the same and spending the income for various public purposes. The exemption therefore really relates to the share of their contribution to the central revenues, which otherwise they would have to pay as individuals or as any other local body. The nature of some of these taxes may be discussed here :—

Vaṭṭi-nāḻi: 'Vaṭṭi is a big basket which could hold 6 *kuruṇi* or 48 measures of grain and one *nāḻi* paid for selling such a quantity cannot be considered heavy'.[3] An inscription[4] of Rājarāja I refers to the collection of paddy at the rate of one *nāḻi* per *vaṭṭi* sold by merchants and realised from them as payment towards certain taxes. This appears to make it clear that this *vaṭṭi-nāḻi* was a levy made on the sale of paddy.

Piḍā-nāḻi: This occurs also as *puḍā-nāḻi* in the Tandantottam plates[5] of Nandivarman II and also in the Tiruvalangadu plates[6] of Rājēndrasōḻa I. There is another word *puḍāppu-ney* occurring in a stone inscription of the 10th century A.D. which may be assigned to Pārthivēndravarman. This inscription records the foundation of a village called Śrīkaraṇachchēri and the assignment of the income from levies such as [*ku*] *ḍimaṇai-araikkāl, chiṟukuḍi-mañjāḍi, tiṅgaḷ-chōṟu* and *puḍāppu-ney* for food-offerings and lamp to the god at Tiruppaṉṟikuṉṟu. While the first two appear to be collections in cash, the others are apparently in kind i.e., in the form of paddy or rice and clarified butter. It is possible that the rice is expended for the food-offerings and the clarified butter for the lamp. *Puḍā, puḍavu* or *puḍavam* means the gate or the door. If the terms *piḍā* or *puḍā- nāḻi* and *puḍāppu-ney* are connected, as they appear to be, we may construe the term to mean 'clarified butter collected at the rate of one *nāḻi* per house for the purpose of lighting'.[8]

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[1] *Ep Ind.*, XXII, p. 250, lines 176-190 and pp. 233 and 262; *SII.*, III, p. 411, lines 448 and 450.

[2] *Ep. Ind.*, op. cit., lines 197-98, *SII.*, op. cit., line 443, p. 343.

[3] *Historical sketches of Ancient Dekkan*, Vol. I, p. 343.

[4] *SII.*, XVII, No. 235.

[5] *SII.*, II, p. 521, line 33.

[6] Ibid., III, p. 411, line 437.

[7] Ibid., XVII, No. 260, line 10.

[8] Contra: C. Minakshi in *Administration and Social Life under the Pallavas*, p. 78 where the term is interpreted as 'a *nāḻi* for one puḍā or marakkāl'.

Ilaikkūlam: This occurs in Pallava grants as *kūlam* and is translated as 'the bazar', 'from the stalls and also as fee on bazaars of betel leaves'. Kūlam means grains.[1] *Ilaikkūlam* perhaps refers to tax on grains (sold in retail) in receptacles. This should have excluded paddy since the term *vaṭṭi-nāḷi* covers paddy as explained above.

Āṭṭukkirai: The correct form is probably *āṭṭukkīrai* which may mean a levy on fodder for sheep. Kīrai obviously stands for grass or any green foliage that will serve as food for sheep. This should be different from *iḍaippāṭṭam* which precedes this term on the list and which was evidently a fee on shepherds in respect of their profession.

Ūḍupokku: This is interpreted as tax on 'new reaped grain, unsifted, unpicked and fresh from harvest or tax in the form of a mixture of grains'[2] Since *vaṭṭi-nāḷi* and *ilaikkūlam* cover all the taxable grains at the stage of selling, this *ūḍupokku*, if it has anything to do with grains may be interpreted as tax on grains at the stage of production or storage. If it is the former it possibly refers to whatever was cultivated in between the main crops of the season in the area and brought under this head (short-term crops)[3] and in the case of the latter it may refer to a levy on the transit of any grain from the field to the market through the public granaries that might have existed then.

Maṉṟupāḍu: This has been interpreted as 'fee for maintaining justice' and also as 'fee raised for assembly.,[4] The former is nearer to the point. This is supported by numerous inscriptions.[5] They use this expression always in connection with the undertaking given by the *sabhā* to the effect that they will pay a fine *(daṇḍa)* to the *dharmāsana* i.e., a court of justice if they fail to carry out an endowment entrusted to them and also a specified amount as *maṉpruāḍu* to the king (*ko* i.e., the state). One[6] of them appears to imply that *maṉṟupāḍu* is of greater import because it is said to include *daṇḍam*.

Māvirai: *Mā* means animals. So the term may mean a levy on stray animals which have to be controlled by being pounded till they are claimed by their real owners. This appears to have changed into *māvaḍai* in later times.

Terms other than those explained here are translated on the basis of interpretations offered elsewhere.

LIST B : Signatories to the *Aravolai*[7]

Sl. No.	*Village*	*Brahmadēya, Ūr or Nagaram*	*Designation*	*Name of person*	*Lines*
1-3	See List A (p. 22)				945-954
4	Kuvaḷaivēli in Veṇṇikkūṟṟam	..	..	Kōyilkuppai	954 f.

[1] The famous poet *Chittalaich-Chāttanār* is stated to be a *kūla-vāṇikan*.

[2] Minakshi, op. cit.

[3] See also T. N. Subramaniam, op. cit.

[4] *SII.*, III, p. 311; above, XXII, p. 263.

[5] *SII.*, II, index, s.v.

[6] ibid., No. 93

[7] This is to be read with (ii) Signatories on p. 44.

5	Veṇṇi	[Nagaram]	..	Karuttan Cheyyān	756 f.
6	Puḷinguḍi	..	..	Pākkaraṉ-(Bhāskaraṉ) Chūṟṟi	958 f.
7	Uṟattūr	..	..	Āchchaṉ Araṅgaṉ	960 f.
8	Mullaivāyil	Brahmadēya	..	Kaviṇiyaṉ-Nārāyaṇaṉ	962 f.
9	Madanālaya-maṅgalam	Do.	..	Mogiliyaṉ (Maudgalyan) Chēndaṉ Chiṟandi	965 f.
10	Pāppārkuḷattūr	Do.	..	Vēyaṉ Aridāsan Perumāṉ	967 f.
11	Pūvaṉūr *alias* Avaṉikēsarich-chaturvēdimaṅgalam	Do.	Karaṇattāṉ-Madhyasthaṉ	Vaḍugaṉ Oṟṟiyūraḍigaḷ	970 f.
12	Koṭṭaiyūr	Ūr (?)	Do.	Īśvaran Kaḷaraṉ *alias* Alaṅkārppiriyaṉ	974 f.
13	Nagar *alias* Chōḻa-vijjādhirach-cha-turvēdimaṅgalam	Brahmadēya	..	Māraṅgaḷūr Nārāyaṇa-kramavittaṉ	976 f.
14	Tēvaṉmaṅgalam	Ūr	..	Vēḷāṉ Veṇkāḍan of Tēvaṉmaṅgalam	979 f.
15	Veṇṇi, a dēvadāṉa of Rājarāja-Īśvaram	Nagaram	Vyāpāri	Ārūr Kaṇavadi (Gaṇapati)	981 f.
16	Perunaṅgai-maṅgalam	Brahmadēya	..	Pāradāyan Jaṭāmakuṭaṉ Tiruvēṅgaḍa-Nārāyaṇaṉ	984 f.
17	Aravūr *alias* Ālavāych-charup-pēdimaṅgalam	[Do.]	..	Vārkkiyaṉ Dāmōdaraṉ Chuvaraṉ	986 f.
18	Niḍāḷmaṅgalam	[Do.]	..	Bhāradvāji Mādaṉ Gaṅgādharaṉ	989 f.
19	Kīḻp-Pūṇḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam	[Do.]	..	Vaikānasan Kāsyapaṉ Dēvadattaṉ Anantapiḍārabhaṭṭaṉ	991 f.
20	Añjigaipuram in Vīraśōḻavaḷanāḍu	(Nagaram)	Śrīkōyil uḍaiya Śivabrāhmaṇaṉ	Sāvittraṉ Nānūṟṟuvaṉ Kūttaṉ *alias* Eḻunūṟṟuvabhaṭṭaṉ	995 f.
21	Veṇṇupputtūr	[Ūr]	Madhyasthan	Kūndal Chandira-śēkharaṉ	999 f.
22	Neṟkuṉṟam	[Do.]	Madhyasthan	Echcherumāṉ Dāmōdaraṉ	1002 f.
23.	Do.	[Do.]	..	Vīraṇaṉ Ambalattāḍi	1005 f.

List B represents the contents of lines 945-1005 and shows that the places from where the representatives hailed, are described as Brahmadēya, Ūr and Nagaram. The representatives of the former two took part and signed on behalf of the *Sabhai* and the *Ūrār*, the governing bodies of their respective places. The third one Nagaram should have *Nagarattār*

as its governing body, though the record does not mention this. It is well known that these three local bodies were meant for the Brāhmaṇas well-versed in *vēda*, the non-brāhmaṇa professional classes and the merchants respectively. These persons set their signatures to this document called *aṟavōlai (aṟaiyōlai)* because, as already explained above, the villages from where they hailed were just on the boundary of the new *agrahāra* and therefore their presence and their attestations were required. But it should however be noted that this list does not contain the names of a few of the villages that were situated on the western boundary such as Chēndaṅguḍi, Paṇaṅguḍi, Vijayālaya-chaturvēdimaṅgalam etc. In the case of the *aṟavōlai (aṟaiyōlai)* drawn up for the grant of Āṇaimaṅgalam, according to the Larger Leiden Plates,[1] the corresponding section of the signatories does not also contain the names of the representatives of a few of the villages. Perhaps, in spite of their absence the presence of the *nāṭṭār* and the officer designated as *nāḍu vagai cheykiṟa* and their signatures were considered enough in their places. The Larger Leiden Plates give the designation of most of the signatories and add that they signed at the bidding of their respective governing bodies. Though the present charter does not explicity say so, the signatories figuring there must have also adopted the same procedure. The identification of the places has already been discussed.[2]

(ii) Composer

The Sanskrit portion of the charter is stated to have been composed by Nārāyaṇa, son of Śaṁkarārya and a resident of Pārśvagrāma. The Sanskrit section in the Tiruvalangadu grant issued in the seventh year of the reign of Rājēndra is stated to have been composed by Nārāyaṇa, the son of Śaṁkara evidently the same person mentioned in this record. The Larger Leiden Plates state that the *praśasti* was composed by Anantanārāyaṇa of Koṭṭaiyūr belonging to the Vasishṭha lineage (i.e. *gōtra*). Verses Nos. 1, 3, 6, 7, 9, 13, 15, 16, 18, 23, 24 and 26 of the present charter are respectively identical with Nos. 1, 3, 5, 6, 8, 11, 14, 15, 17, 24, 25 and 30 of the latter. A comparison of the final portion of the Sanskrit section of the Larger Leiden Plates and the Sanskrit verses quoted at the end of the Tiruvalangadu charter which pertain to the engravers of the respective documents brings out a hemistich 'A-kṛishṇa-charitaḥ Kṛishṇa-saṁbhavō-pi mahāmatiḥ' common to both the grants. If these correspondences are taken into account, we may probably conclude that Nārāyaṇa of the present charter and of the Tiruvalangadu grant was the same as Anantanārāyaṇa, (Nārāyaṇa for short ?) of the Leiden grant. If this is admitted Pārsvagrāma which should be identified with Koṭṭaiyūr, would then mean the village nearby. A reference to the map will show that Koṭṭaiyūr is on the outskirts of the new *agrahāra* befitting its description as pārśvagrāma. It may also be pointed out in his connection that a representative of this Koṭṭaiyūr had signed the *aṟavōlai* (See List B, No. 12). It is clear that the composer had chosen to concentrate on the elaborate description of the genealogy of the early Chōḷas in the Tiruvalangadu plates, on the narration of the complete

[1] *Ep. Ind.*, XXII, pp. 232 and 237.

[2] see above p. 44

genealogy in the Larger Leiden Plates and on the more elaborate description of the contemporary events in the present charter, confining himself in the present case to the direct line in respect of the genealogy. Koṭṭaiyūr, the village to which the author belonged is different from another village of the same name stated to be situated in Innambar-nāḍu.[1] This Koṭṭaiyūr according to the present inscription, was situated in Veṇṇik-kūṟṟam. It will not be presumptuous on our part to infer that the poet who had composed the Sanskrit section of all these three important Chōḷa copper-plate grants was a court-poet and would have been amply rewarded for his labours, though we do not get any evidence of it.[2]

(iii) ENGRAVER

This charter is stated to have been engraved by Tribhuvanamahādēvip-pērāchārya and Rājēndrasiṁhap-pērāchārya in the Sanskrit portion and, at the end of the donees' section their names are given respectively as Kṛishṇaṇ-Araṅgaṇ and Ārāvamudu-Purushōttamaṇ. They are stated to have received each a plot of land to the extent of one *vēli*. These very persons are known to us also from the Larger Leiden and the Tiruvalangadu plates, though the titles mentioned here are not given there. It thus seems to indicate that these titles might have been conferred on them, if their absence in the other grants was not an omission, sometime in the interval between the dates of the Tiruvalangadu and Leiden grants and the present charter. A comparison of the details in all these three grants yields the following genealogy of these engravers :

1 Kṛishṇaṇ
- 2 Vāsudēvaṇ (Rājarājap-pērachāryaṇ)
  - 6 Kṛishṇaṇ
- 3 Ārāvamudu
  - 7 Purushōttamaṇ (Rājēndrasiṁhap-perāchāryaṇ)
- 4 Araṅgaṇ (Tribhuvana mahādēvip pērāchāryan)
- 5 Dāmōdaraṇ

The Tiruvalangadu plates are stated to have been engraved by four of these i.e., Nos. 3, 4, 5 and 7. The Larger Leiden grant was engraved by five i.e. 2, 4, 5, 6 and 7. The present charter was engraved only by two i.e., Nos. 4 and 7. The difference of at least two hands if not more, is clearly visible on the copper plate (compare plates, I, IV a, VII a, XXI with the rest).

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[1] *Ep. Ind.*, XXII, pp. 222-23 where this identification has been suggested on the basis of an inscription dated in the reign of Rājādhirāja II copied from Koṭṭaiyūr (north of the river Kāvēri) in Kumbakonam Taluk. Koṭṭaiyūr of the present record as identified by us, is situated in Papanasam Taluk on the north bank of the Vennāṟu and south of the river Kāvēri.

[2] Two of the donees Trivikramaṇ Pūvattaṇ and Rāmaṇ Śivaṇ hailed from Koṭṭaiyūr which is perhaps the same as this village. One Pūvattabhaṭṭa-sōmayājiyār of Koṭṭaiyūr is reported to have audited the accounts from his camp at Mēlpāḍi in the 4th year of Rājēndra I (*A.R.Ep.* 1921, No. 227).

These engravers are called *Chitrakāri* and are said to have belonged to *Hōvyānvaya* in the Larger Leiden Plates while in the present charter they are described as *Kāshṭhakāri*. This term is already known to us from the Kasakkuḍi[1] and the Velurpalaiyam plates.[2] It is clear that they were carpenters by profession and their ability to engrave well brought them this work on important Chōḷa grants and the consequent rewards of titles and grants of land.

(iv) Donees

The donees' section consists of 32 plates of which thirty plates contain the list of the Brāhmaṇa donees numbering 1083 not 1080 as stated in the text who received each one share and the last two plates give the list of endowments for the temples, some social services such as the accountant, barber, the doctor etc., and for the vēdic institutions as also for the engraver. The number of the donees is three in excess of the number stated in the two previous sections and it is difficult to account for this discrepancy. It may be noted, as already explained that the plates are not of uniform size and if this can be taken as an indication that all the names were not engraved at a time, the possibility of the three names creeping into the list inadvertently may be granted. These three extra names cannot, however, be identified.[3] The names of these donees are given in the following order: 1) the place of residence or where the donee had already one or more shares of land similarly granted on previous occasions 2) Gōtra 3) Sūtra 4) the place from where the donee hailed originally and 5) the name. All these are listed in a table with the first column giving the serial numbers.

Since this is the only Chōḷa charter listing a large number of donees, a comparison of this list with those of the Tandantottam plates[4] of Nandivarman (II) may be profitable and it reveals certain new features. In the earlier lists[4] the name of the place pertaining to the donee is given whereas in the present charter there are names of two places in respect of each donee. These places mentioned first and listed separately are brahmadēyas, thus indicating that these brāhmaṇas were settled in the said villages and that they owned one or more shares of land in those places. The places that are mentioned next in column 5 are mostly common to the present grant and the Tandantottam copper-plate grant. The forms of these names have, however, undergone some considerable change attesting to the influence of Tamil on them. Piṇukkippaṟu, Virpaṟu, Vaṅgippaṟu, Aṭṭampaṟu, Muḍapaṟu, Karippaṟu, and Ponnampaṟu etc., of the Pallava grant have become Piṇukkippuṟam, Viṟpuṟam, Vaṅgippuṟam, Aṭṭāmpuṟam, Muḍappuṟam, Karippuṟam and Poṉṉampuṟam etc. With the efflux of time between the Pallava grant and the present one it is possible that they had commenced to stand merely for the house or family since these persons or their

[1] *SII.*, III, p. 353, text, line 136. The word is *mahākāshṭhāgāri* The emendation of *mahākāshṭhāgāri* suggested for this and its translation as 'great treasurer' are not correct.

[2] ibid., p. 510. text, line 69.

[3] See p. 5 above.

[4] *SII.*, II, p. 531 f; above, XXXVI, p. 159. f.

descendants might have ceased to have anything to do with those far off places from where their ancestors migrated during the reign of Pallava kings before Pallavamalla. These places are located in Andhra Pradesh.[1] There are some other names pointing to their location in the Tamil country such as Iṟaiyāṇaraśūr, Tiruppēr, Peruvaḷḷiyūr, Pullūr, Valavūr, Nālūr, Vēlaṅguḍi, Iḍaiyāṟṟumaṅgalam, Kīraṇūr, Neṟkuṉṟam, Koṭṭaiyūr, Emappērūr, Ādaṇūr, Paḷuvūr, Puḷḷamaṅgalam etc. Thus these places had already become permanent places of residence of the persons stated to have hailed from them. In view of the absence of the names of places in the Telugu country in their cases, it may be surmised that these persons might have belonged to a far earlier stream of migrants from the Andhra country or might have taken to their new places sooner than the rest. Some of these names of places in the Andhra country have come down to some well known contemporary Śrīvaishṇava families as pointed out by H. Krishṇa Sastri.[2] These names are also found in later inscriptions. The total absence of the places of residence in the Pallava grants[3] seems to point out that the process had just started about the reign of Nandivarman II Pallavamalla and that the brāhmaṇas had come to stay in the Tamil country and organise themselves more effectively as the Uttaramallūr inscriptions of Parāntaka I indicate. The names of these places indicate that several brahmadēyas named as Chaturvēdimaṅgalam and associated with the founders or the reigning kings sprang up in the meanwhile. These places of residence are listed separately and their identifications are also proposed there. Here some of the general features may be pointed out. All the villages except those numbered 30, 31, 32 and 122 are situated within the Chōḷa country. Among these Nos. 18, 76, 78, 81 and 98 were evidently named after royal personalities of the Pallava period.The queen after whose name Māṟpiḍugudēvich-chaturvēdimaṅgalam (No. 18) was named was perhaps identical with Aggaḷanimmaṭi, the Kadamba princes married to Dantivarmaṇ who had the title 'Māṟppiḍugu'. Vallam *alias* Viḍēlviḍuguch-chaturvēdimaṅgalam (No. 76) was evidently named after the title of Nandivarman III.[4] The others (Nos. 78, 81 and 98) were perhaps named after Paramēś-vara, the predecessor of Nandivarman II. Malari *alias* Śrīkaṇṭhach-chaturvēdimaṅgalam is the earliest of such villages formed into an *agrahāra* during the Chōḷa period. Śrīkaṇṭha was the name of Vijayālaya's father according to the Anbil plates. No. 99 is the village named after Vijayālaya. Vīranārāyaṇach-chaturvēdimaṅgalam (1) Śrī-Parāntakach-chaturvēdimaṅgalam (6) and Simhaḷāntakach-chaturvēdimaṅgalam (69) were named after Parāntaka I. Kōdaṇḍarāmach-chaturvēdimaṅgalam (70), Gaṇḍarādityach-chatur-vēdimaṅgalam (2), Ariñjayach-chaturvēdimaṅgalam (79) Uttamaśīlich-chaturvēdimaṅ-galam (110), and Naṅgai Brahmadēyam *alias* Aṟiñjigaich-chaturvēdimaṅgalam (114) were

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[1] *Ibid.*, p. 519. Identifications already made or proposed now wherever possible are given under the text in their proper places with necessary references.

[2] Ibid., p. 519.

[3] It is significant that the Pullur Plates also of the same king does not give such places of residence (*Ep. Ind.*, XXXVI, p. 144 f.).

[4] A Viḍēlviḍugudēvich-chaturvēdimaṅgalam is mentioned in an inscription from Tiruviḷakkuḍi (*A.R.Ep.*, 1926, No. 136).

all named after the sons of Parāntaka I. Two bearing the name Uttamaśōḷach-chaturvēdimaṅgalam (42 and 118) were probably named after Uttamaśōḷa.[1] Nos. 4, 5, 29, 32, 39, 60, 62 (?), 68, 72, 77, 80, 77, 80, 102 and 112 were all named after the Chōḷa queens and princesses. Nos. 11, 31, 33 and 113 were all named after the titles of Rājarāja I. No. 97 is of Rājēndra I. A few others (3, 51, 87, 93, 96, 101, 103, 106 and 116) are clearly Chōḷa names though they cannot be attributed definitely. Kaṟṟaḷiyēri *alias* Vikramakēsarich-chaturvēdimaṅgaḷam (115) at once reminds us of Kaṟṟaḷi, a queen of Bhūti Vikramakēsari, the famous chieftain of Koḍumbāḷūr. Besides these villages which were called chaturvēdimaṅgalam, there were many brahmadēyas without the suffix of chaturvēdimaṅgalam, brāhmaṇa residents of which received shares of land under this grant. Thus it can be seen that the practice of establishing Brahmadēyas which started during the Pallava period was completely adopted by the Chōḷas resulting in such a large number of Brahmadēyas listed below.[2] Thus this phenomenal rise of Brahmadēyas during this period is a clear indication of the fact that the ruling kings patronised the Brāhmaṇa settlers from the Andhra country almost continuously. For, as evidenced by the present charter, no less than 775 Brāhmaṇas among these 1083 donees bore names of villages in the Andhra country while it is possible, as already pointed out, that in the case of the rest they had arrived in the Tamil country much earlier and therefore had adopted the local village. The distinction made here between the two groups is supported by another factor. The Brāhmaṇas who are stated in this record as hailing from places with Tamil names referred to above belong mostly to sūtras other than Āpastamba, i.e., Āśvalāyana, Drāhyāyaṇa, Satyāshāḍha, Jaimini etc.

This leads us to the discussion of the *gōtras* and *sūtras* mentioned in this list. Here again a comparison with the earlier lists leads us to certain interesting conclusions, first regarding the names of *Sūtras*. Prāvachana of the Pallava grants is represented by Baudhāyana and Hiraṇyakēśi by Satyāshāḍha. Paviḻiya and Chhandōga mentioned in earlier grants are not found in the present one; but Drāhyāyaṇa is quoted as the *sutras* of several brāhmaṇas.[3] The following *sūtras* are not at all mentioned in the earlier grants: 1) Bhāradvāja 2) Śā(Jā)mbavya 3) Jaimini 4) Kātyāyana 5) Āgnivēśya and 6) Āgastya. The following is the sūtra-wise break-up of the 1083 brāhmaṇas: (1) Āpastamba-615, (2) Āśvalāyana-154 (3) Drāhyāyaṇa-77, (4) Kātyāyana-50 (5) Baudhāyana-54, (6) Satyāshāḍha-42, (7) Jaimini-41, (8) Āgastya-29, (9) Bhāradvāja-11, (10) Jāmbavya-4 and (11) Āgnivēśya-2. For four of the donees (Nos. 936, 940, 942 and 946) the details about sūtras are not available, since the plates are broken at the relevant places. Regarding the diffusion of the *gōtras* and *sūtras* the following groupings may be observed with reference to a few places from where the donees are stated to have hailed (col. 5);

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[1] Rājēndra I is also known to have had this title.

[2] This list pertaining only to this charter cannot be exhaustive since several other *brahmadēyas* might have come up during this period in different parts of the country.

[3] It may be noted that nearly all the modern Sāmavēdins belong to this *sūtra*.

Place	*Gotra*	*Sūtra*	Ref. *(Nos in the List of donees)*
Nellūr	Gautama	Āpastamba	44, 562
Ambikkuravaśari	Hārita	Do.	461, 912
Tiruppēr	Pārāśara	Āśvalāyana	5, 11, 426, 601, 603, 852, 1012
Valavūr	Āṅgirasa	Jāmbavya	10, 268, 269
Nālūr	Kuṇḍiṇa or Kauṇḍinya	Āśvalāyana	12-15, 854-857, 859-61
Vēlaṅguḍi	Dēvarāta	Do.	16, 997
Iḍaiyāṟṟumaṅgalam	Rāthītara	Do.	17, 19, 20, 713, 844
Kīraṉūr	Ātrēya	Do.	18, 189, 605, 1001
Kuñjappavvil	Gārga	Āpastamba	36, 226, 301, 308, 688, 722, 888, 993
Kōrōvi	Bhāradvāja	Do.	37, 42, 200, 256, 334, 357, 358, 364, 468, 501, 573, 681, 754, 758, 759, 915.[1]
Vaṟṟalūr	Gārga	Do.	48, 359, 362, 366, 367, 370, 649
Niṉṟai	Kuṇḍiṇa	Satyāshāḍha	625, 685, 732, 736, 738, 811
Tirumaṅgalam	..	Drāhyāyaṇa	140, 141, 678, 862
Neṛkuṉṟam	Gautama	Satyāshāḍha	142, 737, 740, 810
Koṭṭaiyūr	Bhārgava	Jaimini	143, 447, 454
Āḍaṉūr	..	Do.	145, 175, 176, 273, 274, 677
Puḷḷamaṅgalam	..	Do.	147, 190, 422, 1016-20, 1023
Anbil	Viśvāmitra	Do.	177, 966, 1031

This table makes it clear that the donees from most of the places in the Tamil country had moved in a group belonging to a particular combination of *gotras* and *sūtras* other than Āpastamba.

The names of these brāhmaṇas reveal that, most of them must have been learned men as the titles forming part of their names indicate. The titles, as they occur, are Sōmayāji, Vasantayāji, Sarvakratuyāji, Agnichit, Vājapēyi, Shaḍaṅgavi (vid), Bhaṭṭa, Kramavitta, and Chaturvēdi. Of these the first five refer to the performance of Vedic sacrifices and the rest refer to their learning. These two occur in combination with each other (lines 891, 948, 987, 1004, 1304 and 1377). Two other titles which do not have any bearing on their learning are Daśapuriya and Sahasra. 'Daśapuriya' means 'belonging to or an emigrant from Daśapura' a village identified with Mandasor in Malwa. The spurious grant of Dharasēna II of date Śaka 400, also mentions a corporation of the *Chaturvēdins* of

[1] Two more (751; 922) belonged to Āśvalāyana.

Daśapura'.[1] The other title Sahasra has obviously nothing to do with learning nor with any place. This name 'Sahasra' appears to refer to the number of Brāhmaṇas that formed a group by themselves. This suffix is not met with in any other inscription.[2] It is not known whether this was the beginning of the formation of the subsects among the members of this community. It should be however noted that epigraphy does not offer any evidence regarding this formation at any period. The names of these Brāhmaṇas contain two parts, the first obviously being the father's name. In Vāsudēvaṉ Śrīkṛishṇabhaṭṭaṉ (No. 2) it is evident that Vāsudēva must be the father's name and Kṛishṇa, his own. Bhaṭṭan is a title attached to any learned Brāhmaṇa. Tamil influence is seen in many names such as Tiruvaraṅganārāyaṇaṉ (9), Tirumālbhaṭṭaṉ (19) Tirumāl-Subrahmaṇyaṉ (20), Śrīmādhavaṉ Ādittapiḍāra-daśapuriyaṉ (23), Śrīkrishṇaṉ Vēṇṇambi-daśapuriyaṉ (26), Puśāpōśaṉ Tiruveṇkāṭṭaḍigaḷ Bhaṭṭanambi-daśapuriyaṉ (28), Mādhavaṉ Tirumāliruñjolai-sahasraṉ (42), and Tirukkuruṅguḍi Śrīraṅga-Rudra-kramavittaṉ (651) etc. It is evident that considerable time must have elapsed before the families of these Brāhmaṇas could adopt such Tamil names.

It is interesting to note that four of these names are traceable in the only one contemporary inscription[3] referring to Tribhuvanamahādēvich-chaturvēdimaṅgalam which has been identified above with Puttūr in Papanasam Taluk in Tanjavur District. It is engraved on the south wall of the Karavandīśvara temple at Uḍaiyārkōyil. It is stated at the end of the inscription that the transaction recorded in it was written by the *kaṇakkaṉ* of the place under the orders of the representatives of the six quarters (one from each) whose names are also given and who have also signed at the end of the record. It may be generally expected that the names of these representatives should be traceable in the long list of donees. Indeed at least four of them can be identified in spite of the absence of the patronymic and other connected details such as *gotra* and *sūtra* and their previous place of residence. In evaluating the possibilities of these identifications it must be remembered that stone inscriptions do not give in similar context the connected details referred to here. The identifications are proposed below:

1) Piṟāndūr Tiruviṇṇagar-niṉṟāṉ-bhaṭṭa-sōmayājiyār[4] representing Rājēndraśōḷachchēri. This person may be identified with Tiruvaraṅganārāyaṇaṉ Tiruviṇṇagar-niṉṟāṉ-daśapuriyaṉ (No. 889) of Piṟāndūr and of the Vādhūla *gotra* and the Āpastamba *sūtra,* who is stated to be a resident of Kīḻp-Pūṇḍi *alias* Lōkamahādēvich-chaturvēdimaṅgalam or Dāmōdaraṉ Tiruviṇṇagarniṉṟān-daśapuriyaṉ (No. 906) of Piṟāndūr and of the Kapigōtra and the Āpastamba sūtra, a resident of the same village as in the case of the former. 2) Tekkūr Kūttāḍi-dipran (for daśapuriyan ?) or bhaṭṭa representing Tribhu-

[1] *SII.*, II. 519, n. 1.

[2] A group of Brāhmaṇas from Vīranārāyaṇachchaturvēdimaṅgalam is called Perumbaḍi-Sahasradānap-perumakkaḷ' (ibid., XXXI, No. 146).

[3] *SII.*, VII, No. 1036

[4] These titles are not given in the copper plate. It may be a simple omission or the concerned persons might have acquired them later by performing the sacrifices. The present charter and the stone inscription cited here are separated by an interval of 23 years.

vanamahādēvichchēri. This person may be identified with Vaikuṇṭhaṇ Kūttāḍichēri. This person may be identified with Vaikuṇṭhaṇ Kūttāḍidaśapuriyaṇ (No. 575) of Tekkūr and of the Gautama *gōtra* and the Āpastamba *sūtra*, who is stated to be a resident of Pirāyakkuḍi in Marugal-nāḍu. 3) Śrī Rāmadēva-bhaṭṭa of Prēmapuṟam representing Arumoḻidēvachchēri. He may be identified with Śrīdharaṇ Rāmadēvabhaṭṭaṇ of Prēmapuṟam (No. 111) and of the Hārita *gōtra* and Āpastamba *sūtra* and a resident of Vīranārāyaṇach-chaturvēdimaṅgalam. 4) Naḍādūr Kumārasvāmibhaṭṭa-vasantayājiyār representing Pavitramāṇikkachchēri may be identified with Achchivaṇaṇ Kumārasvāmibhaṭṭaṇ of Naḍādūr (No. 89) and of the Vatsa *gotra* and the Āpastamba *sūtra* and a resident of the same village as in the case of No. 3. Two more signatories Agnichittabhaṭṭar of Vaṅgippuṟam representing Madhurāntakachchēri and Tiruppēr Chēndan Tirunīlakaṇṭhabhaṭṭar representing Jananāthachchēri of the stone inscriptions cannot be identified with the donees from the respective places.

The last two plates give the details regarding the allotment of lands in shares to various institutions for the maintenance of stipulated services as follows : Two shares *(paṅgu)* were allotted to the following temples which were evidently situated within this new village for maintaining the priests doing worship *(archanābhōgam)* :—

(1) Śrī-Kailāsam *alias* Śrī-Rājarāja-Īśvaram-uḍaiyār (i) Subrahmaṇyaṇ Nambisāmibhaṭṭaṇ of the Bhāradvāja-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of Irumbuḷai, a hamlet of Jananāthach-chaturvēdimaṅgalam[1] in Muḍichchōṇāḍu in Niṭṭavinōda-vaḷanāḍu

(ii) Tōṇṟi-Īśvarabhaṭṭan of the Kāśyapa-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of Maṅgalam[2] in Maṅgala-nāḍu in Arumoḻidēva-vaḷanāḍu.

(2) Naḍuviṟ-Śrīkōyil *alias* Muḍikoṇḍasōḻa-viṇṇagar. (i) Dēvadattaṇ Anantapiḍārabhaṭṭaṇ of the Kāśyapa-gōtra and the Vaikhāṇasa-sūtra from Olōkamahādēvich-chaturvēdimaṅgalam[3] in Veṇṇikkūṟṟam in Nittavinōda-vaḷanāḍu. (ii) Kēśavaṇ Tiruvaraṅgabhaṭṭaṇ of the Ātrēya-gōtra and the Vaikhānasa-sūtra from Jananāthach-chaturvēdimaṇgalam in Muḍichchōṇāḍu in Nittavinōda-vaḷanāḍu.

(3) Tirumēṟṟaḷi *alias* Tribhuvanamahādēvi-viṇṇagar (i) Subrahmaṇyaṇ Ārāvamudubhaṭṭaṇ, of the Gautama-gōtra and the Vaikhānasa-sūtra from Pañchavaṇmādēvīch-chaturvēdimaṅgalam[4] in Veṇṇaiyūr-nāḍu in Rājēndrasiṁha-vaḷanāḍu. (ii) Amudaṇ Arumoḻidēvabhaṭṭaṇ of the Vāsishtha-gōtra and the Vaikhānasa-sūtra from Ālattūr[5] in Tēvūr-nāḍu in Kashtriyaśikhāmaṇi-vaḷanāḍu

(4) Jananātha-viṇṇagar-dēvar (i) Chēndaṇ Śiṅgabhaṭṭaṇ of the Bhārgava-gōtra

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[1] For the identification on this place see No. 97 of list below.

[2] This must be located in Nannilam Taluk near the border of Mannargudi Taluk. Tiruviḍavāśal is said to be in the same nāḍu (*A.R.Ep.* 1918, No. 12).

[3] Vide list below, No. 102.

[4] Do. No. 29. The name Subrahmaṇyan is interesting, since the Vaishṇavas do not adopt this name nowadays.

[5] Do. No. 59.

and the Vaikhāṇasa-sūtra from Maṇukulachūḷāmaṇich-chaturvēdimaṅgalam[1] in Āvūrkkūṟṟam in Nittavinōda-vaḷanāḍu (ii) Paṟpanābhaṉ (Padmanābhaṉ) Śrīvāsudēvaṉ of the Gautama gōtra and the Vaikhānasa-sūtra from Udaiyamārt-tāṇḍach-chaturvēdimaṅgalam[2] in Vīraśōḷa-vaḷanāḍu.

Of these four temples mentioned in this section the first is a Śiva temple and the other three are Vishṇu temples. Inscriptions copied from the walls of the Karavandīśvara temple at Uḍaiyārkōyil[3] referred to above mention only one Śiva temple i.e., Tiruviṟaiyāṇkuḍit-Tirukkiḷāvuḍaiya mahādēvar temple inside the Tribhuvanamahādēvippērēri, which is identical with the temple on the walls of which the inscriptions are engraved. They refer to three Vishṇu temples: (1) Naḍuviṟ-tirumuṟṟam *alias* Śrī-Muḍikoṇḍaśōḷa-viṇṇagarāḷvār-kōyil which is no doubt identical with the second of the four temples listed here and called Naḍuviṟ-Śrīkōyil[4] and (2) Tiruppāṟkaḍal-āḷvār[5] and (3) Śrī Purushōttamatt-āḷvār.[6] It is not certain whether the latter two can be identified with the other two Vishṇu temples in this list.

The two priests who conducted the worship and got the shares allotted to the Śiva temple are described as Śivabrāhmaṇas distinguishing them from the donees of the main grant. It may be also noted here that no place of origin or name of house or family is mentioned in their cases.[7] Regarding the priests of the Vishṇu temple it may be observed that all of them are stated to have belonged to Vaikhānasa sūtra. The signatory of one of the inscriptions referred to above is stated to have the rights of worship in the temple of Purushōttamatt-āḷvār and is also described as Śrī-Vaikhāṇasaṉ. There is not a single Brāhmaṇa, among the donees, who belongs to Vaikhānasa-sūtra. Thus it appears that these members of the priestly class may not belong to the same group to which the donees belonged. This distinguishing feature is evidently based on their Vaishṇava leanings in accordance with the extant text of Vaikhānasa-sūtra which lays more stress on faith in and devotion to Vishṇu unlike in other texts and which is said to be 'saturated with the idiom of a Dravidian language'.[8] It will not be unreasonable to surmise that the Śivabrāhmaṇas and Vaikhānasas functioning as priests of Śiva and Vishṇu temples respectively had formed themselves into separate groups long before the period of this charter.[9]

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1 See No. 96 of List.

2 See p. 45 above

3 *SII.*, VII, Nos. 1032 to 1041.

4 Ibid., No. 1038.

5 Ibid., No. 1035.

6 Ibid., No. 1038, line 81.

7 This cannot be considered as similar to the omission of such names in the case of a few among the donees of the main grant.

8 *History of Dharmaśāstra*, Vol. I, p. 106.

9 The association of Vaikhānasas with the Vishṇu temples is well attested to by two Chōḷa inscriptions from Tirumukkūḍal (*A.R.Ep.*, 1915, Nos. 172 and 182). Nos. 287 (line 6), 288 (lines 3-4) and 347 (lines 3-4) of *SII.*, VI, provide earliest epigraphical instances of this association.

The next endowment of three shares is made for *tirumaḍai [p] paḷḷi* i.e., (the maintenance of) kitchen. This apparently includes provision for this service in all the above-mentioned temples, though only one person is mentioned in this connection. *Jōtishap-paṅgu* i.e., (one) share for the astronomer occurs as the next. The incumbent of this share was Ādittaṉ Gaṇapuram of the Bhāradvāja-gōtra and the Āśvalāyana-sūtra, from Piḍāṅguḍi which is perhaps identical with Pūdaṅguḍi in Mayavaram Taluk in Tanjavur District. Ampashṭaṉ Aṉṉāttaḍigaḷ Śiṅgam of Manukulachūḷāmaṇich-chaturvēdimaṅ-galam[1] in Āvūrkkūṟṟam is next stated to have got the share due for Ashṭapaṭṭaṉ which is evidently wrong for Ampaṭṭaṉ which in turn is a *tatsama* of Sanskrit Ambashṭha. According to the *Manusmṛiti*[2] an ambashṭha is one born of a Brāhmaṇa by a Vaiśya woman and his duty is laid down to be the curing of diseases. It is interesting to note that the meaning of 'barber' for ambaṭṭaṉ, as is understood to-day, is not applicable here, since *nāviśappaṅgu* occurring later precludes that possibility. This share should be treated as different from the one allotted for *vishabhōga* and mentioned at the end (line 1452) which is self-explanatory. *Kaṇakkappaṅgu* i.e. share for the accountants occurs as the next. Six persons are mentioned in this connection. They are all described as *madhyasthas* of the respective places referred to therein. Three of them also bear names connected with numbers such as Muṉṉūṟṟuvaṉ, Irunūṟṟuppadiṉ-aṟuvaṉ and Nānūṟṟuvaṉ perhaps as their patronymics. The first of these three is called Muṉṉūṟṟuvaṉ Nāṟpattumūvaṉ. Numerous Chōḷa inscriptions are stated to have been drafted by persons bearing such names and described as *madhyastha*,[3] thus indicating that one of their important duties was the writing of documents. One of these (line 1408) is stated to be the *madhyastha* of Pāppārkuḍi in Aḷanāḍu in Kshatriyaśikhamaṇi-vaḷanāḍu which may be located in Nagapattinam Taluk. Another (line 1410) was the *madhyastha* of Śrīpūdi whose location is dealt with above.[4] The rest of the places have been identified in the List. The next item of endowment called *kāvidippaṅgu* is also one similar in all respects to the *kaṇakkappaṅgu* except that each of the four individuals got only half a share instead of one. The number of shares for the next *ugachchappaṅgu* (i.e., for the drummer) was made as eight, one for each of the two drummers for their service in each of the four temples mentioned above. *Nāviśappaṅgu* (for the barbers) was allotted to four persons at the rate of half a share per person. One of them is stated to have belonged to Ūṟṟukkāḍu which is identical with Ūttukkāḍu in Papanasam Taluk. The following allotments reckoned in *vēli* and not in shares are made in respect of various deities including those of the four important temples referred to above. Of the four, Tirumēṟṟaḷi *alias* Tri-bhuvanamādēvi-viṇṇagar-dēvar was assigned four *vēli* of land and the other three eight *vēli* each. Among the rest the other deities which were apparently in the village proper *(ivvūr)* are Kēraḷāntaka-viṇṇagardēvar, Sūryadēvar, Subrahmaṇyadēvar, Durggaiyār, Mahā-Śāstā, Piḍāriyār and Gaṇapatiyār on the bund of Tribhuvanamādēvip-pērēri.

[1] See No. 96 of List for the identification of the place.
[2] 10. 8, 13, 15.
[3] *SII.*, XIII, index, s.v.
[4] supra p. 47.

Lands were allotted also for Mādēvar, Vishṇukkaḷ and Piḍāriyār of 13,3 and 9 hamlets *(paḍāgai)* of the village respectively.

Endowments for Vedic studies were also made in the following manner: for Mīmāṁsa-5 *vēli*, for Vēdānta-5 *vēli* and for Vyākaraṇa-4 *vēli*-these three are described as *bhaṭṭavṛitti*. The following described as *kiḍaippuram (ghaṭikaippuṛam)* get each 2 *vēli*: 1) Paviḻiyam, 2) Taittirīyam 3) Vājasanēyam, 4) Chandōgam (Chhandōgam), 5) Atharvam, 6) Talavakāram and 7) Rūpāvatāram. Paviḻiyam derived from Bahvṛicha stands for Ṛigvēda. Taittirīyam and Vājasanēyam represent respectively the Kṛishṇa and Śukla Yajurvēda. Chhandōgam and Talavakāram are of Sāmavēda. Rūpāvatāra is a work on grammar stated to have been composed by Bhaṭṭanārāyaṇa and Dharmakīrti.[1] Two *veli* of land were assigned to the person teaching the recital of *Smṛitimūla-grantha* and to the person reciting Bhāratam. The person appointed for cleaning the hall *(ambalam)* and for filling the troughs with water was allotted 2 *vēli* of land. *Visha-Bhōga* was another endowment with 2 *vēli*. The potter, carpenter and blacksmith were also given land. In all these cases the names of persons are not given. The engravers' shares are given at the end.[2]

The extent of land that is covered by one *paṅgu* is not given. 86 1/2 *vēli* of land are accounted for by lands allotted to the deities, Vēdic studies and other services that are mentioned next in the text. It is not known whether *paṅgu* represents the same extent in the case of the priests, cook, accountants, drummers and barbers as in the case of the Brāhmaṇa donees. The total number of *paṅgu* reckoned in the grant comes to 1116 (1083+33). If all the shares may be considered as equal, the value of each *paṅgu* will be about 2 *vēli* and odd.[3]

Maps:—Two maps are published here. One is of the area of grant as represented in modern maps. The other is a map of the same area incorporating as many features as possible from details furnished in the inscription and the list that follows.

[1] *History of Classical Sanskri Litterature* (M. Krishnamachariar), p. 733, note 8.

[2] See supra, p. 54, for a full discussion on this.

[3] This may be more than 4000 *kuḻi*. But *paṅgu* works out to 2400 *kuḻi* according to the Kuram and Pullur plates (*Ep. Ind.*, XXXVI, page 199 and note 4).

List of places mentioned in the donees' section

	Division and Sub-division	*Village*	*Identification or location*	*Reference*
1	Rājēndrasiṁha-vaḷanāḍu	*Taṇiyūr* Vīranārāyaṇach-chaturvēdimaṅgalam	Uḍaiyārguḍi (Kāṭṭumannārkōyil), Taluk, South Arcot District	*SII*, XIII, No. 17
2	Do. Poygai-nāḍu	Gaṇḍarādityach-chaturvēdimaṅgalam	Kaṇḍarādittam, Udaiyarpalaiyam Taluk, Tiruchchirappalli Dt.	*A.R.Ep.*, 1928-29, No. 195
3	Do.	Madhurāntakach-chaturvēdimaṅgalam	Ālambākkam, Tiruchchirappalli Taluk, Do.[1]	Ibid., 1909, No. 719
4	Do. Miṟaik-kūṟṟam	Kāmarasavallich-chaturvēdimaṅgalam	Kāmarasavalli, Udaiyarpalaiyam Taluk. Do.	Ibid., 1914, No. 78
5	Do. Iṉṉambar-nāḍu	Paḷaiya-Vāṇavaṉ-mahādevich-chaturvēdimaṅgalam	Kumbakonam Taluk, Tanjavur Dt.	*SII*, XIII, No. 172; *A.R.Ep.*, 1925, No. 112
6	Do.	Śrī-Parāntakach-chaturvēdimaṅgalam	Gōvindaputtūr (?), Udaiyarpalaiyam Taluk	ibid., 1928-29, No. 176
7	Do.	Kīḻ-Aśugūr	Aśūr, Kumbakonam Tk.	..
8	Do. Miḻalai-nāḍu	Cheñalūr	..	..
9	Do. Maṇṇi-nāḍu	Ēmanallūr	Kumbakonam or Udaiyarpalaiyam Tk.	..
10	Do.	Iḍaiyarinallūr (for Iḍaiyāṟṟunallūr)	..	...
11	Do.	Vēmbaṟṟūr *alias* Chōḷamārttāṇḍachchaturvēdimaṅgalam	Vēppattūr, Kumbakonam Tk.	*A.R.Ep.*, 1907, No. 1.
12	Do.	Muḷḷilaṅguḍi	Mullaṅguḍi, Do.	..
13	Do.	Iḍavai	Kumbakonam or Udaiyarpalaiyam Tk.	..
14	Do. Viḷattūr-nāḍu	Kāṭṭūr	Tiruchchirappalli Tk.	Cf. *SII*, No. 92
15	Do. Kāra-nāḍu	Ōymāṇpuliyūr *alias* Ulagaḷandaśoḷach-chaturvēdimaṅgalam	..	Cf. above, XXII, p. 236
16	Do. Tiruvindaḷūr-nāḍu	Chēndaṇkuḍi	Mayavaram Tk.	..
17	Do	Tiruniṉṟiyūr	Do.	*A.R.Ep.*, 1921, No. 538
18	Do.	Māṟpiḍugudēvich-chaturvēdimaṅgalam	Paṇḍāravāḍai, Māppaḍugai Do.	Ibid., 1925, Nos. 8 and 10
19	Do. Kuṟukkai-nāḍu	Kaḍalaṅguḍi	Kaḍalaṅguḍi, Do.	*A.R.Ep.*, 1914, No. 9
20	Do.	Kāvirimaṅgalam	Do.	

[1] 'Do'. stands for Taluk and/or District of the preceding item.

21	Do. Adigaimangai-nāḍu	Peruntōṭṭam	Perumoṭṭam, Shiyali Tk.	
22	Do. Tirukkaḻumala-nāḍu	Udayādityamangalam	Shiyali Tk.	
23	Do. Nallāṟṟūr-nāḍu	Kañjanūr	Kañjanūr, Kumbakonam Tk.	*A.R.Ep.*, 1930-31, No. 60
24	Do.	Mahēndra Koṭṭūr	Koṭṭūr, Do.	
25	Do. Nāngūr-nāḍu	Kuṉṟam	Shiyali Tk.	ibid., 1925, No. 178
26	Do.	Marudūr	Do.	
27	Do.	*Taniyūr* Perumbaṟṟappuliyūr	Do.	
28	Do. Veṇṇaiyūr-nāḍu	Jōriykkuḍi	Śōdiyakkuḍi, Do.	
29	Do.	Pañchavaṇmahādēvichchaturvēdimangalam	Do.	*A.R.Ep.*, 1912, Nos. 527-29 and 538.
30	Ugaḷūrk-kūṟṟam	Tiṭṭaikuḍi	Tiṭṭakuḍi, Vridhachalam Tk. South Arcot Dt.	
31	Vēśālippāḍi	Jayangoṇḍaśōḻachchaturvēdimangalam	Viluppuram or Cuddalore Tk. Do.	*A.R.Ep.*, 1913, No. 398
32	Irungōḷappāḍi	*Taniyūr* Vaḷavaṉ-mahādēvichchaturvēdimangalam	Vaḷaiyamādēvi or Erumbūr, (?) Chidambaram Tk. Do.	*A.R.Ep.*, 1913, No. 398
33	Uyyakkoṇḍār-vaḷanāḍu, Tirunaraiyyr-nāḍu	Tanḍattōṭṭam *alias* Mummaḍisōḻach-chaturvēdimangalam	Tanḍantōṭṭam, Kumbakonam Tk.	..
34	Do. Pāmbūr-nāḍu	Kaḍaiyakkuḍi	Do.	..
35	Do.	Tirukkuḍamūkku	Kumbakonam	..
36	Do. Ambar-nāḍu	Ālattūr	Ālattūr, Nannilam Tk.	..
37	Do.	Pēḷaikuḍi	Pōḷakkuḍi, Do.	*A.R.Ep.*, 1950-51, No. 280
38	Do.	Vēlanguḍi	Vēlanguḍi, Do.	
39	Do. Veṇṇāḍu	Vaikal *alias* Vāṇavaṉ-mahādēvichchaturvēdimangalam	Vayalūr (?) Nannilam Tk.	..
40	Do.	Tirumaḷalai	Tiruviḻimiḻalai, Nannilam Tk.	*A.R.Ep.*, 1908, Nos. 423 and 435
41	Do. Tiraimūr-nāḍu	Vaṇṇakkuḍi	Kumbakonam Tk.	ibid., 1907, No. 273
42	Do. Tiruvaḻundūr-nāḍu	Uttamaśōḻach-chaturvēdimangalam	Maṇakkuḍi, Mayavaram Tk.	*A.R.Ep.*, 1925, Nos. 35 and 259.
43	Do.	Akkaūr	Do.	..
44	Do.	Vilal *alias* Vāmana-mangai	Do.	..
45	Do. Kuṟumbūr-nāḍu	Kāyākkuḍi	Kāśākkuḍi, Pondicherry State	*SII*, VII, No. 1024
46	Kshatriyaśikhāmaṇi-vaḷanāḍu, Pāmbūr-nāḍu	Mānguḍi	Kumbakonam or Nannilam Tk.	..
47	Do. Tirunagaiyūr-nāḍu	Śrī-Tongamangalam	Śidakkamangalam (?), Nannilam Tk.	*Ep. Ind.*, XXII, p. 236.
48	Do. Cheṟṟūrk-kūṟṟam	Cheṟṟūr	Papanasam or Nannilam Tk.	
49	Do.	Nālūr	Nālūr, Papanasam Tk.	*SII*, XIII, No. 309
50	Do. Do.	Kuḍavāyil	Kuḍavāsal, Nannilam Tk.	..

51	Do.	Vēḷā-nāḍu	Rājamallach-chaturvēdi-maṅgalam	Nannilam Tk.	..
52		Do.	Tirunallūr	Agarattirunallūr, Do.	..
53		Do.	Viḷānguḍi	Do.	..
54		Do.	Viḷamar	Do.	Cf. *SII*, XVII, No. 590
55	Do.	Tiruvārūrk-kūṟṟam	Kurukkatti	Kurukkatti, Nagapattinam Tk.	..
56		Do.	Aḍiyappimaṅgalam	Aḍiyakkamaṅgalam, Do.	*SII*, XVII, No. 617
57	Do.	Marugal-nāḍu	Pirāyakkuḍi	Nannilam Tk.	
58		Do.	Iḍaiyāṟṟukkuḍi	Iḍaiyāttaṅguḍi, Do.	*A.R.Ep.*, 1925, No. 199
59	Do.	Tēvūr-nāḍu	Ālattūr	Vaḍakkālattūr, Nagapattinam Tk.	
60	Do.	Muḻaiyūr-nāḍu	Kundavaich-chaturvēdi-maṅgalam	Mayavaram Tk.	*A.R.Ep.*, 1910, No. 106
61		Do.	Chāttamaṅgalam	Do.	
62	Do.	Panaiyūr-nāḍu	Bhūlokamāṇikkach-chaturvēdi-maṅgalam	Tiruppugalūr, Nannilam Tk.	*A.R.Ep.*, 1927-28, Nos. 44 and 52
63		Do.	Mūlamaṅgalam	Mūlamaṅgalam, Do.	..
64		Do.	Eyinaṉūr	Do.	..
65	Do.	Aḷa-nāḍu	Attipuliyūr	Attippuliyūr (?) Nagapattinam Tk.	..
66	Do.	Paṭṭanak-kūṟṟam	Koṭṭārakkuḍi	Koṭṭārakkuḍi, Nannilam Tk.	*Ep. Ind.*, XXII, p. 237.
67		Do.	Chaṇṇamaṅgalam	Śeṅgamaṅgalam, Nagapattinam Tk.	Do.
68	Arumoḻidēva-vaḷanāḍu,	Puṟaṅkarambai-nāḍu	Chembiyaṉmahādēvich-chaturvēdimaṅgalam	..	
69		Do.	Siṁhaḷāntakach-chaturvēdi-maṅgalam	Śiṅgaḷāndi, Nagapaṭṭinam Tk.	..
70		Do.	Kōdaṇḍarāmach-chaturvēdi-maṅgalam	..	
71		Do.	Paṇaiyūr	Paṇaiyūr, Do.	
72		Do.	Paḻaiya-Vāṇavaṉmahādēvich-chaturvēdimaṅgalam	..	..
73		Do.	Perumbal-Marudūr	Peruvaḍamarudūr, Mannarguḍi Tk.	
74	Do.	Vaṇḍāḻai-Vēḷūrk-kūṟṟam	Kouṉūr	Kuṉṉūr, Tirutturaippundi Tk.	..
75		Do.	Kuṟuppu	Kurumbal (?) Do.	..
76		Do.	Vallam *alias* Viḍēlviḍuguch-chaturvēdimaṅgalam	Nagapattinam Tk.	
77	Do.	Aḷanāḍu	Chembiyaṉmahādēvich-chaturvēdimaṅgalam	Śemibiyaṉmahādēvi, Do.	*SII*, XIII, No. 72
78		Do.	Kīḻaiyil *alias* Paramēśvaramaṅ-galam	Kīḻaiyūr, Do.	*A.R.Ep.*, 1946-47, No. 89
79	Do.	Iḍaiyaḷa-nāḍu	Aṟiñjayach-chaturvēdimaṅgalam	Tirutturaippundi Tk.	..

80	Do.	Kundavaich-chaturvēdi-maṅgalam	Do.	*SII*, XVII, No. 462
81	Do. Muḻaikkāṭṭu-nāḍu	Kaḍuvanidal *alias* Paramēśvaramaṅgalam	Kaḍuvaṅguḍi (?), Nagapattinam Tk.	
82	Do. Pa(Va)livalak-kūṟṟam	Kaṇṇāppil	Do.	
83	Do.	Iṟaiyāṉkuḍi	Iraiyāṉkuḍi, Do.	
84	Do. Takkaḷūr-nāḍu	Attikōśamaṅgalam	Nannilam Tk.	Cf. *A.R.Ep.*, 1918, No. 23
85	Do.	Tāḷaikkuḍi	Do.	
86	Do. Iṅgaṇāḍu	Neṟkuppai	Neykuppai, Nannilam Tk.	..
87	Do.	Vimalachitta-maṅgalam	Do.	..
88	Do. Tēvūr-nāḍu	Kiḷḷikuḍi	Kiḷḷukuḍi, Nagapattinam Tk.	
89	Do.	Mārakkamaṅgalam	Do.	
90	Do. Ārvalakkūṟṟam	Koṟṟaṉkuḍi	Koṭṭaṅguḍi, Tirutturaippundi Tk.	..
91	Do. Neṇmali-nāḍu	Āṟaṟṟūr	Aravattūr (?), Mannargudi Tk.	..
92	Do.	Kuṉṟiyūr	Kuṇṇiyūr, Do	..
93	Do.	Neḍumaṇal *alias* Madanamañjarich-chaturvēdimaṅgalam	Tiruvarāmēśvaram, Do.	*A.R.Ep.*, 1911, No. 119.
94	Nittavinoda-vaḷanāḍu, Āvūrk-kūṟṟam	Amitiravallich-chaturvēdi-maṅgalam	Amruthavalli, hamlet of Puḷiyakkuḍi, Papanasam Tk.	..
95	Do.	Narasiṅgamaṅgalam	Do.	
96	Do.	Irumpudal *alias* Manukula-chūḍāmaṇich-chaturvēdi-maṅgalam	Irumbudalai, Do.	*A.R.Ep.*, 1910, No.3 See Map.
97	Do. Muḍichchōṇāḍu	Jananāthach-chaturvēdi-maṅgalam	Ālaṅguḍi, Papanasam Tk.	*A.R.Ep.*, 19202, No. 510 See Map.
98	Do.	Chiṟṟinpāḷ *alias* Paramēśvara-maṅgalam	Chittaṇvālūr, Do.	..
99	Do. Kāndāṇanāḍu	Vijayālayach-chaturvēdi-maṅgalam	Śāliyamaṅgalam, Papanasam Tk.	See Map.
100	Do. Veṇṇikkūṟṟam	Oḷimadi	Oḷimidi, Mannargudi Tk.	Do.
101	Do.	Pūvaṇūr *alias* Avanikēsarich-chaturvēdimaṅgalam	Pūvaṇūr, Mannargudi Tk.	Do.
102	Do.	Kīḻp-Pūṇḍi *alias* Lokamahādēvich-chaturvēdimaṅgalam	Do.	Do.
103	Nallūr-nāḍu	Rājakēsarich-chaturvēdi-maṅgalam	Koyil-Tēvarāyanpēṭṭai, (near Pāṇḍāravāḍai), Papanasam Tk.	*A.R.Ep.*, 1923, No. 274.
104	Pāṇḍikulāśani-vaḷanāḍu, Puṟakkiḷiyūr-nāḍu	Malaiyakkach-chaturvēdi-maṅgalam	Tanjavur or Tiruchchirappalli Tk.	..
105	Do.	Māṟaṇēri	Mārnēri, Tanjavur Tk.	..
106	Do. Iḍaiyāṟṟu-nāḍu	Toṇḍavaichchaturvēdimaṅgalam	Lalgudi Tk.	

107	Do.	Iḍaiyāṟṟumaṅgalam	Viḍā (or Eḍai)yāttamaṅgalam, Do.	*A.R.Ep.*, 1928-29, No. 112; 1962-63, Nos. 633-34
108	Do. Ārkkāṭṭuk-kūṟṟam	Chandiralēkhaich-chaturvēdi-maṅgalam	Chendalai, Tanjavur Tk.	*SII*, VI, No. 441
109	Do. Eyi-nāḍu (Eyil-nāḍu)	Tiruppēr	Tiruppiūr, hamlet of Kachcha-maṅgalam, Do.	
110	Do. Viḷā-nāḍu	Uttamaśīlich-chaturvēdi-maṅgalam	Tiruppalātturai, Tiruchchirappalli Tk, Tiruchchirappalli District.	*SII*, XIII, No. 106
111	Do.	Malari *alias* Śrīkaṇṭhach-chaturvēdimaṅgalam	Tiruverumbūr, Do.	ibid.,
112	Do. Mīkōḻai	Chōḻamādevich-chaturvēdi-maṅgalam	Chōḻamādēvi (?) Do.	*A.R.Ep.*, 1908, No. 576
113	Kēraḷāntaka-vaḷanāḍu, Uṟaiyūrk-kūṟṟam	Rājāśrayach-chaturvēdi-maṅgalam	Uyyakoṇḍān-Tirumalai, Do.	ibid., 1908, No. 457
114	Do.	Naṅgai-Brahmadēyam *alias* Ariñjigaich-chaturvēdi-maṅgalam	Naṅgavaram, Kulittalai Tk.	*SII*, VIII, Nos. 643 and 654
115	Kōnāḍu, Uṟattūrk-kūṟṟam	Kaṟṟaḷiyēri *alias* Vikra-makēsarich-chaturvēdimaṅgalam	Tiruviḷāṅguḍi, Kulattur Taluk	*Ins. (Text) of the Pudukkottai State*, No. 89
116	Śūralūrkkūṟṟam	Chōḻakulatilaka-Uttamach-chaturvēdimaṅgalam	..	*A.R.Ep.*, 1914, No. 170
117	Rājāśraya-vaḷanāḍu	*Taniyūr* Tiruveḷḷarai	Tiruveḷḷarai, Lalgudi Tk.	..
118	Muññai-vallavāyā-nāḍu	Uttamaśōḻach-chaturvēdi-maṅgalam	..	..
119	Rājāśraya-vaḷanāḍu, Pāchchilk-kūṟṟam, Kīḻpalāṟu	Perumarudūr	Lalgudi or Musiri Tk.	
120	Do. Kalārk-kūṟṟam	Tirumaṅgalam	Tirumaṅgalam, Lalgudi Tk.	*A.R.Ep.*, 1929-30, No. 251
121	Do. Veḷḷalaiyūrk-kaṇḍam	Śaṅkerimaṅgalam (Śengēndimaṅgalam)	Śaṅgēndi, Do.	ibid., 1927-28, No. 325
122	Rājarājap-Pāṇḍimaṇḍalam, Kaḷakkuḍi-nāḍu	Mānanilainallūr	Māṇūr, Tirunelveli Tk.	*Ep. Ind.*, XXII, p. 9

TEXT

Sanskrit Portion

[Metres: Verses 1, 2, 27, 29, 34-36, 46, 58, 68, 70 *Śārdūlavikrīḍita*; Verses 3, 47, 53, 55-57, 75 *Sragdharā*; Verses 4, 9, 11, 13, 15, 20-22, 28, 30-32, 40, 50, 52, 60, 69, 76 *Anushṭubh*; Verses 5, 14, 17, 24, 25, 49, 64, 71, 73 *Vasantatilakā*; Verses 6, 7, 16, 18, 19, 33, 37, 38, 41, 44, 48, 51, 65 *Upajāti*; Verse 8 *Viyōginī*; Verses 10, 54 *Mālinī*; Verses 12, 43 *Pushpitāgrā*; Verse 23 *Ruchirā*; Verses 26, 66, 67, 72 *Mandākrāntā*; Verse 39 *Pramitāksharā*; Verse 42 *Vaṁśasthavila*; Verses 45, 61 *Mañjubhāshiṇī*; Verse 59 *Pṛithvī*; Verse 62 *Svāgatā*; Verse 63, *Rathoddhatā*; Verse 74 *Praharshiṇī*.]

First Plate; First Side

1 Svasti śrī ‖ Lakshmī-pīna-payō-dhara-dvaya-taṭī-kāśmīra-paṁk-āṁkitā bhrā-myat(n)-mandara-tuṁga-

2 śṛiṁga-kashaṇa-bhrājishṇu-hēm-āṁgadāḥ [|*] rakshaṁtō hari-nīla-nīla-vapushō lōka-trayam śā-

3 [r*]ṅgiṇaś=śārṅg-ādy-āyudha-śōbhinaś=śriyam=alam pushṇantu vō bāhavaḥ ‖ [1*][1] Patmā(dm-ā)nanda-karā nirasta-tamasa[s*]=sva(sa)

4 nmārgga-śōbhā-karā ni[r*]ddhūt-ākhila-rāja-maṇḍala-ruchō nity-ōday-ōt bhā-(dbhā)sinaḥ [|*] yaj-jātā dadhati sva-

5 vaṁśa-guruṇā sāmyaṁ savitrā yugaṁ pāyād=arṇṇava-mēkhalām vasumatīṁ śrīmān sa Chōḷ-ānva-

6 yaḥ ‖ [2*] Ādri(sī)d=ādyō nṛipāṇām Manur=Ahimakarād=viśva-lōk-aika-nētrād=Ikshvākus=tat-tanūjō=

7 'jani nṛipa-makuṭa-śrēṇi-līḍh-āṁghri-pīṭhaḥ [|*] Māndhātā dhātṛi-kalpō guṇa-nidhir=abhavat=tat-kule bhū-

8 mipālō yō Lōkālōka-śail-āvadhi vidhivad=inām(mām) pālayāmāsa bhūmim ‖ [3*] Muchukundō

9 Mukunda-śrīr=ajanishṭa tatō nṛipaḥ [|*] Yas=sur-āsura-saṁgrāmē surālayam=apālayat ‖ [4*] Prakhyā-

10 ta-tad-vimala-vaṁśa-maṇa(ṇi)-pradi(dī)pō rājā babhūva Śibir=apratima-pra-bhāvaḥ [|*] Yasy=ā[vadāna*]-mahimā

11 mahanī[ya*]-kīrttēs=saṁgīyatē jagati santatam=ēva satbhiḥ(dbhiḥ) ‖ [5*] Par-ārttha-saṁrakshita-jīvi-

12 tasya tasy=āti-gam(ṁ)bhīra-guṇasya rājñaḥ [|*] Vyāsaṁ kavīnām=ṛishabham (bhaṁ) vihāya kō vā guṇā(n*]

[1] The close correspondence between some of these verses with those in the Leyden grant is pointed out on p. 53 above.

13 varṇṇayituṁ samarthaḥ | [6*] Tad-vaṁśa-vārākara-pūrṇṇa-chandrō nidhiḥ-kā(ka)lānām=ajanishṭa Chō-

14 ḷaḥ [|*] Yad-vaṁśa-jātā yad-upajñam=ēva Chōḷ-ābhidhānan=dadhati kshitīśāḥ | [7*] Para-vāraṇa-

15 rāja-kēsari tanayō='sy=ājani Rājakēsari(rī) [|*] nṛipatiḥ Parakēsari(rī) tataḥ para-chakr-ōnmathan-ō-

16 nmukhō balī | [8*] Rājakēsariṇō nāma Parakēsariṇō='py=adaḥ [|*]sva-vaṁśa-janmanāṁ rājñām=ājñ=āsī-

17 tparivṛittitaḥ | [9*] Sura-gurur=iti rājā tat-kulē prādurāsīt sura-gurur=iva buddhyā bhāsamānō samā-

18 naḥ [|*]avati bhuvam=aśēshāṁ yatra [tī]vra-pratāpē padam=akṛita na mṛityu [r*]=bhīta-bhīta[ḥ*]=prajāsu | [10*] Yatō bibhyati bhū-

19 tāni tan=nījjī(nirjji)tya mah-āhavē [|*] lēbhē sa Mṛityujin=nāma du[r*]llabhan=tridaśair=api | [11 |*] Vasur=Uparicharas=tad-anva-

20 yē=bhūn=narapatir=Arkka iv=ōj[j]valan sudhāmnām=arachara nṛipari (svadhāmnā [|*] acharad=upari) yō=dhiruhya divyam sura-sadanasya manō-

21 javam vimānam | (12*] Arikālō mahi(hī)-pālaḥ Karikālas=tad-anvayē [*] prādur-ābabhū[va ya]ś=chakrē Kāvē[rī]-tīra-ba-

22 ndhanam | [13*] Tad-vaṁśajēshu nṛi-patishv=amitēshu nā(nā)kam prāptēshu bhukta-sakal-āvani-maṇḍa(ṇḍa)lēshu [/*]r[ā]-

First Plate; Second Side

23 j=ājanishṭa Vijayālaya-nāmadhēyō yō=ratsha(ksha)d=atsha(ksha)ta-balaḥ tshi(kshi)tim=arṇṇav-āntām | [14*] Ādity[ō]

24 bhūbṛitas=tasmād=udagād=atula-dyutiḥ [|*] dhvastārāti-mahī-pāla-dhvānta-chakra[ḥ*]=prāta(pratāpa)vān | [15*] Ananta-ratna-

25 prakar-aika-vāsād=udāra-satvād=udiyāya tasmāt [|*] Parāntakō viśva-hitāya rājā rāj=ē-

26 va dugdhām(m)bu-nidhēh kalābhiḥ | [16*] Nirjjitya Siṁhaḷa-patiṁ yudhi Pāṇḍya-rājam prakhyāta-kī[r*]ti-

27 m=atha Kēraḷam=apy=ajayyam [|*] Vīras=sa Pallava-nṛipaṁ=cha yasā(śā)ṁsi tēshām rāshṭrāṇi ch=ādita va-

28 sūni cha vāhanāni | [17*] Sva-bāhu-vī[r*]yy-āvajit-ākhil-āśā-mukh-ōpanīt-āmala-hāṭakēna [/*]sa-

29 māvṛiṇō[n*]=mandiram=Indumaulēr=Vyāgghr-āgrahārē Ravi-vaṁśa-dīpaḥ | [18 *] Sa Vīranārāyaṇam=agra-

30 hāraṁ rājā sva-nām[n*]ā tilakaṁ pṛithivyāḥ [|*] nivēśayāmāsa mahā-vibhūtiṁ kalp-āvasānēshv=a-

31 pi nirvvikāram ‖ [19*] Śrīmatō mahata[ś*]-śrīmān=agrahārā[n*]= nyavīviśata(t) [l*]atyā(nyā)n=api sa rāj-ēndras=ta-
32 tra tatra mahītalē ‖ [20*] Mahīm=mahā-phalāṁ karttum=agādhā vimalē (l-ō)dakāḥ [l*] nadīs=sa khānayā-
33 māsa śataśo=tha sahasraśaḥ ‖ [21*] Sura-pō(lō)ka-paritrāṇa-parē tasmin Parāntakē [l*]na-
34 ra-lōka-paritrāṇan=tat-sutō-riñjayō=karōt ‖ [22*] Ariñjayād=ajani purāntak-ōpamaḥ Parāntakaḥ para-nṛipa-chakra-marddanaḥ [l*] apālayaj=jala-nidhi-mēkhalā-
35 k-ōpamaḥ Parāntakaḥ para-nṛipa-chakra-marddanaḥ [l*] apālayaj=jala-nidhi-mēkhalā-
36 ṁ=mahīṁ sukhēna yō nija-guṇa-rañjita-prajaḥ ‖ [23*] Chēvūra-nāmani[1] purē nijachā-
37 ru-chāpa-mukt-ātiśāta-śara-rāśi-nirantar-āśaḥ [l*] śāt-āsi-bhinna-ripu-danti-giri (r-ī)ndra-niryyad-rakt-āpagā ba-
38 hu-vidhā niravarttayad=yaḥ ‖ [24*] Yō maṇḍal-āgra-pari-khaṇḍita-vairi-shaṇḍaṅ=chaṇḍaṁ vijitya tarasā yudhi Vī-
39 ra-pāṇḍyam [l*]ārōpayat sapadi Saṁhya(hya)-nagēndra-tuṁga(ṅga)-śṛiṁgan=divaś=cha vimalān=nija-kittim (kīrttim)=uchchaiḥ ‖ [25 *]
40 Tasmin jā(yā)tē tridaśa-nilayan=trātum=urvvī-padī(t-ī)ndrē tat-putrō='san nṛipati-makuṭa-śrēṇi-li(lī)ḍh-ā-
41 ṁghri-pīṭhaḥ [l*] dōshṇā Śēshō='raga-pati-tanu-śrīmushā Rājarājō gurvvīm=urvvīm=udavahad=imāś Chō(māṁ chō)ḷa-
42 vaṁśa-pradīpaḥ ‖ [26*] Jitvā Siṁhaḷa-Pāṇḍyē(ṇḍya)-Kēraḷa-nṛipān Koṁkē-śvarān=Māḷavān=Andhrān Gaṁga-Ka-
43 liṁga-Vaṁga-Magadhāṁś=Chāḷukya-rājān Kurūn [l*] anyān=apy=akhilān=raṇē bhuja-ba[l*]ān(lāt)=tēshāṁ gajā-
44 n vājinō dēśā[n*] ratna-dhanāni vikrama-dhanaś=śrī-Rajarājō=grahīt ‖ [27*] Yad-danti-danta-tsha (ksha)tayō rājantē= ny(dy)=ā-
45 pi sa[rvva]taḥ [l*] Tuṁgabhadrā-nadī-[to*]yō(ya)-drō(rō)dhō jaga(gha)na-bhūmishu ‖ [28*] Kalp-ānt-ā[r*]ṇṇava-sannibhan=nija-balaṁ yas=sannivar[tya]

Second Plate; First Side

46 tsha(ksha)ṇād=āruhya svayam=ēka ēva turagaṁ Satyāśray-ānīkinīm [l*] āyāntīm=ati-vēgatō='si-latayā
47 pratyagrahīl li(l=lī)layā Gaṁgān=dēva iv=Īśvaras=sva-jaṭayā vēgāt=pada(ta)ntīm=divaḥ ‖ [29*] Bāṇarāja-
48 ṁ samutsāryya bāṇēr (ṇair=) Bāṇāsura-dyutim [l*] Bhōgadēva-śiraś-chhēdam=[a*]karōt=sa mahā-bhujaḥ ‖ [30*] Satyā-
49 śrayasya sēnānīḥ Kēśavaḥ Kēśav-ōpamaḥ [l*] Rājarājēna tēn=ājau jīva-grāham=anri(grī)hyata [‖ 31*]

[1] for *nāmni* which violates metre.

50 Arājata sa Rājēndras = saṁharann = ari-vāhinīḥ [|*]yug-ānta-samayē sarvvāḥ prajā [i]va Pinākagṛi (bhṛi) t [||32*]

51 Achchhinna-pād-ōru-yug-ōdar-ōraḥ-kar-ōttam-āṁgō yudhi tatra tatra [|*] ēkō = 'pi n = ālatshya (kshya)ta tē-

52 na rājñā nihanyamānē dvishatām = anīkē || [33 ||*] Aśva-śrēṇi-parampar-ōrmmi-valayam = mātaṁga-nakrā-

53 kulam patti-vrāta-vilōla-vāri-nikaram prachchhanna-bhūmaṇḍalam [|*] ādatt = āśu jaya-śriyaṁ saha yaśa-

54 ś-Chandrēṇa Satyāśray-ānīk-āṇḍim(bdhim) bhuja-mandarēṇa tarasā nirmma-thya vēgēna yaḥ || [34 ||*] Ē-

55 kēn = aiva turaṁgamēṇa balinaṁ Satyāśrayan = taṁ tsha(ksha)-ṇā[d*] = vidrāvy = Āntaka-sannibhō raṇa-

56 mukhād = rakt-āpagā-sa [ṁ*]kulāt [|*] tan-matta-dvipa-vāji-rama-vanit = ānēk = ātapatra-dhvajān = yō-

57 gṛihṇāt(n) = Manu-vaṁśa-kētur = akhilānas(ṁs) = tad-bāhu-vīryy-ārjjitān || [35*] Ā-sailāt = tapan-ōda-

58 y-ōj[j]vala-taṭād = ā datsha(kshi)ṇ-āmbhōnidhēr = ā cha (ch-ā)st-āchala-rāja(ji)nō giri-panē(tē)r = ā Śam-

59 bhun = ādhishṭitān(t) [|*] rājānō niśa(ja)-vaṁśa-ratsha (ksha)ṇā(ṇa)-parā bhōktuñ = cha bhōgāna(n) bahūn = nity-ānitya-vinōda-pā-

60 da-kamala-dvandvaṁ sam-āsisri(śri)yan || [36 ||*] Yatas = sa rājā nija-pāda-bhājāṁ rājñām = udārō bahudh = āśrayō =

61 bhūta(t) [|*] ataḥ pṛithivyām = atula-prabhāvaṁ Rājāśrayan = tan = nigadanti santaḥ || [37 ||*] Sampat = surēndrasya yamasya cha = ā-

62 pi Prachētasō Vaiśra[va*]ṇasya ya(yā) yā [|*] sā sā hṛit = āsīn = nṛi-varēṇa tēna kramēṇa jitvā hari-

63 tas = tadi(dī)yāḥ || [38*] Samajījanat sa nṛipatim-mahimān(man)-Madhurān-takam Manu-kul-ābharaṇam [|*] pravadanti yaṁ Kali-ba[l*a]

64 m = mathitum Harir = ēva bhūmim = avatī(r*)ṇṇa iti || [39*] Smitēna vapushaḥ kāntyā pitrōs = sa mudam = āvahan [|*] bhūyasī-

65 ñ = cha dvishām bhītim = avarddhata dinē dinē || [40*] Śanaiś = śanair = bhūmi-talē padāni nyadhatta dhātrī-kara-saṁgi-

66 hasta[ḥ|*] sōḍhum gi(ki)m = ishṭē garimāṇam = uvi(urvī) na vā mam = ēt = īva sa saṁśayānaḥ || [41*] Sa bāla ēv = ākhi-

67 la-vēda-śāstra-vit = turaṁga-mātaṁga-rava(th-ā)dhirōhaṇē [|*]) kṛita-śramaś = śastravid = astra-gō(kō)vidō guṇair = u-

Second Plate: Second Side

68 dāraiḥ prakṛiti-priyō = bhavat || [42*] Gatavati sati tatra Rājarājē bhuvam = anubhūya divaṁ sukhēna bhō-

69 ktum [|*] guṇa-maṇi-gaṇa-sindhur = ēsha dhīrō dhuram = adadhā[n*] = Madhu-rāntakō dharāyāḥ || [43*] Sarōja-rāga-

70 dyuti-dīpit-āṁśam bhai(hai)mam sa mūrdhnā makuṭan = dadhānaḥ [|*] arājat = ōchchaiś-śiras = ārkka-bimbaṁ samudva-

71 han prātar = iv = ōday-ādriḥ || [44*] Dadhati tridhāma-charitē mahī-dhuram mahatā bhujēna Madhurāntakē nṛi-

72 pē[|*] Kali-Rāhu-vaktra-ru(ku)harād = vinirggatañ = jagad = indumaṇḍalaṁ = [iva*] vyarājata || [45*] Lōkō dharmma-paras = sva-karmma-ni-

73 ratō dūrī-kṛit-ōpaplavō nitya-śrīr = nniyat-ōtsavaḥ pramuditas = saty-ābhirāmas = sukhī [|*]kālē vṛishṭi-

74 samāgamaś = Śiva-jalā nadyō = bhavat(n) sarvvatō nānā-sasya-vibhūshitā vasu-matī yasimna(n) mahīṁ śā-

75 sati || [46*] Labdhā dharmm-ōday-ādrāv = udayam = anu-dinam viśva-lōk-aika-vandyō nānā-bhūbhṛit-sahasr-ā-

76 maṇi[1] la -maṇi-vilasan-mūrddha-vinyasta-pādaḥ [|*] dēvas = ti(tī)vra-pratāpō nija-kara-vihit-āśē-

77 sha-lōk-ōpakāras = sō = yaṁ san-mārgga-vartti Ravir = iva jagad = adyōtayat sv-ānvay-ā-

78 dyaḥ || [47*] Kāmbōja-rājō ripu-rāja-sēnā-jaitrēṇa yēn = ājaya-

79 d = āhavēshu [|*] tam(ṁ) prāhiṇōt prārtthita-mitra-bhāvō yasmai rathaṁ ratshi (kshi)tum = ātma-

80 lakshmīm || [48*] Samprēshitair = abhinav-ābhra-nibhair = asaṁkhyair = bhadrair = ggajair-ggiri-charair = a-

81 bhishēka-yōgyai[ḥ] [|*] yañ = Chakragōshṭha-patir = apratima- prabhāvaṁ santōshya sampadam = avāpad = atīva dhīmā-

82 n || [49 *] Śāsanan = tasya rājānas = sarvvē bhīt = āvahann = iti [|*] n = ātbhu (dbhu)tam śiras = ādy = āpi Mahēndrō = pi bibhartti yat || [50*]

83 Tāvan = na kurvvē girikā-vihāraṁ yāvan = na gṛihṇāmy = atha Māna(nya) khēṭam [|*]iti pratijñāṁ sa samāva(pa)yishya-

84 n [pi]tur = nnṛipas = tat(tad-)grahaṇ-ōtsukō = 'bhūt || [51*] yad = vibhāti paritshi (kshi)ptaṁ sālēn = āmbuda-chu[ṁ*]binā [|*]lō-

85 k-ālōkāchalēn = ēva parītaṁ tshi(kshi)ta(ti)-maṇḍalam || [52*] Tasminn = ādīpyamānē sati mahati purē yat(d-)bala-tshi(kshi)-

86 pta-vahni-jvālā-mālā-sahasrair = vvividha-maṇi-may-ōttuṁga- ha[r*]mmya-sthalē shu [|*]vyadyōtant = ēndra-nī-

87 la-dyutibhir = apihitēsh = ūta(d)gatair = ddhūma-jālais = sīma[n*]tinyaś = chalant yas = taṭita iva muhu [r*] = mēgha-bṛind-ō-

88 darēshu || [53*] Triti(di)vam = api nitāntan = tat(t)-pura-prōtthit-ōgra-jvalad anala-śikhābhir = grasymānam vihāya [|*]sura-pa-

89 rishad = adhāvati(t) prāyaśō = 'kāṇḍa ēva prala[ya*]-samaya- vi(va)hnin = tarkka-yantī bhayēna || [54*] Chāḷukyānāṁ Yadū-

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[1] This *ni* is unnecessary.

Third Plate; First Side

90 nām = api vimala-yaśō-laṁkṛit-āśā-mukhānām = āvāsam = Mānyakhēṭan = tridi-vam = iva parair = mmāna-

91 sēn = āpy = adhṛishyam [|*] dēvō daṇḍēna dagdhvā saha vimala-yaśō-rāśibhir = vvastu-vāhāms = tē-

92 shām = ādatta vīra[ḥ*] sva-puram = adhivasann = ēva līlā-parō yaḥ ‖ [55*] Ājānēyam = manōjñam pavana-sama-

93 javam pañcha-dhārāsu si[ddha]n = dhīmān = āruhya tādṛik(g)-vidha-turaga-gatai = rājabhis = sv-ānurūpaiḥ [|*]

94 yuktaiś = chitra-dvayādau yuvabhir = abhimatair = iṁgitajñai[ḥ*] kṛitajñaiḥ prajñāvat(d)bhiḥ kalājñai-

95 r = ati-vimala-kulaiś = chāraṇāyām pravīṇaiḥ ‖ [56*] Sāmantair = apy-ananta-pravara-guṇa-gaṇairassa(ṇais = sa)-

96 mmukh-ādi-prahāra-vyāpāra-vyākul-āṁgai = raṇa-bhuvi-nipuṇais = sva-sva-varṇṇ-ōkta-daṇḍai [ḥ*] vīḍā-krī-

97 ḍām vitanvan = jana-nayana-manōhāriṇīṁ rājamānō bā(vā)hyāḷyām sa-pratij-ñaṁ sva-pitaram = akarō-

98 d = Rājarājam savi(vī)raḥ ‖ [57*] Jitvā Siṁhaḷa-bhūpatiṁ sahilanan = (balinan =)daṇḍēna chaṇḍēna ta-

99 t(d-)bhūmin = tan-makuṭan = tadīya-mahishīn = tasyāś = cha mauliṁ balī [|*] tat-putrīn = cha tadīya-

100 vastu-nivahan = tad-vāhanāny = agrahīt = tat-saṁrakshitam = Indrahāram = amalaṁ Pāṇḍyasya

101 mauliṁ raṇē ‖ [58*] Yadīya-charaṇa-dvayam śaraṇam = ētya Laṁk-ādhipaḥ prati(tī)ta-bala-

102 vikramō yudhī (dhi) yaji(dī)ya-sa(sē)nā-jitaḥ [|*] praṇāmam = akarōt(d) = bhayād = = dhṛita-kaḷatra-putr-ādikas = ta-

103 dīya-mahimā mayā katham = ih = ādya varṇṇyō bhavēt ‖ [59*] Purāṇa-dvīpam = ākramya daṇḍē-

104 n = ākhaṇḍa-paurushaḥ [|*]ādāya sāran = tad-dvīpam = akarōt svavaśam vaśī ‖ [60 *] Jayasiṁha-siṁham = ati-paurusham ba-

105 lād = avajitya vitrasad-arāti-maṇḍalaḥ [|*] Jayasiṁha-siṁha-śarabhō = bhavat = tadā sva-yaśō-vitāna-vitat-ākhi-

106 lāṁbaraḥ ‖ [61 ‖*] Tat-pratāpa-dahanō = dahad = uchchais = Taila-santatim = it = īdam = achitram [|*] chitram = anyad = atilaṁghya samudra-

107 n = dagdhavān = yad = uta sādhu Kaḍāham ‖ [62 ‖*] Bhārggavasya tapas = ābhira-kshitām vi(vi)śvarāja-vadha-dīkshitasya saḥ [|*] kshmām viji-

108 tya sakala-kshit-īśvara-prītidō = bhavad = akhaṇḍa-vikramaḥ ‖ [63*] Gaṁg-āvatāra-niyama-vrata-karśit-āṁgaṁ śrutvā Bhagīratham = analpa-gu-

109 ṇa[s*] = svayan(yaṁ) saḥ [|*] tat-tīra-vartti-nṛipa-maulibhir = ēva tāṁ svām bhūmiṁ samānayad = aśēsha-nṛipa-pradīpaḥ ‖ [64 *] Vyāghra(ghrā)grahā-

110 rē kṛita-sannivāsas=sa Rājachūḍāmaṇir=agrahāram [|*] adatta sarvv-āgama-[pā]ragēbhyō dvij-āgraṇībhyas=sa-jalaṁ samagra-

111 m | [65*] Dhairyyē sthairyyē tapasi mahasi praśrayē ch-ādvitīyās=sarvvān Vēdān sva-mati-vibhavāt svalpam=āmanyamānā-

Third Plate; Second Side

112 ḥ[|*]śāstr-ārttha-śrī-viharaṇa-gṛihāḥ pāvanāḥ pāvanānā[ṁ*] nityaṁ yatra sv-ati-mati-ratiṁ kurvvatē bhūmidēvāḥ | [66*] Nāmnā

113 mātus=Tribhuvanamahādēvy-abhiky-āgrahāraṁ taṁ Kāvēri(rī)-sarasa-salila-syanda-sandōha-sāram [|*]grāmair=anyai-

114 s=samuditam=asau Rājarājasya sūnurv=vēd-ōt(d)[ghō]shair=badhirita-diśam viśvasāram vyadhatta | [67*] Śrīman-Nitya-vi-

115 nōda-pūrvva-vaḷa-rāshṭr-āntataḥ pṛithivyāṁ sthitasthāsnau sampadi Vīra-Chōḷavaḷa-rashṭa(shṭra-ā) ntarggatāna(n) grām[ā]na[2] [|*]

116 ēbhyaś=śrī=Madhurāntara(ka)s=samati(di)sa(śa)ta(t) sāmrājya-varshē svayam prāptō vatsaram=ashṭamam(maṁ) saha nṛipō=śītyā saha-

117 srāya saḥ | [68*] Ēkēn=ādhika-pañchāśat(d)-grāmān tat-rāshṭa(tad-rāshṭra)-madhyagān [|*]dvij-āgraṇībhyas=tēbhyas=saḥ prādāt prītyā kshit-ī-

118 śvaraḥ | [69 |*] Mantrī mantri-bṛihaspatir=nnarapatēr=asya dvitīyam vapus=sanmārgg-āśrayiṇām satām=adhipatir=vvidyā-nadī-vāri-

119 dhiḥ [|*]nāmnā śrī-Jananātha ity=abhihitaḥ krīḍā-vihāra[ś*]=śriyō grāmasy=āgama-vēdinān=nivasatēr=Vijñaptir=asy=ābhvata(t) | [70 |*]

120 Madhyāsikām=adhivasan=nṛipatēr=amushya prājñō Navāgra-ha(hā)ra-dugdha-mah-ārnna(ṇṇa)v-ēndu[ḥ*] [|*]grāmasya kṛityam=a-

121 khilaṁ vyadhit=āsya yajvā Nārāyaṇaḥ prathita-Kṛishṇa-pur-ādi-śabdaḥ | [71 *] Vidyā-haṁsī-viharaṇa-sarō vāda-

122 lakshmī-viśāla-krīḍā-sthānam dhṛiti-mati-rati-śrī-dayā-janma-bhūmiḥ [|*]vidvat(d)-gōshṭhyām nikashaṇa-śilā pa-

123 ṇḍitānām pramātrī dṛisht-ādṛishṭa-śruti-patha-guhā-tatva(ttva)-vijñāna-dīpaḥ | [72 *] Āgāminō nara-pati(tī)n=abhivā (yā)cha-

124 tē=sau Rājēndra-Chōḷa-nṛipatir=nnamit-ōttam-āṅgaḥ [|*] grāmō=yam=astu paripālaya iti pratīta-namr-āvan-īndra

125 makuṭ-ōllasad-aṁghripīṭhaḥ / [73 |*] Grāmō=yam vividha-makha-jvalat-kṛiśānu-jvālābhiḥ prakaṭita-divya-puṇya-mārggaḥ [|*]ā-

126 kalpam vilasatu sat-path-ōpadēśa-vyāpāra-sthira-mati-bhūsur-ōpasēvyaḥ | [74*] Trailōky-āṇḍ-ātirikta-sva-

127 guṇa-maṇi-gaṇas=sarvva-śāstr-ātirikta-prajñaḥ prājña[ḥ*] kalāsu kshiti-pati-makuṭa-śrēṇi-ghṛishṭ-āṁghri-pīṭhaḥ [|*]śrī-

[1] Read *rāshṭr-āntaḥ* for the sake of metre.

[2] ,, *grāmakān* for the sake of metre.

128 mān Rājēndra-Chōḷa[s*]-sphurad-uru-mahima-stutya-paryyāpta-kāvyaḥ pāyād-ā-chandra-tāram sakala-vasumatī-maṇḍalaṁ

129 khaṇḍit-āri[ḥ*] ‖ [75*] Śaṁkarāriy(ry)-ātmajēn=ēdam Pārśva-grāma- nivāsinā [|*] Nārāyaṇēna kavinā śāsanaṁ śāśvatam kṛitam [‖ 76*]

130 Tribhuvanamahādēvi-mahāchā[r*]yyō Rājēndrasiṁha-Pēr-āchāryyaś=cha śāsa-nam=idam=alikha-

131 tām śilp-āgama-tatva-kuśalau dvau ‖ 2 ‖ 2 ‖ 2 ‖ 2

TEXT

Tamil Portion

First Plate: First Side

1 Svasti śrī || Kōnēriṉmaikoṇḍāṉ Nityavinōda-vaḷanāṭṭu Vīraśōḷa-vaḷa-

2 ṉāṭṭum Veṇṇik-kūṟṟattum nāṭṭārkkum brahmadēyak-kiḻavarkkum dēvadāṉap-paḷḷi

3 chchandak-Kaṉimuṟṟūṭṭu-veṭṭappēṟṟup=paḷav-aṟach-chālābōgam uḷḷiṭṭa ūrgaḷi-lārkkum

4 Nagaraṅgaḷilārkkum [|*] Namakku yāṇḍu eṭṭāvadu nāḷ nūṟṟeḻiṉāl nām Perumpaṟṟa

5 ppuliyūr viṭṭa-vīṭṭiṉ uḷḷāl māḷigaiyiṉ kīḻai-maṇḍapam Irājēndra-śōḷa-brahmādirā-

6 jaṉil nāmm=uṇṇāv-iruṇḍu Nittya-vinōda-vaḷanāṭṭu Vīraśōḷa vaḷanāṭṭu nāṭṭup-podu-

7 Tribhuvanamahādēvip-pērēriyum iv-vēri arayarkaḷ kamugu koḷḷi veṭṭappēṟum nāṭṭuppō-

8 du ūr-nattamum nāṭṭup-poduch-chiṟupaṟṟaikkāḍum eṉṟ=aḷandu vanda nilamum in nāṭṭu Neṟku-

9 ppait=Tirumāl-Kāḍaṉum Tañjai-nāṭṭu nāṭṭuk-kōṉum Vēḷāṉ Araṅgaṉum uḷḷiṭṭār paṟṟum in-nāṭṭu-

10 ch-Chembaṅguḍiyum in-nāṭṭuk-Kuḷappāḍum in-nāṭṭut-Tuḷārum in-nāṭṭu Nallam-barum

11 innāṭṭut-Tiri (ru) buvaṉamahādēvinallūrum in-nāṭṭu Vichchūr=āṉa Śikkarum in-nā-

12 ṭṭu Muññāvalum in-nāṭṭuk-Kūttaṉūrum in-nāṭṭuk-Kamugañchēndaṉkuḍiyum in-nā

13 ṭṭu-Vaikundanallūrum in-nāṭṭu Mayimālayanallūrum in-nāṭṭu Kīḻ-Māndūrum in-nāṭ-

14 ṭup-Parakēsarinallūrum in-nāṭṭu Peṇṇāgaḍamum in-nāṭṭu Uṟattūrum in-nāṭṭu Chiṟai-

15 yūrum in-nāṭṭu Kīḻ-Śōṟṟuttūṟaiyum in-nāṭṭu Neḍuvāyilum in-nāṭṭu=Eṟupāḍiyu-

16 m in-nāṭṭup-Puḷigaikkuḍiyum in-nāṭṭup-Peruṅguḍiyum in-nāṭṭu Muṇḍaṉūrum in-nāṭṭut-Tāmōdarana-

17 llūrum in-nāṭṭu Araśūrum in-nāṭṭu Vāḷuvanallūrum in-nāṭṭuk-k-Kuṇaśīlanallūrum in-nāṭṭuch=Chey-

18 yānallūru[m*] in-nāṭṭuch-Chiṟṟālina[l*] lurum in-nāṭṭu Nittavinōda-nallūrum in-nāṭṭu Veṅgūrum in-nā-

19 ṭṭu Niyāyanaḍainallūrum in-nāṭṭuch-Chēndamaṅgalamum in-nāṭṭu Igaḷānilai-nallūrum in-nāṭṭu Vīra-

20 nārāyaṇamaṅgalamum in-nāṭṭuk-Karuvūrum in-nāṭṭuk-Kōvindanallūrum in-nāṭṭu Vīraśōḷanallūru-

21 m in-nāṭṭuk-Kōṅṅāppūrum in-nāṭṭu Maṇimaṅgalamum in-nāṭṭut-Tuṟaiyāna-llūrum in-nāṭṭu Vā-

22 maṇanallūrum āga iv-vūrgaḷum in-nāṭṭu Veṇṇikkūṟṟattu Ādnallūrum in-nāṭṭuch-Chiṟumuṇṇiyūrum

23 in-nāṭṭu Mēṭṭu-Mēṟkuḍiyum in-nāṭṭup-Pūtamaṅgalattup=pālk=Kāḍaṇ Kāri kuṟichchiyum in-nāṭṭup-Paru[ṭ]-

24 ti-Niyamattut-tiṟapp-āna dēvadāṇam Dēvadāṇakkuḍiyum in-nāṭṭu Viḷaṅguḍiyum in-nāṭṭu Veṇ-

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25 ṇik-kaṇi-muṟṟ[ū]ṭṭ-iṟaṅgalum in-nāṭṭu Neḍuṅgaṇakkuḍiyum in-nāṭṭu Pūdamaṅ-galattup=pāl Ayalū-

26 ṭṭi-kāṇiyum in-nāṭṭup-Paḷḷichchandam-iṟaṅgiṇa Śrīkaraṇamaṅgalam=āṇa Koṭṭā-rakkuḍippaḷḷiyum in-nāṭ(nā)-

27 ṭṭup-Puṟa[k]kuḍiyum āga iv-vūrgaḷ Veṇṇik-kūṟṟattu mudal-tavirnda iv-vūr-gaḷum kāṇiy-uḍaiyā-

28 rai ma(mā)ṟṟik=kuḍi-nīkkik=kārāṇmai-miyāḷchchiyum migudik-kuṟaimaiyumm uḷḷ(uḷ)-aḍaṅga Veḷḷāṇ va-

29 gaiyil mudal yāṇḍu eṭṭāvadu mudal tavirndu Veḷḷāṇ ūrgaḷai Brahmadēyam=āgach =chēyvaṇa brahmadē-

30 yam-marjyādi-iṟai-kaṭṭumbaḍi ivvūrgaḷukkut=tavirndu ivvūrgaḷil nāṭṭuppodut-Tiritu(pu)vana-mahā-

31 dēvippērēriyum iv-vēriy-arayargaḷ kamugu-koḷḷi veṭṭappēṟum nāṭṭuppe (ppo) du ūr-nattamum nāṭṭu-

32 ppoduch-chiṟupaṟṟaikkāḍum-eṉṟ=aḷandu vanda paḍi nilattil in-nāṭṭu Nittavinō-danallūr-ōḍum

33 kūḍa variyil=iṭṭa ūr-nattam nilam nīkki niṉṟa nilaṇ patt-oṇbadēy[1] nāmāvarai mundirigai-

34 k-kīḻ-mukkālē oru mā-mukkāṇik-kīḻ-mukkālē orumāvilum Tiri(Tiru)bhuvanama-hādēvippē-

35 rēriyuṅ=karaiyum nilaṇ aiññūṟṟ-eḻupatt-eṭṭē-mum-māvaraiy-araikkāṇik-kīḻ nā-

36 ṅgu mā mukkāṇik-kīḻ mukkālē orumāvum ivvēriyiṇ uḷḷāl Tiruviṟaiyāṇkuḍi mā-

37 dēvar śrī-kōyilum-tirumuṟṟamum nilaṇ mukkāṇi mundirigaik-kiḻḻ (kīḻ) eṭṭumā-mukkāṇi-

38 k-kīḻ-mukkālē orumāvum ivaridēy-iṟayili teṅgu-māvum uḷḷa nandavā um nilaṇ

39 oru-māv-arai mundirigaik-kīḻ iraṇḍumāk-kāṇi araikkāṇik-kīḻḻ(kīḻ)-eṭṭu māvum ivvūr-araiya-

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[1] Read *eḻunūṟṟ-aimbatt-oṇbadēy*. See pp. 36-37 on the readings suggested in these pages.

40 rga[l] veṭṭappēṟu kamugu-koḷḷi-nilattil nīr-nilai ōḍai nilan aṟumāvaraiyum nāṭṭār [kuḍiyi-
41 rukkai nattam nilaṉ padin-oṉṟē-mukkālē mummāv-arai kīḻ orumāv-arai mundiri-gaik-kīḻ-araiyē-
42 y-iraṇḍu-māvum nāṭṭup-poduk-kuḷamum karaiyum nilaṉ kālē araimāvum-āga niṅgu nilaṉ aiññū-
43 ṟṟuttoṉṉūṟṟ-aiñjēy mukkālē irumā[va*]raik-kīḻ mukkālē irumāvarai mundirigaik-kīḻ arai-
44 yē iraṇḍumā[1] nīkki nilaṉ nūṟṟaṟupattu-mūṉṟē ēḻumāviṉ kīḻ mukkālē nāṉgu māv-arai-
45 kkāṇi mundirigaik-kīḻ nāṉgu māvināl nellu iru-nūṟṟuk-kalamum Neṟkuppait-Tiru-
46 māl-Kāḍaṉum Tañjai-nāṭṭuk-kōṉum Vēḷāṉ Araṅgaṉum uḷḷiṭṭār paṟṟu aḷandapaḍi ni-
47 laṉ nūṟṟaṟupadaraiyē irumāv-araik-kīḻ eḻumāv-araik-kāṇi mundirigaik-kīḻ-nāṉgu māvilum
48 śrī-kōyilun=tirumuṟṟamum ivvūr Mādēvar-kuḷamuṅ=karaiyum nilaṉ aṟumāvarai mundirigaik-kīḻ-a-

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49 raiyēy-iraṇḍumāvum nīkki nilaṉ nūṟṟaṟupadēkālē-mukkāṇi araikkāṇik-kīḻ mukkā
50 lēy-araikkāṇi mundirigaik-kīḻ nāṉgu māvināl nellu āyirattaiññūṟṟuk-kalamum miṉ-pā-
51 ṭṭaṅ-kāśu oṉṟum Śembaṅguḍi aḷandapaḍi nilaṉ-ṉūṟṟu-muppattēḷēy-āṟu mākkaṇiy-araikkaṇi
52 mundirigaik-kīḻ nāṉmāv-araiyilum ivvūrp-Piḍāri-kōyilun=tirumuṟṟamum Aiyyan-kōyilu[n*]=ti-
53 rumuṟṟamum ivvūr nilattai ūḍ=aṟuttup=pōṉa Siṅgaḷāntakaṉ-vāykkālum ivvūr nilattai ū-
54 ḍaṟuttup=pōy Mayimālayanallūrkkup=pāyum vā['y*]kkālum ivvūr nilattai ūḍ=aṟuttup=pō-
55 na Karuvā[y*]kkāl=āna Mummaḍiśōḻap-pērāṟṟālum ivvūr nilattai ūḍ-aṟuttup=pōna Sundaraśōḻa-
56 vā[y*]kkālum ivvūrch-chuḍugāḍum=āga nilan araiyē mummāvarai mundirigaik-kīḻ eṭṭumā-mukkā-
57 ṉik-kīḻ-mukkālē orumā nīkki nilaṉ ṉūṟṟumuppattāṟ-araiyēy-iraṇḍu mā mukkāṇi mundirigaik-
58 kīḻ-arai[2] māv-araik-kāṇi mundirigaik-kīḻ nāṉgu māvināl nellu nālāyirak-kala-

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[1] This is in excess of the actual total of lines 35-42.

[2] Read *kīḻ-mukkālē arai*"

59 mum mīn-pāṭṭaṅ-kāśu mū[ṉ*]rum Kuḷappāḍu aḷandapaḍi nilaṉ ṉūṟṟirupattonbadē māgā-

60 ṇiy-araikkāṇi mundirigaik-kīḻ-araiyēy mūṉṟumā-mukkāṇiyilum ivvūr kuḷamuṅk[1] =ka-

61 raiyum ivvūr-nilattaiy =ūḍ=aṟuttup=pōna Śiṅgaḷāntakan vāykkālum ivvūr ni-

62 lattai ūḍ=aṟuttup=pōna Śeyyānallūr-vāykkālum ivvūr nilattai ū-

63 ḍaṟuttup=pōy Vāḷuvanallūrkkup=pāyum vāykkālum ivvūr-nilattai ūḍ=aṟut-

64 tup=pōyp=Peruṅguḍikkup=pāyum vāykkālum ivvūr Mādēvar śrī-kōyilum tirumuṟṟamum iva-

65 ridē iṟaiyili kuḷamuṅ=karaiyum ivvūr Aiyyan kōyilum tirumuṟṟamum ivv-Ayyanār iṟaiyili

66 kuḷamuṅ=karaiyum ivvūrp=Piḍāri kōyil-iraṇḍinālum ivvūr śuḍugāḍum=āga niṅgum nilaṉ oṉ-

67 ṟe mukkālē iraṇḍumā mukkāṇi mundirigaik-kīḻ-araiyēy mūṉṟu mā mukkāṇi araikkāṇi mundiri-

68 gaik-kīḻ nālumā nīkki nilaṉ ṉūṟṟirupattēḻē-mummāvarai mundirigaik-kīḻ mukkālē nāṉ-

69 gumā mukkāṇik-kīḻ mukkālē orumāvināl nellu mūvāyi[r*]tt-ōru-ṉūṟṟuk-kalamum Tuḷār-aḷa-

70 ndapaḍi nilaṉ nūṟṟirupattunālē mukkālē kāṇi mundirigaik-kīḻ-mukkālē orumāy-a-

71 raikkāṇi mundirigaik-kīḻ nāṉgumāvilum kuḷamuṅ=karaiyum Piḍāri-kōya(yi)lun =tirumuṟṟamum Ai-

72 yyan kōyilun=tirumuṟṟamum ivvūr nilattai ūḍ=aṟuttup=pōna Pulvēḷur vā[y*]k-kālum

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73 Ivvūr nilattai ūḍ=aṟuttup=pōy Maṇagaḷ-Munniyūrkkup=pō(pā)yum vāykkāluṅ=chuḍugāḍu-

74 m āga nilan araiyē mūṉṟumāk-kāṇik-kīḻ mukkālē nāṉgumāv-araik kāṇi mundirigaik-kīḻ

75 nāṉgumā nīkki nilaṉ nūṟṟirupattu nālēy-iraṇḍumāvin kīḻ mukkālē iraṇḍumāvināl nel-

76 lu mūvāyiratt-eṇṇūṟṟuk-kalamum mīn-pāṭṭaṅ-kāśu mūṉṟum Nallambar aḷandapaḍi nilan nū-

77 ṟṟirupattiraṇḍaraiyē nāṉmāv-araik-kīḻ-araiyē nāṉmāv-arai mundirigaik-kīl-araiyē iraṇḍu

78 māvilum kuḷamuṅ=karaiyun nilan mūṉṟumā nīkki nilan nūṟṟ-irupattiraṇḍaraiyēy oru

[1] *k* is redundant.

79 māvaraik-kīḻ-araiyē nāṉmāv-arai mundirigaik-kīḻ-araiyē iraṇḍumāvināl nellu eṇṇū-

80 ṟṟuk-kalamum mīn-pāṭṭam kāśu oṉṟum Tiri(Tiru)puvanamādēvinallūr aḷandapaḍi nilan toṇṇū[ṟ]ṟēy

81 eḻu mā mukkāṇik-kīḻ-araiyē mūṉṟumāv-araikkāṇi mundirigaik-kīḻ nāṉgumāvilum ivvūr nila-

82 ttai ūḍ=aṟuttup=pōna Siṅgaḷā[nta]kan vā[y*]kkālum ivvūr nilattai ūḍ=aṟuttup=pō-

83 na Koññāppūr vāykkālum ivvūr śuḍugāḍum=āga nilan eḻu mā mukkāṇik-kīḻ-ō-

84 rumāvarai mundirigaik-kīḻ-araiyē iraṇḍumā nīkki nilan toṇṇūṟṟu vēlik-kī-

85 ḻ-araiyēy orumāvarai mundirigaik-kīḻ-araiyēy iraṇḍu māvināl nel iraṇḍāyi

86 ratt-aiññūṟṟuk-kalamum mīn-pāṭṭañ-kāśu oṉṟum Vichchūr=āna Śikkar aḷandapaḍi nila-

87 n eḻupattoṉbadē eṭṭumā mukkāṇi mundirigaik-kīḻ eḻumā mukkāṇik-kī-

88 ḻ mukkālē orumāvilum Piḍāri kōyilun=tirumuṟṟamum piḍāriyāridu kuḷamuṅ=karai-yum ivvūrk-ku-

89 ḷamuṅ=karaiyum ivvū[r*] nilattai ūḍaṟuttup=[pu]ṟa-vūrgaḷukku nīr pāyum Kāmapatākai vā[y*]kkālu-

90 m āga nilan eṭṭu mā mundirigaik-kīḻk-kālē araimā mundirigaik-kīḻ araiyēy iraṇḍumā nīkki ni-

91 lan eḻupattonbadē mukkāṇik-kīḻ mūṉṟu[1] māv-araikkāṇi mundirigaik-kīḻ nāṉgumāvināl ne

92 llu āyirattoru nūṟṟuk-kalamum mīṉ-pāṭṭañ-kāśu oṉṟu=Muñña ṇal aḷandapaḍi nilan eḻupat-

93 teḻē aṟumāvaraiy-araik-kāṇi mundirigaik-kīḻ araiyēy kāṇiy-araikkāṇik-kīḻ eṭṭu māvilum

94 ivvūrk-kuḷamuṅ=karaiyum ivvūr Mādēvar śrī-kōyilum tirumuṟṟamum ivvūrp-Piḍāri kōyilum

95 tirumuṟṟamum ivvūr nilattai ūḍ=aṟuttup-pōna Kāmapatākai vāykkālum=āga nilan mūṉṟu mā

96 mukkāṇik-kīḻ oṉbadumāvarai mundirigaik-kīḻ-araiyēy iraṇḍu mā nīkki nilaṉ eḻupattē-

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97 ḻē iraṇḍu mā mukkāṇiy-ara[i]kkā[ṇi] mu[ndi]rigaik-kīḻ-mukkāṇik-kīḻ mukkālē o[ru mā]vināl nellu nānū-

98 ṟṟuk-kalamum Kūttanūr-aḷandapaḍi nilaṉ eḻupatt-āṟē mukkālē mundirigaik-kīḻ-araiyēy-iraṇḍumāv-a-

99 raikkāṇi mundirigaik-kīḻ nāṉgu māvilum ivvūr nilattai ūḍ=a[ṟu*]ttup=pōṉa Karuvāykkāl=āṇa

[1] Read *iru* or *iraṇḍu*.

100 Mummaḍiśōḷa-pērāṟṟālum ivvūr nilattaiy=ūḍa[ṟu]ttup=pōṉa Siṅgaḷāntakaṉ-vāykkā-
101 lālum ivvūr Mahādēvar śrī-kōya(yi)lum ti[ru*]muṟṟamum ittēvar iṟaiyili-nanda-vāṉamum it-
102 tēvar[1] kuḷamuṅ=karaiyum ivvūr Aiyaṅ-kōyilum=tirumuṟṟamum ivvūr Piḍāri kōyilun=tirumuṟṟamum [iv]-
103 vūr Kaṇavadiyār śrī-kōyilun=tirumuṟṟamum ivaridēy=iṟaiyili nandavāṉamum ivvūrch-chuḍugāḍum-āga nilaṉ
104 araiyēy-araimāviṉ-kīḻ mukkāṇik-kīḻ mukkālē orumā nīkki nilan eḻupattāṟē nāṉmāvarai mu-
105 ndirigaik-kīḻ-araiyē māgāṇiy-araikkāṇik-kīḻ eṭṭu māvināl nellu iraṇḍāyirak-kala-mum mīṉ-pāṭ-
106 ta[ṅ]-kāś-oṉṟum akkam-eṭṭum Kamugañchēndaṉkuḍi aḷandapaḍi nilaṉ eḻupatt-aiñjēy mū-
107 ṉṟumāk-kāṇi araikkāṇik-kīḻ-eḻumāv-araikkāṇi mundirigaik-kīḻ nāṉgumāvilum iv-
108 vūr kuḷamuṅ=karaiyum śuḍugāḍum ivvūr nilattaiy=ūḍ=aṟuttup=pōṉa Veṇṇil-nīrōḍu kālum
109 ivvūr ni[la]ttaiy=ūḍ=aṟuttup=pōṉa Ādanallūrkkup=pāyum vāykkālum āga nilan o[ṉ]-
110 ṟey-ēḻumāvaraiy-araikkāṇik-kīḻ-eṭṭumā nīkki nilaṉ eḻupattunāl-araiyēy-araimāv-a[r]ai-
111 kkāṇi mundirigaik-kīḻ mukkālē nāṉgumāv-araikkāṇi mundirigaik-kīḻ nāṉgu-māviṉāl ṉel-
112 lu iraṇḍāyiratt-aiññūṟṟuk-kalamum mīn-pāṭṭaṅ-kāś-iraṇḍum Vaikundanallūr aḷandapaḍi nilaṉ eḻupadarai
113 yēy-araikkāṇi mundirigaik-kīḻ mūṉṟumāv-araikkāṇi mundirigaik-kīḻ nāṉgu māvilum ivvū[r*]k-kuḷamuṅ=karai-
114 yum nilaṉ kāl nīkki nilaṉ eḻupadē kālēy-araikkāṇi mundirigaik-kīḻ mūṉṟumāv-araikkāṇi mundigaik-kī-
115 ḻ nāṉgu māvināl nellu āyiratt-irunūṟṟuk-kalamum mīṉpāṭṭaṅ-kāśu iraṇḍum Mahi-mālaiyanallūr a-
116 ḷandapaḍi nilaṉ aṟupattoṉbadēy [e]ṭṭu māviṉ kīḻ-araiyē mūṉṟu mā mukkāṇik-kīḻ mukkālēy-orumāvi-
117 lum ivvūr Mahādēvar śrī-kōyilu[ṅ]=tirumuṟṟamuṅ=chuḍugāḍum nilan mūṉṟum-āvaraikkāṇik-kīḻ araiyē nāṉgumāk-kāṇi-
118 y-araikkāṇik-kīḻ eṭṭu mā nīkki nilaṉ aṟupatto[ṉ]badē nāṉgu mā mukkāṇi mundiri-gaik-kīḻ mukkālē nāṉ-
119 gumāk-kāṇiy-araikkāṇik-kīḻ-eṭṭu māviṉāl nellu i[ra]ṇḍāyiratt-aiññūṟṟuk-kalamum mīṉ-pāṭṭa-

[1] The sign for *ē* is written at the end of the previous line.

120 ṅ-kāśu oṉṟum Kīḻ-Māndūr aḷandapaḍi nilaṉ aimbatteṭṭēy-iraṇḍumāv-araik kāṇik-kīḻ-eḻumā mu-

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121 kkāṇik-kīḻ-mukkālē orumāviṉāl nellu eṇṇūṟṟuk-kalamum miṉ-pāṭṭaṅ-kāśu oṉṟum Parakē[sa]-

122 rinallūr-aḷandapaḍi nilaṉ aimbatteṭṭē-mūṉṟumā mukkāṇiy araikkāṇi mudirigaik-kīḻ kālilum ivvū-

123 rp-Piḍāri-kōyilun = tirumuṟṟamum kuḷamuṅ = karaiyum ivvūr nilattaiy = ūḍ = a[ṟu*]ttup = pōyp = puṟav-ūrkku nīrpāyuṅ = Kā-

124 mapatākai-vāykkālum ivvūr Mādēvar śrī-kōyiluṅ = tirumuṟṟamum ittēvar kuḷa-muṅ = karaiyum nilaṉ

125 kālēy-araimāv-araikkāṇi mundirigaik-kīḻ mukkāṇik-kīḻ mukkālēy-oru mā nīkki nilaṉ aimbatteḻē-

126 mukkālē mūṉṟumāk-kāṇik-kīḻ nāṉgumāv-araikkāṇi mundirigaik-kīḻ nāṉgumā-viṉāl nellu e[ṇ]-

127 ṇūṟṟukk-kalamum miṉ-pāṭṭaṅ-kāśu oṉṟum Peṇṇāgaḍam aḷandapaḍi nilaṉ aimbatt-aiñjēy-araimāv-araikkāṇik-

128 kīḻ mukkālē mūṉṟumāk-kāṇiy-araikkāṇik-kīḻ eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ṟu*]ttup = pōṉa Kāmapatākai-vā-

129 yakkāl nilaṉ orumā mukkāṇi mundirigaik-kīḻ-araiyēy-iraṇḍumā nīkki nilaṉ aimbattu nālē mukkālē mūṉ-

130 ṟu mā mukkāṇi mundirigaik-kīḻ āṟu mākkāṇiy-araikkāṇik-kīḻ-eṭṭu māviṉāl nellu aṟunūṟṟuk-

131 kalamum miṉ-pāṭṭam-akkam eṭṭum Uṟattūr aḷandapaḍi nilaṉ aimbattu nālē kālē kāṇik-kīḻ-kālēy-a-

132 raikkāṇi mundirigaik-kīḻ nāṉgumāvilum ivvūr Mādēvar śrī-kōyilun = tirumuṟṟa-mum ittē-

133 var kuḷamuṅ = karaiyum ivvūr nilattai ūḍ = aṟuttūp-pōṉa Mummaḍiśōḻap-pērāṟum āga nilaṉ arai[yi]-

134 ṉ kīḻ-eṭṭu mā nīkki nilaṉ aimbattu mūṉṟē mukkālēy -araikkāṇi mundirigaik-kīḻ mukkālē iraṇḍu

135 māv-araikkāṇi mundirigaik-kīḻ nāṉgu māvināl nellu āyirak-kalamum miṉ-pāṭṭaṅ-kāśu oṉṟu-

136 m Chiṟaiyūr aḷandapaḍi nilaṉ nāṟpattoṉbadēy-iraṇḍu māv-araikkāṇik-kīḻ-araiyē nāṉgumāk-kāṇiy-araikkāṇik-kī-

137 ḻ-eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ṟu*]ttup = pōṉa Kāmapatākai-vāykkāl nilaṉ orumā nīkki nilaṉ nāṟpattoṉbadē orumā-

138 varaikkāṇik-kīḻ araiyē nāṉgu māk-kāṇiy-araikkāṇik-kīḻ-eṭṭumāviṉāl nellu āyirattu-muṉṉūṟṟuk-kalamum

139 mīṉ-pāṭṭaṅ-kāśu oṉṟum Kīḻ-Śōṟṟuttuṟai aḷandapaḍi nilaṉ nāṟpattañjaraiyē mā kāṇi mundirigaik-kīḻ a[1]

140 yē mummāvaraiy-araikkāṇi mundirigaik-kīḻ nāṉgumāviluṅ=kuḷamuṅ=karaiy[a]m (yum) ivvūr nilattaiy=ūḍ=aṟuttup=pōṉa Karuvā-

141 yakkāl=āṉa Mummaḍiśōlap-perāṟṟālum=āga nilaṉ eḻumāv-araiy-araikkāṇi nīkki nilaṉ nāṟpattaiñjē mummāva-

142 raiy-araikkāṇi mundi[ri*]gaik-kīḻ-araiyē mummāvaraiy-araikkāṇi mundirigaik-kīḻ nāṉgu māviṉāl nellu āyirak-

143 kalamum mīṉ-pāṭṭaṅ-kāś=oṉṟum Nēḍuvāyil aḷandapaḍi nilaṉ muppattoṉbadē mukkālē nāṉgumāv-arai-

144 kkāṇik-kīḻ-araiyē iraṇḍumā mukkāṇik-kīḻ mukkālē orumāvilum ivvūr-chchuḍugāḍu nilaṉ araikkāṇi mundirigai-

Fourth Plate: First Side

145 k-kīḻ-nāṉgu mā nīkki nilaṉ muppattoṉbadē mukkālē mūṉṟumā mukkāṇiy araik-kāṇi mundirigaik-kīḻ eṭṭu

146 mā mukkāṇik-kīḻ mukkālēy-orumāviṉāl nellu āyiratt-eḻu nūṟṟaimbadiṉ kalammu(mu)

147 m mīṉ-pāṭṭaṅ-kāśu oṉṟum Ēṟupāḍi aḷandapaḍi ṇila[m*] irupattiraṇḍē mukkālē kāṇiy-arai

148 k-kāṇik-kīḻ-araiyē mummāvarai mundirigaik-kīḻ-araiyē iraṇḍu māviṉāl nellu nāṉū-

149 ṟṟuk-ka[la*]mum Puḷigaikkuḍi aḷandapaḍi nilaṉ muppatteṭṭē mukkālē mummā-varai[2] araik-

150 kāṇik-kīḻ-araiyē mūṉṟu-māv-araikk[ā]ṇi mundirigaik-kīḻ nāṉgu māvilum ivvūr Vishṇukka-

151 ḷ Śrī-Vaikundam-uḍaiyār śrī-kōyilun=tirumuṟṟamum it-tēvaridē teṅgu māvu mā-vum uḷḷa nanda-

152 vāṇamum nīr-nilaiy=ōḍaiyum=āga nilaṉ araiyēy-araikkāṇi[3] mundirigaik-kīḻ-araiyē nāṉgu mā-

153 kkāṇiy-araikkāṇik-kīḻ eṭṭu mā nīkki nilaṉ muppatteṭṭē eḻumāvarai[y-araikkāṇi]k-kīḻ-mukkālē mūṉ-

154 ṟu mā[4] mukkāṇik-kīḻ mukkālē orumāviṉāl nellu āyiratt-irunūṟṟuk-kala-

155 mum Peruṅguḍi aḷandapaḍi nilaṉ muppattoṉṟē mukkālē kāṇik-kīḻ mukkālē

156 nāṉgumāv-araikkāṇi mundirigaik-kīḻ nāṉgu māvilum ivvūr Aiyyaṉ-kōyi-

157 lun=tirumuṟṟamum ivvūrp-Piḍāri-kōyilun=tirumuṟṟamum ip-Piḍāriyār nanda-vāṇa-

158 mum Kammāṉ-chēriyum Paṟaich-chēriyum=āga nilaṉ orumā mukkāṇi mundi-rigaik-kīḻ-iraṇḍu

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[1] Read *arai*. There is some more space left unengraved on account of a crack here on the plate.

[2] Read *mummā mukkāṇik-kīḻ-araiye nāṉgu mā* instead of *mummāv-araikkāṇik-kīḻ-araiye mūṉṟu mā*.

[3] Read *oru mā* instead of *araikkāṇi*.

[4] Read *nāṉgu mā*.

159 mākkāṇiy-araikkāṇik-kīḻ-eṭṭumā nīkki nilaṉ muppattoṉṟaraiyē mūṉṟu-mā-

160 k-kāṇiy-araikkāṇi mundirigaik-kīḻ mukkālē orumā mukkāṇik-kīḻ mukkālē orumā-viṇāl nellu

161 aṟunūṟṟuk-kalamum mīṉ-pāṭṭaṅ-kāśu oṉṟum Muṇḍaṉūr aḷandapaḍi nilaṉ irupa-ttoṉbada-

162 raiyē nāṉmāvaraik-kīḻ-eṭṭumāv-araikkāṇi mundirigaik-kīḻ nāṉgu māvilum ivvūr nilattai ū-

163 ḍ=aṟuttup=pōna Karuvāykkāl=āna Mummaḍiśōḻap-pēräṟṟāl nilan mūṉṟu-māk-kāṇiy-a[rai*]kkāṇi-

164 k-kīḻ-araiyē nāṉgumāk-kāṇiy-araikkāṇik-kīḻ-eṭṭu mā nīkki nilan irupattontaba-daraiyē[1]

165 oru mā mundirigaik-kīḻ-araiyē mūṉṟu mā mukkāṇik-kīḻ mukkālē orumāviṇāl nellu aṟunūṟṟu-

166 k-kalamum mīn-pāṭṭaṅ-kāśu oṉṟun=Dāmōdaranallūr aḷandapaḍi nilan irupattāṟē orumāva-

167 raik-kīḻ mūṉṟumāv-araikk-kāṇi mundirirai(gai)k-kīḻ nāṉgu māvilum ivvūr nilattai ūḍ-aṟuttup-

168 pōna Śōṟṟutturai-vāykkālāl nilaṉ mukkāṇi araikkāṇik-kīḻ-eṭṭu mā nīkki nilaṉ irupat-

Fourth Plate: Second Side

169 tāṟēy-araimā mundirigaik-kīḻ mukkālēy-araikkāṇi mundirigaik-kīḻ nāṉgu māviṇāl nel-

170 lu mūṉṉūṟṟuk-kalamum mīṉ-pāṭṭam akkam iraṇḍum Araśū[r*] aḷandapaḍi nilaṉ muppattu mūṉṟē-

171 y-aṟumāvaraik-kīḻ-araiyē kāṇiy-araikkāṇik-kīḻ-eṭṭu māviṇāl nellu nāṉūṟṟuk-kalamum mī-

172 ṉ-pāṭṭam akka-mūṉṟum Vāḷuvanallūr-aḷandapaḍi nilaṉ irupādē mummāvarai mundirigaik-kīḻ-a-

173 raiyiṇāl nellu aṟunūṟṟuk-kalam mīṉ-pāṭṭaṅ-kāśu oṉṟum Guṇaśīlanallūr-aḷandapaḍi nilaṉ

174 irupattu-nālē nāṉmāvarai mundirigaik-kīḻ oṉbadu māvarai mundirigaik-kīḻ-araiyē iraṇḍu mā-

175 viṇāl nellu aiññūṟṟuk-kalamum mīṉ-pāṭṭam ā(a)kkam-āṟum Cheyyānallūr-aḷanda-paḍi nilaṉ

176 irupattunāl-araiyē nāṉmāvaraiy-araikkāṇi mundirigaik-kīḻ eḻu māvarai mundirigaik-kīḻ-aṟai-

177 yē iraṇḍu māvilum ivvūrk-kuḷamuṅ(k)=karaiyum nilaṉ kāl nīkki nilaṉ irupattu-nālē oṉ-

178 badumāvaraiy-araikkāṇi mundirigaik-kīḻ-eḻu māvarai mundirigaik-kīḻ-araiyē-

[1] *ta* is unnecessary.

179 y-iraṇḍu māvināl nellu āyirattorunūṟṟuk-kalamum mīṉ-pāṭṭam akkam [ā]ṟum
180 Chiṟṟālinallūr-aḷandapaḍi nilaṉ irupatt-añjē mukkālēy-irumāvaraiyaraik-kāṇik-ki-
181] nummāvarai mundirigaik-kīḻ-araiyēy-iraṇḍu māvilum ivvūrk-kuḷamuṅ=karaiyum
182 ivvūr Aiyyaṉ-kōyilum=tirumuṟṟamum ivvūr nilattai ūḍ=aṟuttuppōṉa Sundara-
183 śōḻaṉ [vā]ykkālum ivvūr nilattai ūḍ=aṟuttup=pōyt=Tuḷārukkup=pāyum vāy-
184 kkālum=āga nilaṉ nālumāviṉ kīḻ mukkālēy-orumā mukkāṇik-kīḻ mukkālēy-orumā nīkki
185 nilaṉ irupattañjaraiyē mummāvarai mundirigaik-kīḻ-āṟumā mukkāṇik-kīḻ mukkālēy orumāviṉā-
186 l nellu āyirak-ka[la]mum mīṉ-pāṭṭaṅ-kāś-oṉṟum Nitta-vinōdanallūr-aḷandapaḍi nilaṉ irupattu-
187 mūvēliyilum ūr-irukkai nattam nilaṉ mūvēli nīkki nilaṉ irupadiṟṟuvēliyiṉāl nellu
188 āyirak-kalamum Veṅgūr aḷandapaḍi nilaṉ muppadēy-eḻu māvaraiyiṉ kīḻ nālu mākkāṇiy-a-
189 raikkāṇik-kīḻ-eṭṭu māviṉāl nellut=toḷāyirak-kalamum mīṉ-pāṭṭam akka-nālum Niyāyana-
190 ḍainallūr aḷandapaḍi nilaṉ irupattiraṇḍē kālē kāṇi araikkāṇik-kīḻ nālumā mukkāṇi-
191 k-kīḻ mukkālēy-orumāvināl nellu āyirakkalamum mīṉ-pāṭṭam-akka-mūṉṟum Chēn-damaṅgala-
192 m aḷandapaḍi nilaṉ padinoṉṟaraiyē mūṉṟumā mukkāṇi mundirigaikkīḻk-kālē arai-mā

Fifth plate: First side

193 [mu]ndirigaik-kīḻ-araiyē iraṇḍumā[vi]nāl nellu aṟunūṟṟuk-kalamum Igaḻāmlai-nallūr aḷa-
194 ndapaḍi nilaṉ eṭṭēy-āṟu māviṉ kīḻ irumāvarai mundirigaik-kīḻ-araiyēy-iraṇḍu māviṉāl nellu
195 aiññūṟṟuk-kalamum mīṉ-pāṭṭam-akkam āṟum Vīranārāyaṇamaṅgalam-aḷanda-paḍi nilaṉ
196 irupattu-mūṉṟaraiyē mūṉṟumā mukkāṇi mundirigaik-kīḻ mukkāṇik-kīḻ mukkālēy oru māvināl
197 nellu munnūṟṟuk-kalamum Karuvūr-aḷandapaḍi nilam padineṭṭēy-aṟumāvarai mundirigaik-kīḻ mu-
198 kkāṇik-kīḻ mukkālēy-orumāvi[nā]lum ivvurch-chuḍugāṭṭāl nilaṉ kāṇi mundirigaik-kīḻ mu-
199 kkālēy-araikkāṇi mundirigaik-kīḻ nāṉgu mā nīkki nilaṉ padineṭṭēy-āṟumāv-arai-kkāṇi mun-
200 dirigaik-kīḻ kālēy-araimā mundirigaik-kīḻ-araiyē i[ra*]ṇḍu māviṉāl nellu eḻunūṟṟuk-kalamum mī-

201 ṉ-pāṭṭam akkam mūṉṟum Gōvindanallūr aḷandapaḍi nilaṉ padiṉēḻaraiyē mākkāṇik-kīḻ oṉbadumā-

202 v-araikkāṇi mundirigaik-kīḻ nāṉgumāviṉāl nellu muṉṉūṟṟuk-kalamum mīṉ-pāṭṭam

203 akkam nālum Vīraśōḻanallūr aḷandapaḍi nilaṉ padiṉāṟaraiyē mākkāṇi mundirigaik-kī-

204 ḻ-araiyē nāṉgumāk-kāṇiy-araikkāṇik-kīḻ-eṭṭu māvilum ivvūr nilattaiy=ūḍ=a[ṟu*]ttup=pō-

205 y Mayimālayanallūrkkup=pāyum vāykkālum ivvūrch-chuḍugāṭṭālum nilaṉ arai mā-

206 v-araikkāṇi mundirigaik-kīḻ nāṉgumā nikki nilaṉ padiṉ-āṟaraiyēy-araimāv-arai-kkāṇik-kīḻ-a-

207 raiyē kāṇiy-araikkāṇik-kīḻ-eṭṭu māviṉāl nellu eṇṇūṟṟuk-kalamum mīṉ-pāṭṭam-akkam

208 nālum Koññāppūr aḷandapaḍi nilaṉ padiṉāṟe eḻumā mukkāṇiy-araikkāṇi mundiri-gaik-kīḻ-araiyēy-iraṇḍu mā-

209 vi[ṉā*]lum ivvūr nilattaiy=ūḍaṟuttup=pōṉa Śiṅgaḷāntakaṉ-vāykkālāl nilaṉ orumā-nikki nilaṉ padiṉāṟēy-āṟu mā

210 mukkāṇiy-araikkāṇi mundirigaik-kīḻ araiyēy-iraṇḍu māviṉāl nellu nānūṟṟuk-kala-mum mīṉ-pāṭṭam akkam mūṉṟum Ma-

211 ṇimaṅgalam aḷandapaḍi nilaṉ padiṉañjaraiyē nāṉgumā-mukkāṇi mundirigaik-kīḻ araiyē kāṇiy-araikkāṇik-kī-

212 ḻ-eṭṭumāviṉāl nellu irunūṟṟaimbadiṉ kalamum mīṉ-pāṭṭam akkam iraṇḍum Tuṟai-yānallūr aḷandapaḍi nilaṉ

213 padiṉañjē eḻumāv-araikkāṇi mundirigaik-kīḻ nāṉgumāviṉāl nellu nū[u]k-kalamum Vāmaṉanallūr aḷanda-

214 paḍi ni[la*]ṉ padiṉālaraiyēy-iraṇḍu mā mukkāṇiy-araikkāṇik-kīḻ orumāvarai mundirigaik-kīḻ-araiyēy-iraṇḍumāvi-

215 ṉāl nellu aiññūṟṟuk-kalamum mīṉ-pāṭṭam akkam mūṉṟum Ādanallūr aḷandapaḍi nilaṉ eṇbattiraṇḍēy-arai

216 māv-araikkāṇik-kīḻ mukkālē nāṉgu mā mukkāṇiy-araikkāṇi mundirigaik-kīḻ mukkālē mukkāṇiyilum ivvūr śrī-kōyi-

Fifth Plate: Second side

217 luṅ=kuḷamuṅ=karaiyum natna(nda)vāṉamum ūr-nattamuñ=chuḍugāḍum ivvū-raiy=ūḍ=aṟuttup=pōṉa

218 Pulvēḻūr-vā[y*]kkālum Veṇṇin-miṉṟum-uḍaittu ivvūr nilatt-āṟēy=a(y=u)ṟṟōḍiṉa Maṟuvāykkā-

219 lum nilaṉ iraṇḍaraiyēy-araikkāṇi mundirigaik-kīḻ mukkālēy-orumā-mukkāṇik-kīḻ mukkā

220 lē nāṉgu mā mukkāṇi nīkki nilaṉ eḻupattoṉbad-araiyē kāṇiy-araikkāṇi mundirigaik-kīḻ

221 mūṉṟumāv-araikkāṇik-kīḻ mukkālē orumāvināl nellu āyirak-kalamum Chiṟu-muṉṉiyūr-aḻan-

222 dapadi nilaṉ nāṟppattunāl-araiyē nāṉgu mā mukkāṇi mundirigaik-kīḻ-eṭṭu mā-mukkāṇiy-araik-

223 kāṇik-kīḻ eṭṭumāvilum ivvūr ērikaraiyum nīr-kōppum ūr-nattamuṅ=kuḷaṅgaḷum vaṇṇārachchērit-

224 tiḍalum ivvūraiy-ūḍ=aṟuttup-pōy Nagarukkup=pāyum vāykkālālum āga nilaṉ iraṇḍ-araiyē

225 mūṉṟumā mukkāṇiy-araikkāṇik-kīḻ mukkālēy-orumā nīkki nilaṉ nāṟpattiraṇḍē mukkāṇiy-a-

226 raikkāṇik-kīḻ-araiyē iraṇḍumā mukkāṇiy-araikkāṇik-kīḻ eṭṭumāvināl nellu

227 nānūṟṟuk-kalamum mīṉ-pāṭṭaṅ-kāśu iraṇḍum Mēṭṭu-Mēṟkuḍiy-aḷandapaḍi nilaṉ muppattā-

228 -araiyē nāṉmāvaraiy-āraikkāṇi mundirigaik-kīḻ oṉbadu māmā[1] varaiyilum iv-

229 vūrp-Paṟaichchēriyuṅ=kuḷaṅgaḷum karaiyum Veṇṇiṉ-ṉiṉṟum piriñju ivvūr nila-ttāṟe

230 y=ōḍiṉa nīr-ōḍu-kālum=āga nilaṉ mukkālē nāṉgumāk-kāṇik-kīḻk-kālē mukkāṇik kīḻ-

231 mukkālē orumā nīkki nilaṉ muppattañjē mukkālē kāṇiy-araikkāṇi mundirigaik-[ki*]-

232 ḻ mummāvaraiy-araikkāṇi mundirigaik-kīḻ nāṉgu māvināl nellu āyirak-kalamum mīṉ-pāṭṭaṅ-kāś-iraṇḍum Pūtamaṅgalattup-pāl-Kā[ḍa]ṉ

233 Kārikuṟichchi aḷandapaḍi nilaṉ irupattoṉṟē orumāv-araik-kāṇi mundirigaik-kīḻ-eṭṭumāk-kāṇiy-araikkā-

234 ṇi mundirigaik-kīḻ eṭṭumāvilum ūr-nattamuṅ=kuḷamuṅ=karaiyum nilaṉ vēlik-kīḻ mukkālē nāṉgumā-

235 v-araikkāṇi mundirigaik-kīḻ nāṉgumā nīkki nilaṉ irupadēy-orumāv-araikkāṇik-kīḻ oṉbadu māk-

236 kāṇik-kīḻ nāṉgu māvināl ne[1*]lu 'aiññūṟṟuk-kalamu=mīṉ-pāṭṭaṅ-kāśu iraṇḍum Paruttti-Niyamattut-tiṟa-

237 pp=āṉa dēvadāṇam Dēvadānakkuḍiy-aḷandapaḍi nilaṉ padiṉēḻē mummāvaraiy-araikkāṇik-kīḻ iraṇḍum[ā]-

238 k-kāṇiy-araikkāṇik-kīḻ-eṭṭumāvināl nellu nūṟṟuk-kalamum Viḷaṅguḍiy-aḷandapaḍi nilaṉ āṟēy-e-

239 ṭṭumāk-kāṇik-kīḻ araiyē kāṇiy-araikkāṇik-kīḻ=eṭṭumāvilum=kuḷamuṅ=karaiyum nilaṉ kālēy-a-

240 raikkāṇik-kīḻ-eṭṭumā nīkki nilaṉ ā[ṟē] mūṉṟumāv-araikkāṇik-kīḻ iraṇḍumāk-kāṇiy-araik-kāṇik-ki-

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[1] This *mā* is redundant.

Sixth Plate: First side

241 ḻ-eṭṭu māvināl nellu nūṟṟaimbadiṉ kalamum Veṇṇik-kaṇi-muṟṟūṭṭu iṟaṅgal aḷandapaḍi ni-

242 laṉ mūṉṟ-araiyē nāṉgumāk-kāṇi mundirigaik-kīḻ nāṉgu māvināl nellu aimbadiṉ kala-

243 mum Neḍuṅgaṇakkuḍiy-aḷandapaḍi nilaṉ padiṉmūṉṟē mūṉṟu mā mukkāṇik-kīḻ mukkālēy-iraṇ-

244 ḍumāk-kāṇiy-araikkāṇik-kīḻ-eṭṭu māvilum ivvūr kuḷaṅgaḷum ūr-nattaṅgaḷum Ayyaṉ-kōyi-

245 lum śuḍugāḍum nilaṉ nāṉgumāv-araikkāṇik-kīḻ-mukkālēy-araikkāṇi mundirigaik-kīḻ nāṉgu

246 mā nikki nilaṉ paṉṉiraṇḍē mukkālē nāṉmāvaraiy-araikkāṇik-kīḻ iraṇḍumāv-araikkāṇi mu-

247 ndirigaik-kīḻ nāṉgu māvināl nellu irunūṟṟaimbadiṉ kalamum Pūtamaṅgalattup-pāl Aya-

248 lūṭṭi-kāṇi aḷandapaḍi nilaṉ ēḻē nāṉgumāv-araikkāṇi mundirigaik-kīḻ-araiyēy-iraṇḍu mā muk-

249 kāṇik-kīḻ mukkālēy-orumāvilum ivvūr-ōḍaiyuṅ=karaiyum nilam nāṉgu mā mukkāṇi mun-

250 dirigaik-kīḻk-kālēy-arai mā-mundirigaik-kīḻ-araiyē iraṇḍu mā nikki nilaṉ āṟē-

251 mukkālē nāṉgu māk-kāṇi araikkāṇik-kīḻ eḻumāv-araikkāṇi mundirigaik-kīḻ nāṉ-

252 gu māvināl nellu aimbadin kalamum Paḷḷichchandam-iṟaṅgiṉa Śrīkaraṇamaṅgalam=āṇa

253 Koṭṭārakkuḍippaḷḷiy-aḷandapaḍi nilaṉ nāṟpattāñjē mummavaraiy[1] araikkāṇi mundiri-

254 gaik-kīḻ-araiyēy-arai mā-mundirigai[k*]kīḻ-araiyē iraṇḍumāvilum ivvūr nilattai ū-

255 ḍa uttup=pōṉa Pulveḷḷūr-vā[y*]kkālālum ivvūr nilattai ūḍ=aṟuttup=pōna

256 Pūvaṇūr-vākkālālum ivvūr-nattamuṅ=kuḷamum Aiyaṉ-kōyilum Paṟaichchēriyum=āga nilaṉ

257 iraṇḍ-araiyē nāṉgu māk-kāṇi mundirigaik-kīḻ-araiyēy-i[ra*]ṇḍu-mā nikki nilaṉ nāṟpattiraṇḍ-arai-

258 yē mūṉṟumāk-kāṇi mundirigaik-kīḻ mukkālē mummāvarai mundirigaik-kīḻ araiyē-iraṇḍu māvinā-

259 l nellu munnūṟṟaimbadiṉ kalamum miṉ-pāṭṭaṅ-kāś-araiyum Puṟakkuḍiy-aḷandapaḍi nilaṉ paṉṉira-

260 ṇḍē kālē mundirigaik-kīḻk-kālē mundirigaik-kīḻ-araiyēy iraṇḍu māvilum ūr-nattam nila-

261 ṉ orumāvarai araikkāṇi mundirigaik-kīḻ-araiyēy-oru māv-araikkāṇi mundirigaik-kīḻ-nāṉgu-

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[1] Read *eḻumāvaraiy*

262 mā nikki nilan pannirandē mūnrumāk-kāṇi mundirigaik-kīḻ-araiyē mūnrumā mukkāṇi araik-
263 kāṇik-kīḻ-eṭṭu māviṇāl nellu munnūrruk-kalamum āga ivvūrgaḷ vevvēru mudalum paḷa-
264 m-piyarum yāṇḍu eṭṭāvadu mudal tavirndu ōrūr=āy aḷandapaḍi nilan mūvāyiratt-oru nūrru-

Sixth Plate : Second Side

265 muppatt-añjē nānmāvarai mundirigaik-kīḻ-mukkālē iraṇḍu mā mukkāṇiy-araik kā[ṇi]
266 k-kīḻ-eḷumā mukkāṇiyilum ūr-nattaṅgaḷum Mādēvar-śrī-kōyilgaḷum=tirumurraṅ-gaḷum
267 Vishṇukkaḷ Śrī-kōyilun=tirumurramuṅ=Kaṇavadiyār śrī-kōyiluṅ=tirumurra-mum Aiyyan-kōyilga-
268 ḷun=tirumurraṅgaḷum Piḍāri-kōyilgaḷun=tirumurraṅgaḷum ittēvar nandavāṇaṅ-gaḷum it-
269 tēvar-teṅgu=māvum uḷḷa nandavānaṅgaḷum kammāṇ-chērigaḷum paraichchēri-gaḷum śuḍugā-
270 ḍum kuḷaṅgaḷuṅ=karaigaḷum Tiripuvanamahādēvip-pērēriyuṅ=karaiyum purav-ūrgaḷukku nīrpāyap=
271 pōna Sundarachōḷan-vaykkālum Śiṅgaḷāntakan-vāykkālum Karuvāykkāl-āṇa Mummadiśōlap-
272 pērārum Kāmapaṭākai-vāykkālum Vennin=ninrum ōḍiṇa nīr-ōḍu-kālum uḷḷiṭṭav=ā-
273 rugaḷālum vāykkālgaḷālum nīr-nilai ōḍaiyālum=āga niṅgum nilan arunnūrr-orupat-
274 tonbadēy-ārumāk-kāṇi mundirigaik-kīḻ mūk-kāṇi mundirigaik-kīḻ mukkālē mu-
275 kkāṇi nikki nilan iraṇḍāyiratt-aiññūrr-orupattañjē mukkālē mūnru mā-
276 k-kāṇik-kīḻ mukkālēy-orumāvaraik-kīḻ-araiyēy-iraṇḍu māvināl nellu aimbat-
277 tōr-āyirattu aimbadin-kalamu=minpāṭṭaṅ-kāśu mu[p*]pattiraṇḍaraiyum akkam arupatta-
278 ñjuṁ yāṇḍu eṭṭāvadu mudal irai-kaṭṭi āyiratt-eṇbadiṇmar Chaturvēdi-bhaṭṭar-gaḷukku Ni-
279 tyavinōda-vaḷanāṭṭu Vīraśōḷa-vaḷanāṭṭu Tribhuvanamahādēvich-chaturvēdimaṅ-galam=e-
280 ṇṇum piyarāl yāṇḍu eṭṭāvadu mudal Brahmadēyam=āy ivvūr irai-kaṭṭiṇa iraiyil yāṇḍu
281 eṭṭāvadu nālu kūr-iṭṭa oru kūrum idan edir-ām-āṇḍu śempādiyum idan edir-ām āṇḍu nālu kū-
282 r-iṭṭa mūnru kūrum idan edir-ām-āṇḍu mudal ivvūr irai kaṭṭina irai āṭṭ-āṇḍutō um ninr-i-

283 ṟaiy = āy = iṟuppadāgavum [I*]innāṭṭu Udaiyamāttāṇḍach-chaturvēdi-maṅgalam-aḷandapaḍi nilaṉ nūṟṟi-

284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kīḻ-orumāvarai mundirigaik-kīḻ-araiyēy iraṇḍu mā-

285 vilum ūr-irukkai naṭṭamum ivvūr-Mādēvar-śrī-kōyilun = tiru-muṟṟamum ittēvar iṟaiyili na[nda]-

286 vāṇamum ivvūr Vishṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilum tirumuṟṟamum ittēvar-iṟaiyi-

287 li nandavāṇamum ivvūrp-Piḍāri-kōyilun = tirumuṟṟamum ivvūrk-kuḷamuṅ = karaiyum ivvūr nilat-

288 taiy = ūḍ = aṟuttup = pōṉa Karuvāykkāl = āṉa Mummaḍiśōḻap-pērāṟum = āga niṅgum nilaṉ oṉṟ-arai-

Seventh Plate: First Side

289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kīḻ-iraṇḍu māk-kāṇi araikkāṇik-kīḻ-eṭṭu mā nīkki ni-

290 laṉ nūṟṟ-oṉṟēy-āṟu mā mukkāṇiy-araikkāṇi mundirigaik-kīḻ mukkālē nāṉgumāv-araikkā-

291 ṇi mundirigaik-kīḻ nāṉgu māvināl[1] nellu aiyāyirak-kalamum mīṉ-pāṭṭaṅ-kāś-iraṇḍum

292 Veṇṇikkūṟṟattu Brahmadēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-aḷandapaḍi nilaṉ nūṟ-

293 u nāṟpatteṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kīḻ mūṉṟumākkāṇiy-araikkāṇi-

294 k-kīḻ-eṭṭu māvilum ūr-irukkaiyuṅ = kuḷamuṁ = karaiyum Śrī-kōyilgaḷun = nanda-vāṇaṅgaḷum Tīṇ-

295 ḍāch=chēriyuṅ-chuḍugāḍum ivvūr-nilatt = āṟē pōṉa Karuvā[y*]-kkālum Vīraśōḻa-vaḷanāṭṭukkup = pāya-

296 p = pōṉa Kuñjiramallap-peruvā[y*]kkālum = āga niṅgum nilaṉ añjē eṭṭu mā mukkāṇiy-araikkā-

297 ṇi mundirigaik-kīḻ-araiyē mākkāṇiy-araikkāṇik-kīḻ-eṭṭu mā nīkki nilaṉ nūṟṟu-nārpattiraṇḍē

298 mukkālē nāṉgu mā mukkāṇiy-araikkāṇi mundirigaik-kīḻ-araiyēy-iraṇḍu māvināl nellu aiyā-

299 yirak-kalamum mīṉ-pāṭṭaṅ-kāś-iraṇḍaraiyum yāṇḍu eṭṭāvadu mudal āṭ-āṇḍu-tōṟu-

300 m niṉṟ-iṟaiy = āy = iṟuppadāga ivvūr muṉṉ-uḍaiya Brāhmaṇar taṅgaḷ nilan-tāṅgaḷē

301 peṟṟu taṅgaḷ nilattāl vanda iṟai tāṅgaḷēy = iṟuppadāga ivvūrgaḷ vevvē-

[1] This is 4 *mā* in excess of the actual total.

262 mā nikki nilaṉ paṉṉiraṇḍē mūṉṟumāk-kāṇi mundirigaik-kīḻ-araiyē mūṉṟumā mukkāṇi araik-

263 kāṇik-kīḻ-eṭṭu māviṉāl nellu muṉṉūṟṟuk-kalamum āga ivvūrgaḷ vevvēṟu mudalum paḷa-

264 m-piyarum yāṇḍu eṭṭāvadu mudal tavirndu ōrūr=āy aḷandapaḍi nilaṉ mūvāyiratt-oru nūṟṟu-

Sixth Plate : Second Side

265 muppatt-añjē nāṉmāvarai mundirigaik-kīḻ-mukkālē iraṇḍu mā mukkāṇiy-araik kā[ṇi]

266 k-kīḻ-elumā mukkāṇiyilum ūr-nattaṅgaḷum Mādēvar-śrī-kōyilgaḷum=tirumuṟṟaṅ-gaḷum

267 Vishṇukkaḷ Śrī-kōyilun=tirumuṟṟamuṅ=Kaṇavadiyār śrī-kōyiluṅ=tirumuṟṟa-mum Aiyyaṉ-kōyilga-

268 ḷun=tirumuṟṟaṅgaḷum Piḍāri-kōyilgaḷun=tirumuṟṟaṅgaḷum ittēvar nandavāṉaṅ-gaḷum it-

269 tēvar-teṅgu=māvum uḷḷa nandavāṉaṅgaḷum kammāṇ-chērigaḷum paṟaichchēri-gaḷum śuḍugā-

270 ḍum kuḷaṅgaḷuṅ=karaigaḷum Tiripuvanamahādēvip-pērēriyuṅ=karaiyum puṟav-ūrgaḷukku nīrpāyap=

271 pōna Sundarachōḻaṉ-vaykkālum Śiṅgaḷāntakaṉ-vāykkālum Karuvāykkāl-āṉa Mummaḍiśōḻap-

272 pērāṟum Kāmapatākai-vāykkālum Veṇṇiṉ=niṉṟum ōḍiṉa nīr-ōḍu-kālum uḷḷiṭṭav=ā-

273 ṟugaḷālum vāykkālgaḷālum nīr-nilai ōḍaiyālum=āga niṅgum nilaṉ aṟunnūṟṟ-orupat-

274 toṉbadēy-āṟumāk-kāṇi mundirigaik-kīḻ māk-kāṇi mundirigaik-kīḻ mukkālē mu-

275 kkāṇi nikki nilaṉ iraṇḍāyiratt-aiññūṟṟ-orupattañjē mukkālē mūṉṟu mā-

276 k-kāṇik-kīḻ mukkālēy-orumāvaraik-kīḻ-araiyēy-iraṇḍu māvināl nellu aimbat-

277 tōr-āyirattu aimbadiṉ-kalamu=mīṉpāṭṭaṅ-kāśu mu[p*]pattiraṇḍaraiyum akkam aṟupatta-

278 ñjuṁ yāṇḍu eṭṭāvadu mudal iṟai-kaṭṭi āyiratt-eṉbadiṉmar Chaturvēdi-bhaṭṭar-gaḷukku Ni-

279 tyavinōda-vaḷanāṭṭu Vīraśōḷa-vaḷanāṭṭu Tribhuvanamahādēvich-chaturvēdimaṅ-galam=e-

280 ṉṉum piyarāl yāṇḍu eṭṭāvadu mudal Brahmadēyam=āy ivvūr iṟai-kaṭṭiṉa iṟaiyil yāṇḍu

281 eṭṭāvadu nālu kūṟ-iṭṭa oru kūṟum idaṉ edir-ām-āṇḍu śempādiyum idaṉ edir-ām āṇḍu nālu kū-

282 ṟ-iṭṭa mūṉṟu kūṟum idaṉ edir-ām-āṇḍu mudal ivvūr iṟai kaṭṭina iṟai āṭṭ-āṇḍutō um niṉṟ-i-

283 ṟaiy = āy = iṟuppadāgavum [I*]innāṭṭu Udaiyamāttāṇḍach-chaturvēdi-maṅgalam-aḷandapaḍi nilaṉ nūṟṟi-

284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kīḻ-orumāvarai mundirigaik-kīḻ-araiyēy iraṇḍu mā-

285 vilum ūr-irukkai nattamum ivvūr-Mādēvar-śrī-kōyilun = tiru-muṟṟamum ittēvar iṟaiyili na[nda]-

286 vāṉamum ivvūr Vishṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilum tirumuṟṟamum ittēvar-iṟaiyi-

287 li nandavāṉamum ivvūrp-Piḍāri-kōyilun = tirumuṟṟamum ivvūrk-kuḷamuṅ = karaiyum ivvūr nilat-

288 taiy = ūḍ = aṟuttup = pōṉa Karuvāykkāl = āṉa Mummaḍiśōḻap-pērāṟum = āga nīṅgum nilaṉ oṉṟ-arai-

Seventh Plate: First Side

289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kīḻ-iraṇḍu māk-kāṇi araikkāṇik-kīḻ-eṭṭu mā nikki ni-

290 laṉ nūṟṟ-oṉṟēy-āṟu mā mukkāṇiy-araikkāṇi mundirigaik-kīḻ mukkālē nāṉgumāv-araikkā-

291 ṇi mundirigaik-kīḻ nāṉgu māvināl[1] nellu aiyāyirak-kalamum mīṉ-pāṭṭaṅ-kāś-iraṇḍum

292 Veṇṇikkūṟṟattu Brahmadēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-aḷandapaḍi nilaṉ nūṟ-

293 u nāṟpatteṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kīḻ mūṉṟumākkāṇiy-araikkāṇi-

294 k-kīḻ-eṭṭu māvilum ūr-irukkaiyuṅ = kuḷamum = karaiyum Śrī-kōyilgaḷun = nanda-vāṉaṅgaḷum Tīṇ-

295 ḍāch = chēriyuṅ-chuḍugāḍum ivvūr-nilatt = āṟē pōṉa Karuvā[y*]-kkālum Vīraśōḻa-vaḷanāṭṭukkup = pāya-

296 p = pōṉa Kuñjiramallap-peruvā[y*]kkālum = āga nīṅgum nilaṉ añjē eṭṭu mā mukkāṇiy-araikkā-

297 ṇi mundirigaik-kīḻ-araiyē mākkāṇiy-araikkāṇik-kīḻ-eṭṭu mā nikki nilaṉ nūṟṟu-nāṟpattiraṇḍē

298 mukkālē nāṉgu mā mukkāṇiy-araikkāṇi mundirigaik-kīḻ-araiyēy-iraṇḍu māvināl nellu aiyā-

299 yirak-kalamum mīṉ-pāṭṭaṅ-kāś-iraṇḍaraiyum yāṇḍu eṭṭāvadu mudal āṭ-āṇḍu-tōṟu-

300 m niṉṟ-iṟaiy = āy = iṟuppadāga ivvūr muṉṉ-uḍaiya Brāhmaṇar taṅgaḷ nilan-tāṅgaḷē

301 peṟṟu taṅgaḷ nilattāl vanda iṟai tāṅgaḷēy = iṟuppadāga ivvūrgaḷ vevvē-

[1] This is 4 *mā* in excess of the actual total.

302 ṟu mudalum paḷam-piyarum yāṇḍu eṭṭāvadu mudal tavirndu Nittavinōda-vaḷa-nāṭṭu-Vīra-
303 śōḷa-vaḷanāṭṭu Brahmadēyam Tribhuvanamahādēvich-chaturvēdimaṅgalattōḍum yāṇḍ-e
304 ṭṭāvadu mudal kūḍi ōrūr=āgavaum āga ippaḍi variyil=iṭṭukkoḷgav=eṉṟu nām śol-
305 la namm-ōlai eḻudum Jayaṅgoṇḍaśōḷa-maṇḍalattu Ūṟṟukkāṭṭuk-kōṭṭattup-Pālai-
306 yūr-nāṭṭup-Pālaiyūr-kiḻavaṉ Araiyaṉ Muḍikoṇḍaśōḷaṉ-eḻuttinālum namm-ōlai-nāyaka-
307 ṉ Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭuk-Kēraḷāntakach-chaturvēdi-maṅgalattu Narā-kkaṉ Kṛishṇa-
308 ṉ Irāmaṉ=āṉa Irājēndraśōḷa-brahmārāyaṉun Uyyakkoṇḍār-vaḷanāṭṭut-Tiraimūr-nāṭṭuch-Chāt-
309 tamaṅgalamuḍaiyāṉ Araiyaṉ-Rājarājaṉ=āṉa Vikkiramaśōḷach-chōḻiyavaraiya-ṉum Nittavinō-
310 da-vaḷanāṭṭup-Pāmbuṇik-kūṟṟattu Araiśūr-uḍaiyāṉ Īrāyiravaṉ Pallavayaṉ=āṉa Uttamaśōḷap-pal-
311 lavaraiyaṉum Arumoḻidēva-vaḷanāṭṭu Neṉmali-nāṭṭu Uttamaśōḷanallūr-uḍaiyāṉ Paraḷū-
312 r-Ambalattāḍiy=āṉa Muḍikoṇḍaśōḷa-viḻupparaiyaṉum oppiṉālum pukka nan-tiṭṭiṉ paḍiyē variyi-
313 l=iṭṭukkoḷgav=eṉṟu naṅ-karumam-ārāyum Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭuk-Kēraḷānta-

Seventh Plate : Second Side

314 kach-chaturvēdimaṅgalattu Narākkaṉ Mārāyaṉ Jananāthaṉ=āṉa Rājēndraśōḷa-brahmādhi[rā]jaṉum Uyya-
315 kkoṇḍār-vaḷanāṭṭup-Pērāvūr-nāṭṭuk-Kāñjivāyil-uḍaiyāṉ Udaiyadivākaraṉ Tillai-
316 yā[ḷiy=ā]ṉa Rājarāja-mūvēndavēḷāṉum Arumoḻidēva-vaḷanāṭṭu Iṅgaṇāṭṭu Iḷaiyāṅgu-
317 ḍaiyāṉ Rājādittaṉ Kūttāḍiy=āṉa Parakēsari -viḻupparaiyaṉum Naḍuvirukkum Nittavinōda-vaḷa-
318 nāṭṭuk-Kiḻārk-kūṟṟattup-Puḷḷamaṅgalattup-Paramēśvara-paṭṭa-sarvvakratuyājiyum Ugaḷūraṟ(ḷūr)k-kūṟṟa-
319 ttut-Tiṭṭaikuḍi Maṟavaḍigaḷ Sadāśiva-[pa*]ṭṭach-chōmayājiyum śolla ivargaḷ śoṉṉapaḍiyē
320 naṅ-karumam-ārāyum Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭu Vayalūr-kiḻavaṉ Tattaṉ Chēndaṉ [I]rā-
321 jēn[dra]śōḷa-aṇukkap-Pallavaraiyaṉum Uyyakkoṇḍār-vaḷa-nāṭṭut-Tiruvaḻundūr-nāṭṭup-Para-
322 kēsarinallūr-uḍaiyāṉ Māṇikkaṉ-Eḍuttapādam=āṉa Chōḷa=mūvēnda-vēḷāṉum Arumoḻi-

323 dē[va*]-vaḷanāṭṭu Iḍaiyaḷa-nāṭṭuch-Chiriñār-kiḻavaṉ Taṉṉichchai-Ādittaṉum Kshatriyasikhā-
324 maṇi-vaḷanāṭṭu Vaippūr-kiḻavaṉ Tīraṉ Bhāskaraṉum śolla Puravuvarit-tiṇaik-kaḷattuk-
325 kaṇk(kaṉ)kāṇi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṉaiyūr-nāṭṭu Viśalūr-kiḻavaṉ Kaṉ avadīy-A-
326 ḷagiyāṉum Puravuvari tiṇaik-kaḷam Nittavinōda-vaḷanāṭṭuk-Kiḻārk-kūṟṟattup-Pūñ-jiṟṟū-
327 r-uḍaiyāṉ Nakkaṉ Araṅgaṉum Uyyakkoṇḍār-vaḷanāṭṭu Ambar-nāṭṭut-Talai-
328 yūr-uḍaiyāṉ Nakkan Dāmōdiraṉum Kshatriyaśikāmaṇi vaḷanāṭṭu Aḷanāṭṭu Aḻiñ-
329 jilmaṅgalam-uḍaiyāṉ Nāga-Nakkaṉum Jayaṅgoṇḍaśōḷa-maṇḍalattu Cheṅgāṭṭukkō-
330 ṭṭattu Māgaṉūr-nāṭṭu Perumbēḍu-kiḻavaṉ Paṭṭaṉ Vāsudēvaṉum Variv(p)pottagaṁ Kshatriya-
331 śikāmaṇi-vaḷanāṭṭup-Paṉaiyūr-nāṭṭu Iṟaiyāṉchēri Kiḻavaṉ Puḷamadaṉirāmaṉum Mugaveṭṭi
332 Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṭṭinak-kūṟṟattu [U]varkkuḍi kiḻāṉ Araiyaṉ-Kaṇapuramum Arumoḻi-
333 dē[va*]-vaḷanāṭṭu Ārvalak-kūṟṟattu Iluppaiyūr-uḍaiyāṉ Irāmaṉ-Ma[l*]lanum Vīrāṇam-uḍaiyān Tū(Nū)-
334 ṟṟeṉmaṉ-Karuṇākaraṉum Paṉaiyūr-uḍa[ya*]ṉ Kāviri-Veṇkāḍaṉum Varippotta-gak-kaṇakku Śel-
335 k[ā]r-uḍaiyāṉ Naratoṅgaṉ-Kuruttaṉam Variyi[lī]ḍu Pūtikuḍaiyāṉ Śiṅgaṉ-Puliyaṉum Paṭṭō-
336 lai Narikkuḍaiyaṉ Śatti-Irāmaṉum irundu yāṇḍ-eṭṭāvadu nāḷ nūṟṟorupadināl variyil-a(l-i)ṭṭu-
337 kkuḍutta taṅgaḷ-nāṭṭu [nā]ṭṭup-podu Tribhuvanamādēvip-pērēki(ri)yum ivvēriy-araiyarkaḷ kamugu-ko-

Eighth Plate: First Side

338 ḷḷi-veṭṭappēṟum nāṭṭup-podu ūr-nattamum nāṭṭup-poduch-chiṟupaṟṟaik-kāḍum =eṉṟ=aḷand-
339 duvanda nilamum Neṟkuppait-Tirumāl-kāḍaṉum Tañjaināṭṭuk-kōṉum Vēḷāṉ-Araṅgaṉum-uḷḷi-
340 ṭṭār-paṟṟuñ=Chembaṅkuḍiyuṅ=Kuḷappāḍun=Tuḷārum Nallambarun=Tribhu-vanamahādēvinallūrum Vichchū-
341 r=āṉa Chikkarum Muññāvaluṅ=Kūttaṉūruṅ=Kamugañchēṇḍaṇkuḍiyum Vaiy-kundanallūrum Mayimāla-
342 yanallūruṅ=Kiḻ-Māndūrum Parakēsarinallūrum Peṇṇāgaḍamum Uṟattūruñ= Chiṟaiyūrum Kiḻ-
343 Śōṟṟutturaiyum Neḍuvāyilum Eṟupāḍiyum Puḷigaikkuḍiyum Peruṅguḍiyum Muṇḍaṉūrum Tā-

344 mōdaranallūrum Araśūrum Vāḷuvanallūrum Guṇaśīlanallūrum Cheyyānallūrum Chiṟṟālinallūrum Niṭṭavinō-

345 danallūrum Veṅgūrum Niyāyanaḍainallūrum Chēndamaṅgalamum Igaḷānilaina-llūrup(m) Vī-

346 ranārāyaṇamaṅgalamum Karuvūrum Kōvinnada(nda)nallūrum Vīraśōḷanallūrum Kōṅṅāppūrum Maṇi-

347 maṅgalamum Turaiyānallūrum Vāmaṇanallūrum Ādanallūrum Chiṟumuṉṉiyū-

348 rum Mēṭṭu-Mēṟkuḍiyum Pūtamaṅgalat[t*]tup-pāl Kāḍaṉ-Kārikuṟichchiyum Parutti Niya-

349 mattut-tiṟapp=āṉa dēvadāṉam Dēvadāṉakkuḍiyum Viḷaṅguḍiyum Veṇṇik-

350 kaṇi-muṟṟūtt-iṟaṅgalum Neḍuṅgaṇakkuḍiyum Pūtamaṅgalattup-pāl-Ayalūṭṭikāṇi-

351 yum Paḷḷichchandam-iṟaṅgiṉa Śrīkaraṇamaṅgalam=āṉa Koṭṭārakkuḍip-paḷḷiyum Puṟak-

352 kuḍiyum āga ivvūrgaḷ Tribhuvanamahādēvich-chaturvvēdimaṅgalam eṉṉum piyarāl yā-

353 ṇḍu eṭṭāvadu mudal Brahmadēyam=āgavum ivvūrōḍum u(mu)ṉṉuḍaiya brāhma-ṇar taṅgaḷ-nilan

354 tāṅgaḷē peṟṟut-taṅgaḷ nilattāl vanda iṟai tāṅgaḷē iṟuppadāga ēṟiṉa Udayamāttā-

355 ṇḍach-chaturvvēdimaṅgalamum Śrīpūdiyum Vīraśōḷa-vaḷanāṭṭu Brahmadēyam Tribhuvanamahādēvich-chatu-

356 rvvēdimaṅgalattōḍum yāṇḍ-eṭṭāvadu mu[da*]l kūḍi āga ivvūrgaḷ-piḍi-śūḻndu piḍāgai-naḍappip-

357 padāgak-Kaṇgāṇi aṇ-ṇāḍu-vagaiśeygiṉṟa Kaḷattūr-kiḻavaṉ Chiṟiyāṉ-Ādittaṉaiyum Puravu-

358 vari tiṇaikkaḷam Pūñjiṟṟūr-uḍaiyāṉ Nakkaṉ Araṅgaṇaiyum Bhaṭṭaṉ Kshatriyaśikhā maṇi-vaḷanā-

359 ṭṭu Vēḷā-nāṭṭu Rājendraśōḷach-chaturvvēdimaṅgalattuk-Kaviṇiyan Kṛishṇaṉ Māṟapaṭṭaṉaiyum

360 pōttandōm tāṅgaḷum ivargaḷōḍum uḍa-ṉiṉṟu ellai-teriṭṭuk=kāṭṭi=piḍi-śūḻ-

361 ndu piḍāgai-naḍandu kalluṅ=kaḷḷiyum nāṭṭi aṟav-ōlai[1] śeydu pōttagav=eṉṉu-

Eighth Plate: Second Side

362 n=tiruvāymoḻiyāl tirumandirav-ōlai Jayaṅgoṇḍaśōḷa-maṇḍalattu Ūṟṟukkāṭṭuk-kō

363 ṭṭattup-Pālaiyūr-nāṭṭup-Pālaiyūr-kiḻavaṉ Araiyaṉ-Muḍigoṇḍa-śōḻaṉ-eḻuttinālum tiru-

364 mandirav-ōlaināyakaṉ Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭuk-Kēraḷāntakach-chatur-vēdimaṅga-

365 lattu Narākkaṉ Kṛishṇan-Irāmaṉ=āṉa Rājēndraśōḷa-brahmamahārāyaṇum Uyyak koṇḍār-vaḷanā-

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[1] The etymology of this word is dealt with on p. 37 above.

366 ṭṭut-Tiraimūr-nāṭṭuch-Chāttamaṅgalam-uḍaiyāṉ Araiyaṉ-Rājarājaṉ=āṉa Vikra-maśōḷach-chōḻiyavarai-

367 yaṉum Nittavinōda-vaḷanāṭṭu-Pāmbuṇik-kūṟṟattu Araiśur-uḍaiyāṉ Ī[rāyi]ravaṉ-Pallavayaṉ-ā-

368 ṉa Uttamaśōḷap-pallavaraiyaṉum Arumoḻidēva-vaḷanāṭṭu Neṉmali-nāṭṭu Utta-maśō-

369 ḷanallūr-uḍaiyāṉ Paraḻūr-Ambalattāḍiy=āṉa Muḍikoṇḍaśōḷa-[vi]ḻu[p]paraiyaṉum oppinālum [l*]

370 Tiru maṉṉi vaḷara iruṉila-maḍandaiyum,[1] pōrch-chayap-pāvaiyuñ=chīrt-tanich-chelviyun, =taṉ-peru-

371 ndēviyar-āgi iṉbuṟa, neḍid=i[ya]ll-(l-)ūḻiyuḷ=Iḍaituṟaināḍun-,tuḍar-vaṉa-vēlip-paḍar-Va-

372 ṉavāśiyuñ=, chuḷḷich-chūḻ-madiṭ-Koḷḷippākkaiyu=, Naṇṇaṟk=aru-muraṇ-Maṇṇ-aikkaḍakkamum,

373 poru-taḍari(kaḍal) Īḻatt-araiśarta-muḍiyum=, āṅg=avar-tēviyar-ōṅg- eḻil- muḍiyu=,muṉṉavar-pakkal

374 Teṉṉavar vaitta, sundaramuḍiyum Indiraṉ-āramunt=, teṉ-ḍirai-Īḻamaṇḍala=muḻuvadu-

375 m=, eṟi-paḍaik-Kēraḷar muṟaimaiyiṟ=chūḍuṅ=, kula-ḍaṉam=āgiya palar pugaḻ-muḍiyuñ=, cheṅ-

376 gadir-mālaiyuñ-chaṅg-adir-vēlait-, tol-peruṅ-kāvaṟ-pal-paḻan-dīvuñ=, cheruvich (viṟ)=chi-

377 navi[l]=irupattorukāl=, araiśu-kaḷai-kaṭṭa Paraśurāmaṉ, mēvaruñ=chāndimat-tiv-araṇ-karudi-

378 y=,iruttiya chembor-ṟirut-tagu-muḍiyu=, māp=porut-(ru-)taṇḍāṟ=koṇḍa Kō-Parakēsa(kēsa)ri-varmmar=āṉa śrī-Rājē-

379 ndraśōḷadēvarkku yāṇḍu eṭṭāvadu nāṭ-kīḻ nāṭṭōmukkut=tirumugam vara nāṭṭōmum tirumugaṅ-

380 kaṇḍu edir=eḻundu cheṉṟu toḻudu vāṅgit=talai-mēl vaittup= piḍi-śūḻndu piḍāgai-naḍa-

381 ndu kalluṅ=kaḷḷiyu-nāṭṭi aṟav-ōlai śeyda Nittavinōda-vaḷanāṭṭu Vīraśōḷa-vaḷanāṭṭu Bra-

382 hmadēyam Tribhuvanamahādēvich-chaturvvēdimaṅgalattukkuk=kīḻ-pāṟk-e[l*]lai ivvūr nilattukku va-

383 ḍakīḻ-mūlai innāṭṭu Veṇṇik-kūṟṟattu Vaḍa-Śāttamaṅgalattu mēl-ellai Pūvaṇūr vā[y*]kkāl=e-

384 ṉṟu pēṟ kūvappaḍum vāykkālin teṉkarai kūḍiṉa iḍamēy-tuḍaṅgi idaṉiṉṟum iv-Vaḍa-

385 Śāttamaṅgalattu mēl-ellai tāṉ kiḍandav=āṟe teṉ-mēṟku nōkkiyun=teṟku nō-

[1] The comma is given to indicate the scanning of the metrical lines.

Ninth Plate: First Side

386 kkiyuñ=cheṉṟu iv-Vaḍa-Śāttamaṅgalattukku nīr pāyum Arumoḻidēva vāykkāl=e-
387 ṉṟu pēr kū[va*]ppaḍum vāykkāliṉ vaḍa-karaiyēy=uṟṟu mēṟkiṉṉum vaḍakki-ṉṉumm=i-
388 daniṉṟum ivvāykkālai teṟku-nōkkiy=iḻiñju teṉ-karaikkēy=ēṟi iv-Vaḍa-
389 Sāttamaṅgalattu mēl-ellaiyē teṟku nō[k*]kich=cheṉṟu Pulvēḷūr-vāykkāl=e-
390 ṉṟu pēr kūvappaḍum vāykkāliṉ vaḍa-karaiyēy=uṟṟu mēṟkiṉṉum idaniṉṟum
391 ivvāykkālait=teṟku nōkkiy=iḻindu teṉ-karaikkēy=ēṟi ivvāykkāliṉ te-
392 ṉ-karai tāṉ kiḍandavāṟu ivv-ellaiyē kiḻakku nōkkich=cheṉṟu in-nāṭṭu Brahmadē-
393 yam Nagar=āgiya Chōḻavijjādhirach-chaturvvēdimaṅgalattu vaṇṇārappēṟ=āṉa nilattiṉ vaḍa-
394 mēl-ellaiyēy=uṟṟut=teṟkiṉṉum idaniṉṟum iṉ-ṉilattiṉ mēl-ellai tā-
395 ṉ kiḍandav=āṟē teṟku nōkkich=cheṉṟu ich-Chōḻavijjādharach-chaturvvēdimaṅgala-
396 ttukku nīr pāyum Jayaṅgoṇḍaśōḻap-peruvāykkāl=eṉṟu pēr kūvappaḍum
397 vāykkāliṉ vaḍa-karaiyēy=uṟṟu meṟkiṉṉum idaniṉṟum iv-vāykkā-
398 liṉ vaḍa-karai tāṉ kiḍandavāṟ=ivv-ellaiyē teṉ-kiḻakku nōkkich=cheṉṟu i-
399 vvāykkālait=teṟku nōkkiy=iḻindu ivvāykka(kā)liṉ teṉ-karai ich-Chōḻavijjā-
400 dharach-chaturvvēdimaṅgalattu Irāyūrt-Tiruvaraṅga-kramavittaṉ nilattiṉ vaḍa-mēl-ellai
401 yēy=uṟṟut=teṟkiṉṉum mēṟkiṉṉum idaniṉṟum iṉ-ṉilattiṉ mēl-varambē ivv-ellai
402 yē teṟku nōkkich=cheṉṟu ich-Chōḻavijjādhirach-chaturvvēdi-maṅgalattukku nīr pāyuṅ=Kaṭṭivāy-
403 kkāl=eṉṟu per kūvappaḍum vāykkāliṉ vaḍa-karaiyēy=uṟṟu mēṟkiṉṉum ivvāykkā-
404 lait=teṟku nōkki iḻindu teṉ-karaikkēy=ēṟiy=idaniṉṟum ich-Chōḻa-vijjādhirach-chatu-
405 rvvēdimaṅgalattiṉ mēl-ellai Aḻundūrp-pilāṟu tān kiḍandavāṟu ida-ṉaḍuvēy te-
406 ku nōkkiyum teṉ-mēṟku nōkkiyum=teṟku nōkkiyuñ=cheṉṟu innāṭṭu Maṇalūr-nilat-
407 tiṉ vaḍa-mēl-ellaiyēy=uṟṟu mēṟkiṉṉum vaḍakkiṉṉum idaniṉṟum in-nilatti-
408 ṉ mēl-ellai tāṉ kiḍandavāṟē teṟku nōkkiyum=teṉ-meṟku nōkkiyuñ-cheṉ-
409 ṟu-im-Maṇalūr=ēriyiṉ vaḍa-karaiyil puṟaṅ-karaiyēy=uṟṟu mēṟkiṉṉum vaḍakki-ṉṉum

Ninth Plate: Second Side

410 idaniṉṟum iv-vēri vaḍakaraiyil puṟaṅkaraiyēy=iv-vellai tāṉ kiḍandavāṟe mēṟku nō-
411 kkiyum vaḍa-mēṟku nōkkiyuñ=cheṉṟu Rājarāja-Īśvaramuḍaiyār dēvadāṉam Veṉṉik-kū-
412 ṟattu nagaram Veṇṇi-nilattiṉ vaḍa-kīḻ-ellaiyēy=uṟṟu vaḍakkiṉṉuṅ=kiḻakkiṉṉum ida-

413 ṉiṉrum iṉ-ṉilattin vaḍav-ellai tāṉ kiḍandav=āṟe vaḍa-mēṟku nōkkich=cheṉṟu iv-
414 vellaiyil niṉṟa puṟṟēy=uṟṟu vaḍakkiṉṉuṅ=kiḻakkiṉṉum idaṉiṉṟum ivvellai tāṉ-
415 kiḍandav=āṟē mēṟku nōkkiyum vaḍamēṟku nōkkiyum mēṟku-nōkkiyum vaḍa-mēṟku nōkkiyu-
416 ñ=cheṉṟu iv-Veṇṇi-vyāpāri Chandiraṉ Aiyāṟan maṇaippēṟṟāl(ṟ=āṇa) nilattiṉ vaḍa-mēl-ellai-
417 yēy=uṟṟu vaḍakkiṉṉum kiḻakkiṉṉm idaniṉṟum iṉ-nilattiṉ mēl-ellai tāṉ
418 kiḍandav=āṟe ten-mēṟku nōkkiyun=teṟku nōkkiyuñ=cheṉṟu iv-Veṇṇiyil Cheppuv-
419 yil vāykkāl=eṉṟu pēr kūvappaḍum vaḍa-śiṟuvāykkāliṉ[1] vaḍavarambēy=uṟṟu mēṟ-
420 kiṉṉum vaḍakkiṉṉum idaṉiṉṟum iv-vāykkāliṉ vaḍavarambēy ivvel-
421 laiyē mēṟku nōkkich=cheṉṟu iv-vāykkālait=teṟku nōkki ūḍaṟuttu i-
422 vvā[y*]kkālin teṉ-varambēy=ēṟi iv-Veṇṇi-vyāpāri Nakkaṉ-Guṇaśīlaṉ maṇai-
423 ppēṟṟ=āṇa[2] nilattiṉ mēl-ellaiyē teṟku nōkkiyun=teṉ-mēṟku nō-
424 kkiyun=teṟku nōkkiyuñ=cheṉṟu iv-Veṇṇi-vyāpāri Tuṟaiyaṉ-Ariñji-ma-
425 ṇaippē=āṇa nilam Veṇkāḍudēva-vāykkāliṉ vaḍa-karai nilattiṉ vaḍav-ellaiyēy=u-
426 ṟṟu vaḍakkiṉṉum mēṟkkiṉṉum idaṉṉiṉṟum iṉ-nilattiṉ vaḍav-ellai tāṉ kiḍa-
427 ndav=āṟē mēṟku nōkkich=cheṉṟu ivv-ellaiyiṉ varamb-arugē niṉṟa puṟṟai valatt-iṭṭu i-
428 vv-ellaiyē teṉ-mēṟku nōkkiyum mēṟku nōkkiyum vaḍa-mēṟku nōkkiyuñ=chē-
429 ṉṟu iv-Veṇṇi-vyāpāri Tēvaṉ-Pūraṉ maṇaippēṟ=āṇa nilattiṉ kīḻ-ellaiyēy-uṟṟu
430 vaḍakkiṉṉum kiḻakkiṉṉum mēṟkkiṉṉum idaniṉṟum iṉ-nilattiṉ kīḻ-ellaiyē-
431 y vaḍakku nōkkich=cheṉṟu iv-Veṇṇiyil Cheppuvāyil-vāykkālēy=uṟṟuk=kiḻakkiṉ-
432 ṉum idaniṉṟum iv-vāykkālai vaḍakku nōkkiy=ūḍaṟuttu iv-Veṇṇi-vyāpāri Tēvaṉ-
433 Nakkaṉ maṇaippēṟ=āṇa nilattiṉ kīḻ-ellaiyē vaḍakku nōkkich=cheṉṟu ivvel-

Tenth Plate: First side

434 laiy-arugu niṉṟu puṟṟaiy=iḍattiṭṭu ivv-ellaiyē vaḍa-kiḻakku-nōkkich-cheṉṟu in-nilat-
435 tiṉ vaḍa-kīḻ-ellaiyēy=uṟṟuk=kiḻakkiṉṉum teṟkiṉṉum idaṉiṉṟum innila-
436 ttiṉ vaḍav-arugēy kiḻakku-mēṟk-āyk=kiḍanda vaḍa-śiṟuvāykkālai vaḍamēṟku nōkki ūḍ=aṟuttu vaḍava-
437 rambēy=ēṟi iv-v[u]ṭ-chiṟuvāykkāliṉ vaḍa-varambē ivv-ellaiyē mēṟku nōkkiyum vaḍa-mēṟku
438 nōkkiyum mēṟku nōkkiyuñ=cheṉṟu iv-Veṇṇi-vyāpāri Tēvaṉ-Pūraṉ maṇaippēṟ=āṇa ni-
439 lam Pāṇḍanāgaṉ-vaykkāliṉ vaḍa-karai nilattiṉ teṉ-kīḻ-ellaiyēy=uṟṟu vaḍakkiṉṉu-

[1] The intended reading in the place of this expression occuring upto line 436 is uṭchiṟu-vāykkāl.
[2] Read *pēṟ-āṇa*

440 ṅ=kiḻakkiṉṉum idaṉiṉṟum iṉ-nilattiṉ vaḍav-ellaiyē vaḍa=mēṟku nōkkiyum mē-
441 ṟku nōkkiyuñ=cheṉṟu teṉ-vaḍal-āyk=kiḍanda uṭ-chiṟuvāykkālai mēṟku nōkkiy=ūḍ=aṟutt=ēṟi
442 iv-Veṇṇi-nagarap-podu-nilattil vaḍav-ellaiyēy mēṟku nōkki=chcheṉṟu-iṉ-nilattu-
443 k-kīḻ-ellaiyēy=uṟṟu vaḍakkiṉṉuñ=kiḻak-kiḻakkinnum idaṉiṉṟum ivv-el-
444 llai varambu tāṉ kiḍandav=āṟē vaḍakku nōkkich=cheṉṟu kiḻal-mēl-āyk=kiḍanda uṭ-chiṟu-
445 vāykkālai vaḍakku nōkkiy=ūḍ=aṟutt=ēṟi ivv-ellai varambu tāṉ kiḍandav=āṟē vaḍakku
446 nōkkiyum vaḍa-kiḻakku nōkkiyuñ=cheṉṟu kiḻal-mēl-āyk=kiḍanda uṭ-chiṟu-vāykkā-
447 lai vaḍakku nōkkiy=ūḍ=aṟutt=ēṟi ivv-ellaiyē vaḍakku[1] nōkkich=cheṉṟu ivv-el-
448 laiyiṉ mēl-arugē niṉṟa puṟṟaiy=iḍatt-iṭṭu ivvūr-vyāpāri Divākaraṉ Paśuvāṉ(vaṉ) maṉai-
449 pperāṇa nilaṉ Arikulavāraṇa-vāykkāliṉ vaḍa-karai nilattiṉ vaḍa-kīḻ-ellaiyēy=uṟṟuk=kiḻakki-
450 ṉṉun terkiṉṉum idaṉiṉrum iṉ-nilattin vaḍav-ellai tāṉ kiḍandav=āṟē mēṟku
451 nōkkich=cheṉṟu teṉ-vaḍal-āyk=kiḍanda uṭ-chiṟuvāykkāl naḍuvuṟṟu vaḍakkiṉṉum idani-
452 ṉṟu ivv-uṭ-chiṟuv-vāykkāli=ṉaḍuvē ivv-ellai tāṉ kiḍandav=āṟē teṟku nōkkiyum=teṉ-
453 mēṟku nōkkiyun=teṟku nōkkiyuñ=cheṉṟu ivvāykkālē mēṟku nōkkina tirivēy=uṟ-
454 ṟu mēṟkkiṉṉum vaḍakkiṉṉum iv-vuṭ-chiṟu-vāykkali=ṉa[ḍu]vē ivvellai tāṉ kiḍandav āṟē
455 mēṟku nōkkiyum vaḍavē[2]-mēṟku nōkkiyum mēṟku nōkkiyuñ=cheṉṟu teṉ-vaḍal-āga ki-
456 ḍanda chaṅgarattāṉ-vāykkāl=ēṉṟu pēr kūvappaḍum vāykkali=ṉaḍuv-uṟṟu vaḍa-kkiṉṉuñ=kiḻa-
457 kkiṉṉum idaṉiṉṟum ich-Chaṅgarattāṉ vāykkali=ṉaḍuvē ivv-ellai tāṉ kiḍandav=āṟē

Tenth Plate: Second Side

458 teṟku nōkkiyum teṉ-mēṟku nōkkiya(yu)n=teṉ-kiḻakku nōkkiyuñ=cheṉṟu iv-vāy-kkāli-
459 ṉ mēl-varambēy=ēṟi im-mēl-varambu tāṉ kiḍandavāṟē teṉ-kiḻakku nōkkiyun=teṟku
460 nōkkiyun=teṉ-mēṟku nōkkiyuñ=cheṉṟu Karikālaśōḻap-peru-vāykkāl=āṉa Mum-maḍiśō-

[1] ku is corrected out of ya.
[2] vē is unnecessary.

461 ḷap-pēr-āṟṟiṉ vaḍa-karaiyēy=uṟṟu mēṟkiṉṉum vaḍakkiṉṉum teṟkiṉṉum idaṉiṉṟum
462 im-Mu[mma*]ḍiśōḷap-pēr-āṟṟil teṟku nōkkiy=iḻindu im-Mummaḍi śōḷap-per-āṟṟaiy uṟṟut=teṉ-vaḍa-
463 l-āga kiḍanda uṭ-chiṟuvāykkāliṉ mēl-karaiyēy=ēṟi ivvuṭ-chiṟuvāykkāliṉ mēl-karai ivv-e-
464 llai tāṉ kiḍandav=āṟe teṟku nōkkich=che[ṉ]ṟu ivvuṭ-chiṟu vāykkālait=teṉ-kiḻakku nō-
465 kkiy=ūḍaṟuttu iv-vāykkāliṉ kiḻ-karaikkēy=ēṟi ik-kiḻ-karaiyēy ivv-ellaiyē teṉ-
466 mēṟku nōkkich=cheṉṟu iv-Veṇṇi vyāpāri Vāsudēvaṉ Tiruvaḍigaḷum Siṅgaṉ-Kāḷaṉum maṉaip-
467 pēṟ=āṉa nilattil teṉ-mēl mūlaiyēy=uṟṟu mēṟkiṉṉum teṟkiṉṉum va-
468 ḍakkiṉṉum idaṉiṉṟum in-nilattiṉ teṉṉ-ellai tāṉ kiḍandav=āṟē kiḻa-
469 kku nōkkich=cheṉṟu kiḻal-mēl-āyk=ki[ḍa*]nda uṭchiṟuvāykkāli=ṉaḍuv-uṟṟut=teṟkki-
470 ṉṉum idaṉiṉṟu ivv-uṭ-chiṟuvāykkāli=ṉaḍuvē ivv=ellaiyē kiḻakku[1]
471 nōkkich=cheṉṟu iv-Veṇṇi-nagarap-poduv=āṉa puñjeyt-tiḍal nilattil vaḍa-mē-
472 l-ellaiyēy=uṟṟut=teṟkiṉṉum idaṉiṉṟu iṉ-nilattiṉ mēl-ellai
473 yēy mēṟku nōkkiyum in-nilattiṉ teṉṉ-ellaiyē kiḻakku nōkkiyuñ=cheṉṟu
474 iv-Veṇṇi vyāpāri Tāḷi-Kāri-nilattiṉ mēl-ellaiyēy=uṟṟu mēṟkiṉṉum teṟkiṉṉu-
475 m idaṉṉiṉṟu iṉ-nilattiṉ mēl-ellai tāṉ kiḍandav=āṟē teṟku-nōkkich=cheṉṟu iv-Ve-
476 ṇṇiy-ūr-nattattil mēl-arugil kuḷattai valatt-iṭṭu ivvellaiyē teṟku nōkkich=chē-
477 ṉṟu kiḻakku mēṟk-āyk=kiḍanda peruvaḻiyē teṟku nōkkiy=ūḍaṟuttu iv-vellaiyē teṟku[2]
478 nōkkiyun=teṉ-kiḻakku nōkkiyuñ-cheṉṟu iv-Veṇṇiṭ-Tāmōdara viṇṇagarat-tēvar nilatti-
479 ṉ mēl-ellai tāṉ kiḍandav=āṟē teṟku nōkkich=cheṉṟu innilattiṉ teṉ-mēl-e-
480 llaiyēy=uṟṟu 'mēṟkiṉṉun=teṟkiṉṉum idaṉiṉṟum'[3] in-nilattiṉ teṉṉ-ellaiyē teṉ-ki-
481 ḻakku nōkkiyuṅ='kiḻakku nōkkiyum Veṇṇi-ūr-nattattiṉ'[3] teṉṉ-ellaiyē kiḻakku nōkkich=che-

Eleventh Plate: First Side

482 ṉṟu in-nattattiṉ mēl-ellaiyēy=uṟṟu teṟkiṉṉum mēṟkiṉṉum idaṉiṉṉiṉṟu-
483 m ivvūr nattattiṉ mēl-ellai tāṉ kiḍandav=āṟē teṟku nōkkiyum teṉ-kiḻakku-nōkkiyun=
484 teṟku nōkki[yu*]ñ=cheṉṟu iv-Veṇṇi vyāpāri Appi-chūṟṟi maṉaip-pēr=āṉa tōṭṭa-ttil nilattil teṉ-

[1] The *e* sign of *nē* engraved at the end has been erased.
[2] *e* sign erased at the end.
[3] engraved over an erasure.

485 mēl-ellaiyēy=uṟṟu mēṟkiṉṉun=teṟkiṉṉum idaniṉṟum iṉ-ṉilattiṉ teṉṉ-ellai-
486 yē tāṉ kiḍandav=āṟē teṉ-kiḻakku nōkkich=cheṉṟu iv-Veṇṇi iḻachchēri nattattin vaḍa-
487 mēl-ellaiyēy=uṟṟut=teṟkiṉṉum mēṟkiṉṉum ivv-iḻachchēri nattattiṉ mēl-ellai tāṉ
488 kiḍandavāṟe teṟku nōkkich=cheṉṟu Chōḻakōṉ-vāykkāl=eṉṟu pēr kūvappaḍum vāykkā-
489 lēy=uṟṟu mēṟkiṉṉum iv-vāykkālai teṟku nōkkiy=ūḍaṟutt=ēṟik=Kōḻippo kuḷam=eṉṟu
490 pēr kūvappaḍuṅ=kuḷattiṉ mēl karaiy-uḷvāyē teṟku nōkkich=cheṉṟu ik-kuḷattiṉ mēl-karai-
491 y-uḷvāyil niṉṟa iṅgait-tūṟṟin vaḍav-arugēy=uṟṟu mēṟkiṉṉum ik-Kōḻip-
492 poṟkuḷattai teṉ-kiḻa[k]ku nōkkiy=iḻindu kīḻ-karaikkēy=ēṟi ivv-ellaiyē kiḻa-
493 kku nōkkiyum iv-Veṇṇik-kūṟ-īḍ=āyk=kiḍanda puṟ-rōṭṭattiṉ teṉṉ-el-
494 laiyē kiḻakku nōkkiyum iv-Veṇṇik-kollaṉ-kuḻi eṉṟu pēr kavuppa-
495 ḍum viḷai-nilattiṉ teṉṉ-ellaiyē kiḻakku nōkkiyum vaḍa-kiḻakku nōkkiyu-
496 n=teṉ-kiḻakku nōkkiyuñ-cheṉṟu iv-Veṇṇit-tiruvaraṅga-viḷāgam=eṉṟu pēr
497 kūvappaḍum nilattiṉ teṉ-kīḻ-ellaiyēy=uṟṟuk=kiḻakkiṉṉum mēṟkiṉṉum idaniṉṟu-
498 m it-Tiruvaraṅga-viḷāgattiṉ kīḻ-ellai tāṉ kiḍandav=āṟē vaḍakku nōkkich=cheṉṟu it-Tiruvara-
499 ṅga-viḷāgattup-puñjeyt-tiḍal=āṉa nilattiṉ teṉṉ-ellaiyēy=uṟṟuk=kiḻakkiṉṉum ida-
500 niṉṟum iṉ-ṉilattiṉ teṉṉ-ellaiyē kiḻakku nōkkiyun=teṉ-kiḻakku nōkkiyum iṉ-
501 nilattiṉ mēl-ellaiyē vaḍa-kiḻakku nōkkiyum vaḍakku nōkkiyum vaḍa-kiḻakku nōkkiyuñ=
502 cheṉṟu Īśaṅgum Pirāyum eḻunda tūṟṟai iḍatt=iṭṭu ivv-ellaiyē vaḍa-kiḻakku nōkkiyum vaḍak-
503 ku nōkkiyum iṉṉum vaḍa-kiḻakku nōkkiyum vaḍakku nōkkiyuñ-cheṉṟu Karikāla-śōḻap-pe-
504 ru-vāykkāl=āṉa Mummaḍiśōḻap-pēr-āṟṟiṉ teṉ-karaiyēy=uṟṟu teṟkiṉṉum mēṟ-kiṉṉu-
505 ṅ kiḻakkiṉṉum idaniṉṟum im-Mummaḍiśōḻap-pēr-āṟṟai vaḍakku nōkki iḻindu vaḍa-karaiyē

Eleventh Plate: Second Side

506 y=ēṟi iv-vaḍa-karaiyē ivv-ellai tāṉ kiḍandav=āṟē mēṟku nōkkich=cheṉṟu iv-Veṇṇiyil
507 mayiṟiḍu kuḻi eṉṟu pēr kūvappaḍum viḷai-nilattiṉ teṉ-kīḻai ellaiyēy=uṟṟu vaḍa-kkiṉṉum
508 idaniṉṟum iṉ-nilattiṉ kīḻ-varambē ivv-ellai tāṉ kiḍandav=āṟe vaḍakku nōkkiyum vaḍa-
509 mēṟku nōkkiyum iṉ-nilattiṉ vaḍa-varambu tāṉ kiḍandav=āṟe vaḍa-mēṟku nōkki-yum mēṟku nōkkiyu-

510 ñ=cheṉṟu Veṇṇip-piḷāṟ=eṉṟu pēr kūvappaḍum vāykkāliṉ kīḻ-karaiyēy=uṟṟuk=
kiḻakkiṉṉum va-

511 ḍakkiṉṉum idaṉiṉṟum iv-vāykkāliṉ kīḻ-karaiyē ivv-ellai tāṉ kiḍandav=āṟē vaḍakku
nō-

512 kkich-cheṉṟu iv-Veṇṇiyil Kaṇavadi-vāykkāl=eṉṟu pēr kūvappaḍum vāykkāliṉ
teṉ-varam-

513 b-uṟṟuk=kiḻakkiṉṉum idaṉiṉṟum iv-vāykkāliṉ teṉ-varambu tāṉ kiḍandav=āṟē
iv-vellai

514 yē kiḻakku nōkkich=che[ṉ*]ṟu iv-Veṇṇi-vyāpāri Kuppai-Chā(Jā)tavēdaṉ
maṉaip-pēṟ=āṉa nilattiṉ vaḍa-mē-

515 l-ellaiyēy=uṟṟut=teṟkiṉṉum idaṉiṉṟum iva(iṉ)-nilattiṉ mēl-ellai-

516 yē teṟku nōkkich=cheṉṟu Iśaṅg-eḻundu niṉṟa puṟṟaiy=uṟṟu mēṟkiṉṉum

517 idaṉiṉṟum idaṉ kīḻ-arugē pōṉa uḷ-śiṟu-vāykkālai teṉ-kiḻakku-nōkkiy-ūḍa-

518 utt-ēṟi iv-vellai tāṉ kiḍandav=āṟē teṉ-kiḻakku nōkkich=cheṉṟu Karikālaśō-

519 ḻap-peru-vāykkāl=āṉa mummaḍiśōḻap-pērāṟṟiṉ vaḍa-karaiy=Iśaṅgan-tūṟēy=
uṟṟut-

520 teṟkiṉṉum mēṟkiṉṉum idaṉil ṉiṉṟum im-Mummaḍiśōḻap-pēr-āṟṟait=

521 teṟku nōkkiy=iḻindu teṉ-karaikkēy=ēṟi it-teṉkarai tāṉ kiḍandav=āṟu

522 ivv-ellaiyē kiḻakku nōkkiyun=teṉ-kiḻakku nōkkiyuñ=cheṉṟu im-Mummaḍiśōḻap-
pēr-ā-

523 ṟṟilē talai-koṇḍu teṟku nōkkip=Paḷḷakkuḍikku nīr pāyap=pōṉa vāykkāliṉ mēl-ka-

524 raiyēy=uṟṟu teṟkiṉṉum mēṟkiṉṉum idaṉiṉṟum iv-vāykkāliṉ mēl-karaiyē

525 ivv-ellai tāṉ kiḍandav=āṟē teṟku nōkkiyum iv-vāykkāl-ik-karaiyē teṉ-mēṟku

526 nōkkiyum iv-vāykkāl-ik-karaiyē teṟku nōkkiyun=teṉ-kiḻakku nōkkiyun=teṟku
nō-

527 kkiyum iv-vāykkāl-ik-karaiyē ivvellaiyē kiḻakku nōkkiyum iv-vāykkāl-ik-karaiyē

528 teṟku nōkkiyi(yu)ñ=cheṉṟu Śrīkaṇḍa-vāykkāl=eṉṟu pēr kūvappaḍum vāykkāliṉ
vaḍakarai-

529 yēy=uṟṟu mēṟkkiṉṉum vaḍakkiṉṉum teṟkiṉṉum idanil-ṉiṉṟum iv-vāykkālai

530 teṟku nōkkiy=iḻindu teṉ-karaikkēy=ēṟi iv-vāykkālin teṉ-karai tāṉ kiḍa-

Twelfth Plate: First Side

531 ndav=āṟe ivv-ellaiyē kiḻakku nō[k]kich=cheṉṟu Karikālaśōḻapperu-vāykkā-

532 l=āṉa Mummaḍiśōḻap-pēr-āṟṟiṉ teṉ-karaiyēy=uṟṟut=teṟkiṉṉum it-teṉ-karai

533 tāṉ kiḍandavāṟē ivv-ellaiyē kiḻakku nōkkich=cheṉṟ=im-Mummaḍiśōḻap-pēr-
āṟṟai va-

534 ḍakku nōkkiy=iḻindu Nagar=āgiya Chōḻavijjādhirch-chaturvvēdi-maṅgalattup-
palapaṭṭāṉ-pattuvāy-

535 kkāl=eṉṟu pēr-kūvappaḍum vāykkālin kīḻ-karaikkēy=ēṟi iv-vāykkālin kīḻ-

536 karaiyē ivv-ellai tāṉ kiḍandav=āṟē vaḍakku nōkkich=cheṉṟu Veṇṇik-kūṟṟat-

537 tup-Pulvēḷurt-tiṟapp=āna Paḷḷimēl-Ādamaṅgalam=āṉa Chāttamaṅgalattu nilattiṉ
538 ten-mēl-ellaiyēy=uṟṟut=teṟkinnuñ=kiḻakkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ
539 teṉṉ-ellai tāṉ kiḍandav=āṟē kiḻakku nōkkich=cheṉṟu Īśaṅg=eḻundu niṉṟa puṟṟēy=uṟṟu-
540 t=teṟkinnum idaṉiṉṟum ivv-ellai tāṉ kiḍandav=āṟē ten-kiḻakku nōk-
541 kiyum kiḻakku nōkkiyuñ-cheṉṟu ip-Pulvēḷūrt-tiṟappa = āṉa Paḷḷimēl-Ādamaṅga-
542 lam = āṉa Chāttamaṅgalattu Iḍaiyaṉkuḷam = eṉṟu pēr kūvappaḍuṅ = kuḷattai iḍa-
543 tt=iṭṭu iv-vellaiyē teṉ-kiḻakku nōkkich = cheṉṟu Karikālaśōḻapperuvā-
544 ykkāl-āṉa Mummaḍiśōḻap-pēr-āṟṟiṉ vaḍa-karaiyēy = uṟṟut = teṟkiṉṉum mē-
545 ṟkiṉṉum idaṉiṉiṉṟum im-Mummaḍiśōḻap-pēr-āṟṟait = teṉ-kiḻakku nōkkiy = iḻindu
546 teṉ-karaikkēy = ēṟi it-teṉkarai tāṉ kiḍandav-āṟe ivv-ellaiyē kiḻakku nōkkich = cheṉṟu
547 Pulvēḷūr-vāykkāliṉ mēl-karaikkēy = uṟṟut = teṟkiṉṉum iv-vāykkālaik = kiḻakku nōkki i-
548 ḻindu ik-Karikālaśōḻap-pēru-vāykkāl = āṉa im-Mu[m*]maḍiśōḻap-pēr-āṟṟiṉ teṉ-karaikkēy = ēṟi i-
549 t-teṉkarai tāṉ kiḍandav = āṟe ivv-ellaiyē kiḻakku nōkkiyun = teṉ-kiḻakku nōkkiyuñ = che-
550 ṉṟu in-nāṭṭu Brahmadēyam Pūvaṉūr = āgiya Avaṉikēsarich-chaturvvēdi-maṅgalattu nilattiṉ vaḍa-mēl-e-
551 llaiyēy = uṟṟut = teṟkinnum mēṟkiṉṉum idaniṉṟum iṉ-ṉilattiṉ mēlellai tāṉ kiḍandav = āṟē
552 teṟkku nōkkich = cheṉṟu Pulvēḷūr-vāykkāliṉ kiḻ-karaiyēy = uṟṟu mēṟkiṉṉum idaṉiṉṟum ivvāykkā-
553 lait = teṉ-mēṟku nōkkiy = iḻindu iv-vāykkāliṉ mēl-karaiyēy-ēṟi ivvāykkāliṉ mēl-ka-
554 rai tāṉ kiḍandav = āṟe ivv-ellaiyē teṟku nōkkich = cheṉṟu Pulvēḷūr-vāykkālaik = kiḻa[kku nōkk]i

Twelfth Plate : Second Side

555 iḻindu ip-Pūvaṉūr = āgiya Avaṉikēsarich-chaturvvēdimaṅgalattu nilattiṉ teṉṉ-arugē kiḻakku [nō]-
556 kkip = pōṉa uṭ-chiṟu-vāykkāliṉ teṉ-varam[be]y = ēṟi iv-varambu tāṉ kiḍandav = āṟē ivv-ellaiyē kiḻa-
557 kku nōkkich = cheṉṟu ip-Pūvaṉūr = āgiya Avaṉikēsarich-chaturvvēdi-maṅgalattu Muṇḍaṉēriy = eṉṟu
558 pēr kūvappaḍum nilattil mēl-ellaiy = uṟṟu mēṟkiṉṉun teṟkiṉṉum idaṉiṉṟum ivvēri nilat-
559 tiṉ mēl-ellaiyē teṟku nōkkiyum ivv-ēri nilattiṉ vaḍa-vellaiyē mēṟku nōkkiyum iv-

560 vēri nilattin mēl-ellaiyē terku nōkkiyum ten-kilakku nōkkiyum ivvēri nilattin ten-
561 n-ellaiyē ten-kilakku nōkkiyum ivv-Avanikēsarich-chaturvvēdi-mangalattin mēl-ellai-
562 yē terku nōkkiyuñ = chenru ivv-Avanikēsarich-chaturvvēdimangalattu Āmbā-kkuḷam = enru pēr kū-
563 vappaduñ = kuḷattin mēl-arugēy = i[v*]vūr ēri nīr pōgu-vāyum ten-karaiyil mēl talaiyēy = urru mērkin-
564 num vaḍakkinnum terkinnum idaninrum ivv-ēri nīrpōgu-vāyil ten-karaiy-u-
565 ḷvāyē ivv-ellai tān kiḍandav = arē ten-kiḷakku nōkkiyun = terku nō[kki*]yuñ = chenru i-
566 n-nāṭṭu Brahmadēyam Kīḻp-Pūṇḍiy = āgiya Olōkamādēvich-chaturvvēdi-mangalattu vaḍav-ellai
567 Śingaḷāntakan = enru pēr-kūvappaḍum vāykkāli-naḍuv-urrut = terkinnum mērkinnum te-
568 npārk-ellai idaninrum ich-Chingaḷāntakan-vāykkāli = naḍuvēy ivv-ellai [tān] kiḍanda-
569 vārē mērku nōkkich = chenru Rājarāja-vaḷanāṭṭu Irājarāja-īśvara-purattu nilam ich-Chingaḷānta-
570 kan-vāykkālin vaḍa-karai nilattin ten-kīḻ-ellaiyēy = urru vaḍakkinnum idaninru-
571 m ivv-Irājarāja-īśvarapurattu in-nilattin kīḻ-ellaiyē vaḍakku nōkkich = chenru Vīraśōḷa-vaḷanā-
572 ṭṭu Ariñjigaipurattu nilattin tenn-arugē kiḷakku-mērk-āyk = kiḍanda Tiruvālan = enru pēr kūvappaḍum uṭ-chiru-
573 vāykkālin naḍuv-uruk = kiḷakkinnum idaninrum ivvāykkāli = nāḍuvēy-ivv-ellai tān kiḍandavā-
574 rē kiḷakku nōkkich = chenru ivv-Ariñjigaipurattu nilattin kīḻ-arugē ten-vaḍal-āyk = kiḍanda uṭchiruvāykkali-naḍuv-u-
575 rru terkinnum idaninrum ivvuṭ-chi uvāykkālin naḍuvē ivv-ellai tān kiḍandavārē vaḍakku nōkki-
576 ch = chenru kiḷakku-mērk-āyk = kiḍanda Aiññūrruvan = e[n*]ru pēr kūvappa-ḍum uṭ-chiruvāykkālin naḍuv-u ruk = kiḷak-
577 kinnum idaninrum ivvuṭ-chiruvāykkālin naḍuvēy = i[v*]v-ellai tān kiḍandavārē kiḷakku nōkkich = che-
578 nru ivv-Ariñjigaipurattu nilattukkē kīḻ-arugē ten-vaḍal-āyk-ki [ḍa*]n-da uṭchiru-vāykkāli = naḍuv-urrut = terkinnu-
579 m ivv-uṭ-chiruvāykkāli = naḍuvēy = i[v*]v-ellai tān kiḍandavārē vaḍakku nōkkich = chenru Mayimālaiyan = e-

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580 nru pēr kūvappaḍum uṭ-chi uvāykkālēy = urruk = kiḷakkinnum idaninrum iv-vāykkālai vaḍakiḷakku nō-

581 kki ūḍ=aṟutt=ēṟi ivv-Ariñjigaipurattu nilattiṉ kīḻ-ellaiyē vaḍakku nōkkiyum idanili(ṉiṉṟum) vaḍav-ellaiyē

582 mēṟku nōkkiyum iṉ-ṉilattuk-kīḻ-ellaiyē vaḍakku nōkkiyuñ=cheṉṟu ivv-ellaiyil mēl-arugē niṉṟa puṟ-

583 ṟaiy=iḍatt-iṭṭu ivv-ellaiyē vaḍakku nōkkich=cheṉṟu Śrī Parāntakaṉ=eṉṟu pēr-kūvappaḍum uṭ-chiṟuvāykkā-

584 liṉ naḍuv-uṟṟuk=kiḻakkiṉṉum teṟkiṉṉum vaḍā(ḍa)kkiṉṉum idaṉiṉṟu ivvuṭ-chi[ṟu*] vāykkāliṉ naḍu

585 vē ivv-ellaiyē kiḻakku nōkkich=cheṉṟu ivv-Ariñjikaipurattu nilattil kīḻ-arugē teṉma(va)ḍal-āyk=kiḍanda Pa-

586 ṟivaiyttāṉ-kāl=eṉṟu pēr kūvappaḍum uṭ-chiṟuvāykkālil naḍuvēy=uṟṟut-teṟkiṉṉum idaṉiṉṟu-

587 m ivvāykkāliṉ naḍuvē ivv-ellai tāṉ kiḍandavāṟe vaḍakku nōkkich=cheṉṟu kiḻan-mēl-āyk=kiḍanda Irumaḍi-

588 śōḻap-peruvāykkāl=eṉṟu pēr-kūvappaḍum vāykkālēy=uṟṟuk=kiḻakkiṉṉum idaṉiṉ-ṟum iv-vāy-

589 kkālai vaḍakku nōkkiy=ūḍ-aṟutt=ēṟi ip-Paṟivaittāṉ-kāl=eṉṟu pēr-kūvappaḍum vāykkā-

590 liṉ naḍuvēy=ivv-ellai tāṉ kiḍandavāṟe vaḍakku nōkkich=cheṉṟu ivvūr nilattiṉ vaḍav-a-

591 rugē kiḻal [mēl]-āyk-kiḍanda vāykkāliṉ naḍuvēy=uṟṟuk=kiḻakkiṉṉum idaṉiṉṟum ivvā-

592 ykkāli=ṉaḍuvēy=i[vv-e*]llai tāṉ kiḍandavāṟē mēṟku nōkkiyum iv-vākkāli=ṉaḍuvē vaḍa-

593 kku nōkkiyum ivvāykkāli=ṉaḍuvē ivv-ellaiyē mēṟku nōkkiyuñ=cheṉṟu Kāḍukāḻ

594 kuḷam=eṉṟu pēr kūvappaḍum kuḷattaiy=iḍatt-iṭṭu ivv-ellaiyē mēṟku nōkkiyum in-

595 ṉilattiṉ mēl-ellaiyē teṉ-mēṟku nōkkiyum ivv-Ariñjigaipurattu nilattukkē vaḍav-el-

596 lai tāṉ kiḍandavāṟē mēṟku nōkkiyum ivvūr nilattukkē mēl-ellaiyē teṟku nōkkiyum

597 ivvūr nilattukkē vaḍav-ellai tāṉ kiḍandavāṟē mēṟku nōkkiya(yu)ñ=cheṉṟu ivv-ellaiyiṉ

598 teṉṉ-arugē niṉṟa Araśaṅgaṉṟai iḍatt-iṭṭu ivv-ellaiyē mēṟku nōk[ki]ch=cheṉṟu ivv-ellai-

599 yiṉ vaḍav-arugē niṉṟa puḷiyaṅ-gaṉṟai valatt-iṭṭu ivv-ellaiyē mēṟku nōkkich=cheṉṟu Tiru-Veṇ-

600 kāḍaṉ=eṉṟu pēr-kūvappaḍum vāykkāliṉnaḍuvēy=uṟṟu vaḍakkiṉṉuṅ=kiḻakki-ṉṉum mēṟkiṉ-

601 ṉum idaṉiṉṟum iv-vāykkāliṉ naḍuvēy iv-vellaiyē vaḍakku nōkkiyum iv-vāykkāliṉ

602 naḍuvē ivv-ellaiyē tāṉ kiḍandavāṟē mēṟku nōkkiyuñ=cheṉṟu teṉ-vaḍalāyk=kiḍanda Madurāntaka-va-

603 diy-eṉṟu pēr kūvappaḍum vāykkālēy=uṟṟu kiḻakkiṉṉum vaḍā(ḍa)k-kiṉṉum idaṉiṉ-ṟum im-Madu-

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604 rāntaka-vadiyai mēṟku nōkkiy=ūḍ=aṟuttu Rājarāja-vaḷanāṭṭu Rājarāja-Īśvara-purattu nilam it-Tiruveṇkā-
605 ḍa-vāykkālil teṉ-karai nilattukku vaḍav-ellai it-Tiruveṇkāḍa vāykkāli-naḍuvē ivvel-
606 lai tāṉ kiḍandavāṟe mēṟku nōkkich=cheṉṟu iv-vāykkāliṉ vaḍakarai ivv-Irājarāja-Īśvarapurat-
607 tiṉ nilattiṉ teṉ-kīḻ-ellaiyēy=uṟṟu vaḍakkiṉṉum idaṉiṉṟum in-nilattiṉ kīḻ-ellai
608 yē vaḍakku nōkkiyum vaḍakiḻakku nōkkiyum ivv-ellai tāṉ kiḍandavāṟē vaḍakku nōkkiyu-
609 ñ-cheṉṟu ivv-ellaiyin kīḻ-arugē niṉṟa Nāvaṟ-kaṭṭaiyai valatt-iṭṭu ivv-ellai tāṉ kiḍandavā-
610 ṟē vaḍakku nōkkich=cheṉṟu iv-vellaiyiṉ kīḻ-arugē niṉṟa Puṉgañ-kaṭṭaiyai valatt-iṭṭu ivv-el-
611 laiyē vaḍakku nōkkich=cheṉṟu in-nilattiṉ vaḍakīḻ-ellaiyēy=uṟṟuk-kiḻakkiṉṉum teṟkinnum i-
612 daṉiṉṟum iṉ-nilattiṉ vaḍav-ellai tāṉ kiḍandavāṟe mēṟku nōkkich=cheṉṟu Rāja-rāja-Īśvarapurat-
613 tu in-nilattiṉ vaḍa-mēl-ellaiyēy=uṟṟu vaḍakkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ
614 mēl-ellai tāṉ kiḍandavāṟē teṟku nōkkich=cheṉṟu ivv-ellaiyin mēl-arugē
615 niṉṟa puṉgañ-kaṭṭaiyai valatt-iṭṭu ivv-ellaiyē teṟku nōkkiyuṉ=teṉkiḻakku nōkki-
616 yun=teṟkunōkkiyuñ=cheṉṟu Tiruve[ṉ]kāḍaṉ=eṉṉum vāykkāliṉ naḍuvēy=uṟṟu mēṟkki-
617 ṉṉum teṟkiṉṉum idaniṉṟum it-Tiruveṇkāḍan vāykkālin naḍuvēy ivv-ellai-
618 yē kiḻakku nōkkich=cheṉṟu it-Tiruveṇkāḍan vāykkālin teṉ-karaiyin Rājarāja-Īśvara-
619 purattu ṉilattiṉ vaḍa-mēl-ellaiyēy=uṟṟut=teṟkinnum idaṉiṉṟum iṉ-ṉilattiṉ mēl-ellaiyē
620 teṟku nōkkich=cheṉṟu ivvūr-nilattu vaḍav-ellaiyē mēṟku nōkkiyum ivvūr nilattin mēl-el-
621 laiyē teṟku nōkkiyuñ-cheṉṟu ivv-ellaiyil niṉṟa puṟṟaiyi=uṟṟu mēṟkinnum vaḍa-kkinnum idaṉi-
622 ṉṟum ivv-ellai tāṉ kiḍandavāṟē nōkkich=cheṉṟu Tiruveṇkāḍaṉ=eṉṉum vāykkāliṉ naḍu-
623 vēy=uṟṟu vaḍakkiṉṉum it-Tiruveṇkāḍaṉ vāykkāliṉ [na]ḍuvē ivv-ellaiyē teṟku nōkkich=cheṉṟu Kā-
624 mapatākai vāykkāl-eṉṟu pēr kūvappaḍum vāykkālēy=uṟṟu mēṟkiṉṉum iv-vāy-kkālait=te-
625 ṟku nōkkiy-ūḍ=aṟuttut=teṉ-karaikkēy=ēṟi ivv-ellaiyē teṟku nōkkich cheṉṟu ivv-Irājarāja-Īśvara-
626 purattuk-kaṇakkappēṟ=āṉa nilattin mēl-ellaiyēy=uṟṟu mēṟkiṉṉum idaṉiṉṟum ivvellai tāṉ kiḍa-

627 ndavāṟē mēṟkku nōkkich=cheṉṟu ivv-ellaiyil vaḍav-arugē niṉṟa puṟṟai valatt-iṭṭu ivv-ellaiyē mē-

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628 ṟku nōkkich=cheṉṟu ivv-ellaiyil naḍuvēy niṉṟa puṟṟēy=uṟṟu vaḍakkiṉṉum ivve-llaiyē

629 mēṟku nōkkich=cheṉṟu teṉ-vaḍal-āyk=kiḍanda uṭ-chiṟu-vāykkālinaḍuvēy=uṟṟu vaḍakkiṉṉum i-

630 daṉiṉṟum iv-vāykkāliṉ naḍuvē ivv-ellai tāṉ kiḍandavāṟē vaḍakku nōkkich=cheṉṟu Kāmapa-

631 tākai vāykkāli=ṉaḍuvēy=uṟṟuk=kiḻakkiṉṉum ik-Kāmapatākai vāykkāliṉ naḍuvē iv-

632 vellai tāṉ kiḍandavāṟē vaḍakku nōkkiyum vaḍakiḻakku nōkkiyum iv-vāykkāliṉ naḍuvē-

633 y vaḍakku nōkkiyuñ=cheṉṟu ivv-Irājarāja-Īśvarapurattu vyāpāri Chintāmaṇiy-ārūr uḷḷiṭṭa chadukkattā-

634 r maṉaippēr=āṉa nilattiṉ vaḍakiḻ-ellaiyēy=uṟṟuk=kiḻakkiṉṉun=teṟkiṉṉum idaṉiṉṟum iṉ-

635 ṉilattiṉ vaḍav-ellaiyē mēṟku nōkkiyum iṉ-ṉilattukkē mēl-ellaiyē teṟku-nōkki-

636 yum iṉ-ṉilattukkē vaḍav-ellaiyē mēṟku nōkkiyuñ=cheṉṟu Arumoḻi-dēvaṉ=eṉṟu pēr kūva-

637 ppaḍum vāykkāliṉ kiḻ-karaiyēy=uṟṟu vaḍakkiṉṉum mēṟkiṉṉum idaṉiṉṟu-

638 m iv-vāykkālai teṉ-meṟku nōkki iḻindu mēl-karaikkē ēṟi ivv-ellaiyē

639 mēṟku nōkkich=cheṉṟu Tribhuvaṉamahādēvip-pērērik-karaiē(yē) Kaviri-Naṅgai eṉṉum Piḍāriyā-

640 r nilam Rājarāja-Īśvarapurattu nilattiṉ vaḍav-ellaiyē mēṟku-nōkkich=cheṉṟu Mahimā-

641 layaṉ=eṉ[n*]um vāykkāliṉ kiḻ-karaiyēy=uṟṟu mēṟkkiṉṉum vaḍakkiṉṉum iv-

642 vāyakkālai mēṟku-nōkkiy=iḻindu mēl-karaikkēy=ēṟi ivv-ellaiyē mēṟku-

643 nōkkich=cheṉṟu ivvūr vyāpāri Māṟaṉ Piramāṇi uḷḷiṭṭa chadukkattār-maṉaippēṟ-āṉa tōṭṭa-nilatti-

644 ṉ vaḍa-mēl-ellaiyēy=uṟṟu vaḍakkiṉṉum idaṉiṉṟum iṉṉilattiṉ mēl-ellaiyē teṟ-

645 ku-nōkkich=cheṉṟu ivv-ellaiyil niṉṟa puṟṟēy=uṟṟu mēṟkkiṉṉum idaṉiṉṟum ivv-ellaiyē

646 kiḻakku-nōkkich=cheṉṟu ivv-ellaiyil niṉṟa puṟṟēy=uṟṟut=teṟkiṉṉum idaṉiṉṟum ivv-e-

647 llaiyē kiḻakku-nōkkich=cheṉṟu Mahimālaiyaṉ=eṉṉum vāykkāliṉ naḍuvēy-uṟṟut=teṟkiṉ-

648 ṉum idaṉiṉṟum iv-vāykkāliṉ naḍuvē ivv-ellai tāṉ kiḍandavāṟe teṟku-nōkkiyum iv-

649 vāykkaliṉ naḍuvē kiḻakku-nōkkiyun=teṉ-kiḻakku-nōkkiyuñ=cheṉṟu iv-vāykkaliṉ teṉkarai

650 Rājarāja-Īśavarapurattu vyāpāri Veṇkāḍaṉ Kāmaṉ uḷḷiṭṭa chadukkattār maṉaippēṟ=āṉa tōṭṭa nilattiṉ va-
651 ḍa-mēl ellaiyēy=uṟṟu mēṟkiṉṉum teṟkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ mēl-ellaiyē

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652 teṟku-nōkkiyuṉ=teṉ-kiḻakku-nōkkiyuñ-cheṉṟu ivvūr vyāpē(pā)ri Būdi Aiyāṟaṉ uḷḷiṭṭa chadukka-
653 ttār-maṉaippēṟ=āṉa tōṭṭam(ṭa)nilattiṉ vaḍav-ellaiyēy=uṟṟu mēṟkkiṉṉum teṟkiṉṉum
654 idaṉiṉṟum iṉṉilattiṉ vaḍav-ellaiyē mēṟku-nōkkich=cheṉṟu teṉ-vaḍal-āyk=kiḍanda vāy-
655 kkāli=naḍuvēy=uṟṟu vaḍakkiṉṉum idaṉiṉṟum ivvāykkāli=naḍuvē ivv-ellaiyē
656 teṟku-nōkkich=cheṉṟu Śiṉgaḷāntakaṉ vāykkāli=ṉaḍuvēy=uṟṟu mēṟkiṉṉum idaṉi[ṉ*] u[m*] ich-Chi-
657 ṅgaḷāntakaṉ vāykkāliṉ naḍuvē ivv-ellaiyē kiḻakku-nōkkich=cheṉṟu ich-Chiṅgaḷātaka-
658 ṉ vāyykkāl teṟku-nōkkiṉa tirivēy talaikoṇḍu kiḻakku-nōkkip=pōṉa Irumaḍiśōḻan=
659 eṉṟu pēr kūvappaḍum vāykkāliṉ teṉ-karaiyēy=uṟṟut=teṟkiṉṉum idaṉiṉṟum ivvāy-
660 kkāliṉ teṉ-karaiyē ivv-ellaiyē kiḻakku-nōkkich=cheṉṟu ivvāykkāliṉ teṉ-karai-
661 yē ivv-Irājarāja-Īśvarapurattu nagarap-podup-puñjey nilattiṉ vaḍa-mēl-el-
662 laiyēy=uṟṟt=teṟkiṉṉum idaṉiṉṟum in-ṉilattiṉ teṉ-nellaiyē te-
663 ṉ-kiḻakku-nōkkiyun kiḻakku-nōkkiyun=tenkiḻakku-nōkkiyuñ-cheṉṟu ivv-ellai-
664 yi=ni[ṉ] a puṟṟaiy=uṟṟut=teṟkiṉṉum mēṟkiṉṉum idaṉiṉṟum iv-vellaiyē te-
665 ṉ-kiḻakku-nōkkich=cheṉṟu iv-vellaiyiṉ teṉṉ-arugē niṉṟa puṟṟai valatt-iṭṭu ivv-ellai-
666 yē teṉ-kiḻakku-nōkkiyuñ-cheṉṟu ivv-ellaiyiṉ mēl-arugēy niṉṟa puṟai va-
667 latt-iṭṭu ivv-ellaiyē teṟku-nōkkich=cheṉṟu ivv-Īrājarāja-Īśvarapurattu vyāpāri Chāttaṉ Tā-
668 ḻi uḷḷiṭṭār chadukkattār-maṉaippēṟ=āṉa nilattil teṉ-mēl-ellaiyēy=uṟṟut=teṟkiṉṉum mēṟki-
669 ṉum idaṉiṉṟum in-nilattiṉ teṉṉ-ellaiyē kiḻakku-nōkkiyun teṉkiḻakku-nōkkiyuñ-cheṉ-
670 ṟu ivv-ellaiy-arugil kuḷattiṉ teṉ-karaiyē kiḻakku-nōkkiyum ikkuḷattiṉ kīḻ-karaiyē vaḍakku-
671 nōkkiyuñ=cheṉṟu ivvūr vyāpāri Paḷḷi-Chaḍaiyaṉ=uḷḷiṭṭa chadukkattār-maṉaippēṟ =āṉa nilattiṉ teṉ-
672 mēl-ellaiyēy=uṟṟut=teṟkiṉṉum mēṟkiṉṉuṅ kiḻakkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ
673 teṉṉ-ellaiyē kiḻakku-nōkkich=cheṉṟu ivv-Irājarāja-Īśvarapurattu mēṭṭuvāykkāl=eṉṟu pēr kū-
674 vappaḍum teṉ-kiḻakku nōkkiṉa uṭ-chiṟuvāykkāliṉ teṉ-karaiyēy-uṟṟut=teṟkiṉṉum ivvāy-
675 kkāliṉ teṉ-karaiyē ivv-ellaiyē teṉ-kiḻakku-nōkkich=cheṉṟu ivvūr vyāpāri Param-

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676 bai śrī-Kōvattanaṉ uḷḷiṭṭa chadukkattu maṉaippēṟ=aṉa nilam iv-vāykkālin teṉ-karai nilatti-

677 ṉ vaḍa-mēl-ellaiyēy=uṟṟut=teṟkiṉṉu=mēṟkiṉṉum idaṉiṉṟum iṉ-nilattiṉ mēl-el-

678 laiyē teṟku nōkkich=cheṉṟu Rājarāja-Īśvarapurattu vāykkāl=eṉṟu pēr kūvappa-ḍum vāykkā-

679 liṉ vaḍav-ellaiyēy=uṟṟu mēṟkiṉṉum idaṉiṉṟum iv-vāykkāliṉ vaḍav-ellaiyē-mēṟku-nō-

680 kkich=cheṉṟu iv-vāykkālait=teṉ-mēṟku-nōkkiy=ūḍaṟuttu iv-vellaiyē teṉ-mēṟku nō-

681 kkich=cheṉṟu ivv-Irājarāja-Īśvarapurattu ūr-nattattil ivvūr vyāpāri Māṟaṉ-Kuppai maṉai-nila-

682 ttiṉ mēl-ellaiyēy=uṟṟu vaḍakkiṉṉu=mēṟkiṉṉum idaṉiṉṟum im-maṉai nilattiṉ mē-

683 l-ellaiyē teṟku-nōkkich=cheṉṟu ivvellaiy-aṟugu niṉṟa illuppaikkaṭṭaiyai-iḍatt-iṭṭu

684 i- vv-ellaiyē tēṟku-nōkkich=cheṉṟu ivvūr nagarap-poduk-kaṉṟu-mēy-pāḷ=āṉa nilattiṉ te-

685 ṉ-mēl-ellaiyēy=uṟṟu mēṟkkiṉṉum idaṉiṉṟum iṉ-nilattiṉ teṉṉ-el-

686 laiyē teṉ-kiḻakku-nōkkich=cheṉṟu ivv-Irājarāja-Īśvarapurattuch-Chaṅkarappāḍiyā-

687 ṉ-Mānāyaṉ-Naminā̄gaṉ-maṉaippēṟ=āṉa puñjey-nilattiṉ mēl-ellaiyēy=uṟ-

688 ṟut=teṟkiṉṉu=mēṟkiṉṉum idaṉiṉṟum iṉ-nilattiṉ mēl-ellaiyē te-

689 ṉ-kiḻakku-nōkkiyum iṉ-ṉilattiṉ teṉṉ-ellaiyēy teṉ-kiḻakku-nōkkiyu-

690 m iṉ-ṉilattiṉ kīḻ-ellaiyēy vaḍa-kiḻakku-nōkkiyuñ=cheṉṟu ivv-Irājarāja-Ī-

691 śvarapurattu nagarap-podu-nilattin teṉ-mēl-ellaiyēy=uṟṟu mēṟkiṉṉum teṟkiṉ-

692 ṉuñ=kiḻakkiṉṉum=idaṉiṉṟum iṉ-ṉagarap-podu-nilattiṉ teṉ-ṉellaiyē kiḻakku nō-

693 kkiyun=teṉ-kiḻakku nōkkiyuñ=cheṉṟu ivv-ellaiy-arugu niṉṟa puṟṟaiy=iḍatt-iṭṭu ivv-ellaiyē

694 teṉ-kiḻakku-nōkkich=cheṉṟu iṉṉilattu mēl-ellaiyēy=uṟṟut=teṟkiṉṉu mēṟkiṉṉum

695 idaṉiṉṟum iṉ-ṉilattiṉ mēl-ellaiyē teṟku-nōkkich=cheṉṟu Śiṅgaḷāntakan-vāy-

696 kkāli=ṉaḍuvēy=uṟṟu mēṟkkiṉum idaṉiṉṟum Śiṅgalāntakaṉ-vāykkāli=ṉaḍuvēy ivvellai tā-

697 ṉ kiḍandavāṟē mēṟku nōkkich=cheṉṟu ivvā[y*]kkāliṉ vaḍakku nōkkiṉa tirivēy=tirivēy=uṟṟu vaḍakkiṉṉu-

698 m idaṉi[ṉ*]ṟu iv-vāykkāliṉ kīḻ-karaikkēy-ēṟi ik-kīḻkaraiyēy-ivvellaitāṉ kiḍanda-vāṟē vaḍa-

699 kku-nōkkich=cheṉṟu Śiṅgaḷāntakaṉ-vāykkāli=ṉaḍuvēy-uṟṟuk=kiḻakkiṉṉum ivvā-ykkāli=ṉaḍuvē

Fifteenth Plate: Second Side

700 y=ivv-ellai vaḍakku-nōkkich=cheṉṟu iv-vāykkālaiy=uṟṟuk=kiḻakku-mēṟkāga ki-ḍanda Śivapādaśē-

701 karan = enru pēr kūvappaḍum vāykkālin vaḍa-karaiyēy = ur[ru]k = kiḻakkkinnum idaninrum
702 iv-vāykkālin vaḍa-karai tān kiḍandavārēy ivv-ellaiyē mērku-nōkkich = chen-
703 ru Rājarāja-Īśvarapurattu nilam iv-vāykkālin vaḍa-karai nilattin ten-kīḻ-e-
704 llaiyēy-urru vaḍakkinnum idaninrum in-nilattin kīḻ-ella iyē vaḍakku nōkkich = chen-
705 ru Śiṅgaḷāntakan-vāykkālin ten-karaiyēy = urruk = kiḻakkinnum idaninrum iv-vāyk-kālai
706 vaḍakku-nōkkiy = iḻa(ḻi)ndu vaḍa-karaikkēy = ēri ivv-ellaiyē vaḍakku nōkkich = chenrum ivv-irā-
707 jarāja-Īśvara[pura]ttu nilamu(mum) uḍaikuḷattin kīḻ-karai tān kiḍandavāre ivv-el-laiyēvaḍakku-nōkkich =
708 chenru ivv-ellaiyil ninra purrēy = urruk = kiḻakkinnum idaninrum ivv-ellai tān kiḍandavārē vaḍak
709 ku-nōkkiyum vaḍa-mērku nōkki[yu*]ñ = chenru ivv-ellaiyinn = arugē ninra purrai-i
710 ḍatt-iṭṭu in-nilattin mēl-ellaiyē terku-nōkkina tirivēy = urɒuk-kiḻakkinnum
711 vaḍakkinnum idaninrum im-mēl-ellai tān kiḍandavārē terku-nōkkiyun =
712 ten-mērku-nōkkiyun = terku-nōkkiyuñ = chenru Siṅgaḷātakan-vāykkālin naḍu
713 vēy = urru mērkinnum vaḍakkinnum idaninrum iv-vāykkālin naḍuvēy iv-
714 v-ellaiyē mērku-nōkkich = chenru ich-Chingaḷāntakan vāykkālin ten-karai
715 ivv-Irājarāja-Īśvarapurattin nilattin vaḍa-mēl-mūlaiyēy = urru vaḍakkinnum idan-in um in-
716 nilattin mēl-ellai tān kiḍandavārē ten-mērku nōkkiyun = terku nōkkiyuñ = chenru in-nila
717 ttin ten-mēl = arugu ninra irraṭṭaippurraiy = iḍattiṭṭuch = Chivapādaśēkaran-vāykkālin vaḍa-karaiyēy = urru
718 mērkinnum vaḍakkinnum idaninrum ich-Chivapādaśēkaran-vāykkālin vaḍa-karaiyē ivv-el-
719 lai tān kiḍandavāre vaḍa-mērku-nōkkich = chenru ich-Chingaḷātakan-vāykkālin naḍuvēy = urru vaḍakkin-
720 num kiḻakkinnum idaninrum ich-Chiṅgaḷāntakan vāykkāli = naḍuvē mērku-nōkkich = chenru ivvā-
721 ykkālai vaḍakku-nōkki [iḻindu] vaḍakaraikkēy = ēri Rājarāja-vaḷanāṭṭut = Ten-Chēndankuḍi nilattin ten-kīḻ-el-
722 lai ninra punganka ṭṭaiyiay = urru vaḍakkinum [|*] mēlpārk-ellaiy (lai) idaninrum it-Ten-Chēndankuḍi nilatti-
723 n kīḻ-ellaiyē vaḍa-kiḻakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-mērku nōkkiyuñ = chenru it-Ten-

Sixteenth Plate: First side

724 Śēndankuḍi in-nilattin vaḍa-kīḻ-ellai Tribhuvanamāha(mahā)dēvip-pērērikku nīr pāyum vāyk-

725 kāliṉ teṉ-karaiyēy=ūṟṟuk=kiḻakkiṉṉum teṟkiṉṉum vaḍakkiṉṉum idaṉiṉṟu-
726 m iv-vāykkālai vaḍakku-nōkki iḻindu vaḍa-karaikkēy=ēṟi in-nāṭṭu Vaḍa-Sēndaṅgudi nilatti-
727 ṉ kīḻ-ellaiyē vaḍakku-nōkkich=cheṉṟu in-nāṭṭup-Paṉaṅguḍi-ṉilattiṉ teṉ-kīḻ-ellai-
728 yēy=uṟṟuk=kiḻakkiṉṉum idaṉiṉṟum iṉ-nilattiṉ kīḻ-ellaiyē vaḍakku-nōkkich=cheṉ-
729 ṟu Tribhuvaṉamāhādēvip-pērēri vaḍakara Veṭṭittūmb=eṉṉum tūmbiṉ mēl-arugē ip-Paṉaṅ-
730 guḍi nilam ivvēri-karaikkut=tēṟk-uḷḷa nilattiṉ vaḍa-kīḻ-ellaiyēy=uṟṟuk=kiḻakkiṉṉum i-
731 daṉiṉṟum ip-Paṉaṅguḍi nilattiṉ vaḍav-ellai āṉa ivvēri-vaḍa-karai tāṉ kiḍandavāṟē mē-
732 ṟku-nōkkich=cheṉṟu ip-Paṉaṅguḍi nilam ivvēri-karaikku vaḍakk-uḷḷa nilattiṉ teṉ-kīḻ-e-
733 llaiyēy=uṟṟu vaḍakkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ kīḻ-ellaiyē vaḍa-
734 kku-nōkki ivv-ellaiyiṉ mēl-arugē niṉṟa Īṅgaittūṟṟaiy=iḍatt-iṭṭu ivv-ellai-
735 yē vaḍakku-nōkkich=cheṉṟu iṉ-ṉilattiṉ vaḍa-kīḻ-ellaiyil niṉṟa puṟṟēy=uṟṟuk=kiḻa-
736 kkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ vaḍav-ellai tāṉ kiḍandavāṟē mēṟku-no-
737 kkich=cheṉṟu iṉ-ṉilattiṉ vaḍav-ellaiyum in-nāṭṭuk-Koḍumuḍiy-Ālattūr-ni-
738 lattiṉ kīḻ-ellaiyum=āṉa ellaiyēy=uṟṟu vaḍakkiṉṉum idaṉiṉṟu ik-Koḍumuḍiy-Ā-
739 lattūr-nilattiṉ kīḻ-ellai tāṉ kiḍandavāṟē vaḍakku-nōkkich=cheṉṟu
740 ivv-ellaiy-arugu niṉṟa puṟṟai valatt-iṭṭu-
741 ch-chaturvvēdimaṅgalatti-ṉilattiṉ teṉṉ-ellaik-kulaik-karaiyēy=uṟṟuk=kiḻakkiṉṉum idaṉiṉṟum iv-Vi-
742 jaiyālayach-chaturvvēdimaṅgalattut-teṉṉ-ellaik-kulaik-karaiyē ivv-ellai tāṉ kiḍandavāṟē kiḻak-
743 ku-nōkkiyum vaḍa-kiḻakku-nōkkiyum kiḻakku-nōkkiyuñ=cheṉṟu ivvūrp-paṟaich-chuḍugāḍ=āṉa ṉilattiṉ
744 teṉ-kīḻ-ellaiyēy=uṟṟut=teṟkiṉṉum kiḻakkiṉṉum idaṉiṉṟum ip-paṟaich-chuḍugāḍ āṉa nilatti-
745 ṉ kīḻ=arugē teṉ-vaḍal-āyk=kiḍanda vāykkāliṉ mēl-karaiyē ivv-ellai tāṉ kiḍandavāṟe va-
746 ḍakku-nōkkyum vaḍa-mēṟku-nōkkiyuñ=cheṉṟu ivv-ellaiyil niṉṟa puṟṟē=uṟṟukk=kiḻakkiṉṉum vaḍakki-
747 ṉṉum=idaṉiṉṟum=iv-vāykkāliṉ mēl-karaiyē ivv-ellaiyē vaḍakku-nōkkiyum vaḍamēṟku-nōkkiyu-

Sixteenth Plate: Second side

748 m vaḍakku-nōkkiyuñ=cheṉṟu ivvāykkāl ik-karaiyē ivv-el-
749 laiyē mēṟku kō(nō)kkiyum iv-vāykkāl-ik-karaiyēy-ivv-ellaiyē vaḍakku nōkkiyum
750 cheṉṟu ivv-ellaiyi=ṉiṉṟa puṟṟēy=uṟṟuk=kiḻakkiṉṉum vaḍakkiṉṉum ida-

751 ṉiṉṟum ivv-ellaiyē vaḍakku-nōkkich=cheṉṟu Uppukkuḷam=eṉṟu pēr kūvappa-duñ=kuḷa

752 ttiṉ teṉ-karaiyēy=uṟṟuk=kiḻakkiṉṉum=idaṉiṉṟum ikkuḷattiṉ ten-karaiyē mēṟku-nōkkiyum

753 kuḷattiṉ mēl-karaiyē vaḍakku-nōkkiyuñ=cheṉṟu Karikālaśōḻap-peru vāykkāl=āṉa Mum

754 madiśōḻap-pērāṟṟi=ṉaḍuvēy=uṟṟu vaḍakkiṉṉum kiḻakkiṉṉum vaḍapāṟk-ellaiy=idaṉiṉṟum=im-Mu

755 mmaḍiśōḻap-pērāṟṟi=ṉaḍuvēy=ivv-ellai tāṉ kiḍandavāṟē kiḻakku-nōkkich=cheṉṟu ik-Karikāla-śō-

756 ḻap-peruvāykkāl=āṉa Mummaḍiśōḻap-pērāṟu teṉ-kiḻakku-nōkkiṉa tirivilē talai-koṇḍu kiḻakku-

757 nōkki Veṉṉik-kuṟṟattu Neṟkuṉṟattukku nīr pāyap=pōṉa vāykkālin teṉ-karaiyēy=uṟ-

758 ṟut=teṟkiṉṉum idaṉiṉṟum iv-vāykkāliṉ teṉ-karai tāṉ kiḍandavāṟ=i-

759 vv-ell aiyē kiḻakku nōkkich-cheṉṟu ivvāykkāl vaḍakku-nōkkittirinda tirivilē ta-

760 lai-koṇḍu iṉ-Neṟkuṉṟattut-Tiruvaraṅgaṉ-kuḷattukku nīr pāyap=pōna vāykkāli-

761 ṉ teṉ-karaiyēy-ivv-ellaiyē kiḻakku-nōkkiyun=teṉ-kiḻakku-nōkkiyuñ=kiḻakku

762 nōkki(yu*]ñ=cheṉṟu in-Neṟkuṉṟattukkē nīr pāyak=Karikālaśōḻap-peruvāykkāl=āṉa

763 Mummaḍiśōḻap-pērāṟṟilē talai-koṇḍu vaḍakku-nōkkip-pōṇḍu kiḻakku-nōkkip=pōṉa vāyk-

764 kāl kiḻakku-nōkkina tiriviṉ mēl-karaiyēy=uṟṟut=teṟkiṉṉum mēṟkiṉṉum idaṉiṉṟum iv-

765 vāykkālaik=kiḻakku-nōkkiy=ūḍ=aṟuttu iv-vāykkāliṉ teṉ karaiyē ivv-ellaiyē kiḻak-

766 ku-nōkkich=cheṉṟu iv-vāykkālē vaḍakku-nōkkina tirivilē talai-koṇḍu kiḻakku-nōkkiy=iṉ-

767 Neṟkuṉṟattukkē nīr pāyap=pōṉa vāykkāliṉ teṉ-karaiyē ivv-ellaiyē kiḻakku-nōkkich che-

768 ṉṟu in-Neṟkuṉṟattuk-kāḍeṉṟu pēr kūvappaḍum viḷai-nilattiṉ teṉṉ-ellaiyē kiḻakku nō-

769 kkich=cheṉṟu vaḍakku-nōkki iṉ-Neṟkuṉṟattukkēy nīr pāyap=pōṉa uṭch-chiṟu-vāykkālaik=ki-

770 ḻakku-nōkkiy=ūḍ=aṟuttu in-Neṟkuṉṟattu Vichchukkāṟ-chēy=eṉṟu pēr kūvappa-ḍum viḷai-nilatti-

771 n teṉṉ-ellaiyē kiḻakku-nōkkich=cheṉṟu vaḍakku-nōkki iṉ-Neṟkuṉṟattukkē nī[r pā]ya-

Seventeenth Plate: First side

772 p=pōṉa Peruṅgaṉṉāṟṟu-vāykkāl=eṉṟu pēr kūvappaḍum vāykkālin mēl-karaiyēy=uṟṟuṭ=te-

773 ṟkiṉṉum mēṟkiṉṉum idaṉiṉṟum iv-vāykkālai vaḍa-kiḻakku-nōkkiy=ūḍ-aṟuttu iv-iv-vāykkāli-

774 ṉ kīḻ-karaikkēy=ēṟi iv-vāykkāliṉ kīḻ-karai tāṉ kiḍandavāṟē ivv-ellaiyē vaḍakku-nōkki-

775 ch-cheṉṟu iv-vāykkālilē talai-koṇḍu kiḻakku-nōkkip=pōṉa uṭch(uṭ)-chiṟuvāykkāliṉ teṉ-ka-

776 raiyēy=uṟṟuk=kiḻakkiṉṉum teṟkiṉṉum idaṉiṉṟum ivv-uṭ-chiṟuvāykkāliṉ teṉkarai tā-

777 ṉ kiḍandavāṟēy=ivvellaiyē vaḍa-kiḻakku-nō[kki*]yuñ=kiḻakku-nōkkiyuñ=cheṉṟu iṉ-Neṟkuṉṟa

778 ttu Piyaltuḍavai eṉṟu pēr kūvappaḍum viḷai-[ni]lattin teṉṉ-ellaiyē kiḻakku-nōkkich cheṉ-

779 ṟu iṉṉilattiṉ teṉ-kīl-ellaiy-uṟṟut=teṟkiṉṉuñ=kiḻakkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ-

780 kīḻ-ellaiyē vaḍa-kiḻakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-kiḻakku-nōkkiyuñ=cheṉṟu Paḻaveṉ-

781 ṉ=eṉṟu pēr kūvappaḍum ōḍaiyiṉ teṉkaraiyēy=uṟṟuk=kiḻakkiṉṉum teṟki-

782 ṉṉum idaṉiṉṟum it-teṉkarai tāṉ kiḍandavāṟe pala muḍakku muḍaṅgi iv-

783 v-ellaiyē vaḍakku-nōkkiyum vaḍa-mēṟku-nōkkiyum vaḍa-kiḻakku-nōkkiyuñ=cheṉṟu in-nāṭṭu Neṟkuṉṟattu Pālamuṭṭattu nilat-

784 tiṉ kīḻ-ellaiy=āṉa ivv-ōḍaiyiṉ karaiyēy=uṟṟut-=teṟkiṉṉuñ=kiḻakkiḻakkiṉ-

785 ṉum vaḍakkiṉṉum idaṉiṉṟum ivv-ōḍaiyil karai tāṉ kiḍandavāṟē ivv-ellai-

786 yē vaḍakku-nōkkiyuñ=kiḻakku-nōkkiyum vaḍa-kiḻakku-nōkkiyuñ=cheṉṟu Veṇṇiṉ teṉ-

787 karaiyēy=uṟṟuk=kiḻakkiṉṉum teṟkiṉṉum idaṉiṉṟum iv-Veṇṇiṉ teṉkarai tāṉ kiḍandavāṟē ivve-

788 llaiyē kiḻakku nōkkiyun=[teṉ-kiḻakku-nōkkiyum][1] cheṉṟu iv- Veṇṇiṉ mēl-karaiyēy=uṟṟut=terki-

789 ṉṉum mēṟkiṉṉum idaṉiṉṟum im-mēl-karaiyē ivv-ellaiyē teṉ kiḻakku-nōkkich=

790 cheṉṟu iv-Veṇṇait-teṉ-kiḻakku-nōkkiy=iḻindu kīḻ-karaikkēy=ēṟi Āvūṟ(k)-kūṟṟattu Brahmadēyam Ava-

791 ḻivaḷanallūr=āṉa Jātivyāsach=chaturvvēdimaṅgalattu nilattiṉ teṉṉellaiyēy=uṟṟut=teṟ-

792 kiṉṉum mēṟkiṉṉum idaṉiṉṟum ivv-ellaiyē teṉ-kiḻakku-nōkkich-ch-cheṉṟu iv-

793 Veṇṇiṉ vaḍa-karaiyēy=uṟṟut=teṟkiṉṉum mēṟkiṉṉu[m idaṉiṉṟum iv-Veṇṇait=teṉ-kiḻakku-nōkkiy=iḻindu te]-

794 ṉ-karaikkēy=ēṟi iv-Veṇṇiṉ teṉ-karai tāṉ kiḍandavāṟē kiḻakku-nōkkich=cheṉṟu iv-Veṇṇiṉ

795 mēl-karaiyēy=uṟṟut=teṟkiṉṉum idaṉiṉṟum iv-Veṇṇaik=kiḻakku nōkkiy=iḻindu kīḻ-karai-

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[1] Written over an erasure

Seventeenth Plate: Second side

796 kkēy = ēṟi Avaḷivaḷanallūr = āṉa Jātivyāsach-chaturvvēdimaṅgalattu teṉṉ-el-
797 laiyēy = uṟṟu ivv-ellai tāṉ kiḍandavāṟē kiḻakku-nōkkiyum va-
798 ḍa-kiḻakku-nōkkiyuñ = cheṉṟu iv-Veṇṇik-kūṟṟattuk-Kaviṉiyakkuḍi nilattiṉ teṉ-mē-
799 l-ellaiyēy = uṟṟut = teṟkiṉṉuñ = kiḻakkiṉṉum idaniṉṟum iṉ-ṉilattiṉ teṉ-
800 ṉ-ellaiyē teṉ-kiḻakku-nōkkiyum iṉ-ṉilattiṉ mēl-ellaiyē teṟku nōkki-
801 yum cheṉṟu ivv-ellaiyil(k)kiḻal-mēl-āyk = kiḍanda Paḷa-Veṇṇ-eṉṟu pēr-kūvappa-ḍumōḍai-
802 yait-teṟku-nōkkiy = ūḍ = aṟutt = ēṟi ivv-ellaiyē teṉ-kiḻakku-nōkkiyum iṉ-ṉilattiṉ te-
803 ṉṉ-ellaiyē kiḻakku-nōkkiyum cheṉṟu Paḷa-Veṇṇiṉiṉṟum aṟṟup = pōndu Veṇṇuk-
804 kēy pāynda Maṟuvāyait = teṉ-kiḻakku-nōkkiy = ūd = aṟutt = ēṟi Maṟuvāyiṉ kiḻ-karaiyē iv-
805 v-ellaiyē teṟku-nōkkich = cheṉṟu iv-Veṇṇiṉ vaḍa-karaiyēy = uṟṟut = teṟkiṉ-
806 ṉum mēṟkiṉṉum idaniṉṟum iv-Veṇṇait = teṉ-kiḻakku-nōkkiy = iḻindu
807 iv-Veṇṇiṉ naḍuvēy teṉ-kiḻakku-nōkkich = cheṉṟu iv-Veṇṇilē talai-
808 koṇḍa Pulvēḷūr-vāykkāliṉ vaḍa-karaiyum = āṉa iv-Veṇṇiṉ teṉ karai-
809 yēy = uṟṟu idaṉiṉṟum it-teṉkarai tāṉ kiḍandavāṟē ivv-ellaiyē kiḻak-
810 ku-nōkkich = cheṉṟu Kaviṉiyakkuḍi-nilam iv-Veṇṇiṉ teṉkarai-nilatti-
811 ṉ teṉṉ-ellaiyē teṉ-kiḻakku-nōkkich = cheṉṟu Iṭṭigaikkuḍi-nilam Veṇṇiṉ teṉ-karai-ni-
812 lattiṉ teṉ-mēl-ellaiyēy = uṟṟut = teṟkiṉṉum mēṟkiṉṉum idaṉiṉṟum iṉ-ṉilattin
813 teṉṉ-ellaiyē kiḻakku-nōkkich = cheṉṟu iṉ-ṉilattukkēy kiḻ-ellai Pulvēḷūr-vāykkā-
814 l-niṉṟum aṟṟu Veṇṇukkē viḻunda Maṟuvāyēy = uṟṟut = teṟkiṉṉum idaṉiṉṟum im-maṟuvāyai-
815 t = teṉ-kiḻakku nōkkiy = ūḍ = aṟuttu iv-Veṇṇiṉ teṉ-karaiyēy = uṟṟut = teṟkiṉṉum mēṟkiṉṉum i-
816 daṉiṉṟum iv-Veṇṇiṉ teṉ-karai tāṉ kiḍandavāṟe iv-vellaiyē kiḻakku-nōkkich = cheṉṟu iv-Ve-
817 ṇṇai vaḍa-kiḻakku-nōkkiy = iḻindu vaḍa-karaikkēy = ēṟi in nāṭṭu Naṉmūlakkuḍi Nāraṇa-maśakkal = eṉṟu[1]
818 pēr kūvappaḍum viḷai-nilattiṉ teṉ-kiḻ-ellaiyēy = uṟṟut = teṟkiṉṉum kiḻakkiṉṉum idaṉiṉṟum iṉ-
819 ṉilattiṉ kiḻ-ellaiyē vaḍakku-nōkkiyum ivv-ūrt-Tāḷimaśakkal-eṉṟu pēr kūvappaḍum viḷai-nilattiṉ kiḻ-e-

Eighteenth Plate: First side

820 llaiyē vaḍa-kiḻakku-nōkkiyuñ = cheṉṟu in-nāṭṭut-Tēvaṉmaṅgalattiṉ nilattiṉ-mēl-ē-
821 llaiyēy = uṟṟuk = kiḻakkiṉṉum teṟkiṉṉum idaṉiṉṟum it-Tēvaṉmaṅgalattu nilattiṉ

[1] The sign for *ē of pēr* in next line is engraved here and erased

822 mēl-ellaiyē teṟku-nōkkich = cheṉṟu iv-Veṇṇiṉ vaḍa-karaiyēy = uṟṟu mēṟkiṉṉum i-

823 ḍaṉiṉṟum iv-Veṇṇait = teṉ-kiḻakku-nōkkiy = iḻindu teṉ-karaikkēy = ēṟi it-Tēvaṇma-

824 ṅgalattu nilam Veṇṇiṉ teṉ-karai-nilattiṉ teṉṉ-ellaiyē kiḻakku-nōkkiyum vaḍa-ki-

825 ḻakku-nōkkiyun = teṉ-kiḻakku-nōkkiyuñ = cheṉṟu iṉ-ṉilattiṉ teṉ-kīḻ-ellaiyēy = uṟṟut =

826 teṟkiṉṉm kiḻakkiṉṉum mēṟkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ kīḻ-ellaiyē va-

827 ḍakku-nōkkich = cheṉṟu Veṇṇiṉ teṉ-karaiyēy = uṟṟuk = kiḻakkiṉṉum idaṉiṉṟum iv-Veṇ-

828 ṇai vaḍakku-nōkkiy = iḻindu vaḍa-karaikkēy = ēṟit = Tēvaṇmaṅgalattu nilam Kaḍamban-nāṉūṟṟu-

829 kkāl = eṉṟu pēr kūvappaḍum nilattiṉ teṉ-kīḻ-ellaiyēy = uṟṟu idaṉiṉrum i-

830 ṉ-ṉilattiṉ kīḻ-ellaiyē vaḍakku-nōkkiyum ivvūr nilattiṉ teṉṉ-ellai-

831 yē kiḻakku-nōkkiyum ivvūr nilattiṉ mēl-ellaiyē teṟku nōkkiyum cheṉ-

832 ṟu Veṇṇiṉ vaḍa-karaiyēy = uṟṟuk = kiḻakkiṉṉum teṟkiṉṉum mēṟkiṉṉum idaṉiṉ-

833 ṟum iv-Veṇṇait = teṟku-nōkkiy = iḻindu iv-Veṇṇiṉ naḍuvē kiḻakku-nōkkich = cheṉ-

834 ṟu vaḍa-kiḻakku-nōkki Veṇṇiṉ vaḍa-karaikkēy = ēṟi it-Tēvaṇmaṅgalattuk-kiḻaichchuḍu-

835 kāḍ = āṉa nilattiṉ teṉṉ-ellaiyēy = uṟṟu idaṉiṉṟum iv-vellaiyē vaḍa-kiḻakku-nōkkich = cheṉṟu

836 in-nāṭṭuch-Chāttaṅguḍi[p]-puñjey-nilattiṉ teṉṉ-ellaiyēy = uṟṟut = teṟkiṉṉuṅ = kiḻakkiṉṉum idaṉi-

837 ṉṟum iṉ-ṉilattiṉ teṉṉ-ellaiyē teṉ-kiḻakku-nōkkiyum ivvūr = ōḍai nilattiṉ mēl-el-

838 laiyē teṟku-nōkkiyuñ = cheṉṟu Veṇṇiṉ vaḍa-karaiyēy = uṟṟut = teṟkiṉṉum mēṟkiṉṉum idaṉiṉṟu-

839 m iv-Veṇṇai teṉ-kiḻakku-nōkkiy = iḻindu teṉ-karaikkēy = ēṟi it-teṉkaraiyē ivv-ellaiyē te-

840 ṉ-kiḻakku-nōkkich = cheṉṟu in-nāṭṭup-Pāṟṟuṟaiy = āṉa Marudattūr-nilattiṉ vaḍa-mēl-ellaiyēy = uṟṟu-

841 t = teṟkiṉṉum mēṟkiṉṉum idaṉiṉṟum iṉ-ṉilattiṉ mēl-ellaiyē teṟku nōkkiyum iṉ-

842 ṉilattiṉ teṉṉ-ellaiyē teṉ-kiḻakku-nōkkiyuṅ = kiḻakku-nōkkiyuñ = cheṉṟu in-nāṭṭu vaḍa-Śāttama-

843 ṅgalattu nilam Pūva[ṉū]r-vāykkāliṉ vaḍa-karai nilattiṉ vaḍa-mēl-ellaiyēy = uṟṟu mēṟkiṉṉum te-

Eighteenth Plate: Second side

844 ṟkiṉṉum idaṉi[ṉ*]ṟum iṉ-ṉilattiṉ mēl-ellaiyē teṟku nōkich = cheṉṟu Pūvaṉūr-vāykkāliṉ vaḍa-karaiyēy = uṟṟu mēṟkiṉṉum idaṉiṉṟum ip-Pūvaṉūr-vāykkālait = teṉ-kiḻakku

846 nōkkiy = iḻindu teṉ-karaikkēy = ēṟi it-teṉkaraiyē kiḻakku-nōkkich = cheṉṟu muṉ = ṟuḍaṅgiṉa

847 iḍamēy = uṟṟut = teṟkiṉṉum āga ivv-iśaitta peru-nāṉg-ellai uḷḷum agappaṭṭa nilamum

848 innum ivvūr nilamēy=āy Irājarāja-Īśvaram-uḍaiyār dēvadānam Veṇṇik-kūṟṟattu nagara-
849 m Veṇṇiyiṉ uṭpaṭṭuk=kiḍanda nilattukkuk=kīḻpāṟk-ellai iṉ-ṉilattukku vaḍa-kīḻ-mū-
850 lai iṉ-ṉagarattār-māḷigaik-kuḍi-cheyvāṉukku iṟaiyili-cheydu kuḍutta Veṇṇiyi-
851 l Cheppuvāyil-vāykkāl-eṉṟu pēr kūva[p*]paḍum vāykkāliṉ teṉ-karai-nilattiṉ vaḍa-mē-
852 l-mūlaiyē tuḍaṅgi iṉ-ṉilattiṉ mēl-ellaiyē teṟku-nōkkich=cheṉṟu iv-Veṉ-
853 ṇiyil Veṇkāḍudēva-vāykkāl=eṉṟu pēr kūva[p*]paḍum vāykkāliṉ vaḍa-karai
854 yēy=uṟṟu mēṟkiṉṉum teṉpāṟk-ellai idaṉiṉṟum ivvāykkāliṉ vaḍa-
855 varambē mēṟku-nōkkich=cheṉṟu ivvūr viyāpāri Nakkaṉ Veṇṇimaṇaip-pēṟ=ā-
856 ṉa ṉilattiṉ teṉ-kīḻ-ellaiyēy=uṟṟu vaḍakkiṉṉum mēlpāṟk-el-
857 lai idaṉiṉṟum iṉ-ṉilattiṉ kīḻ-ellaiyē vaḍakku-nōkkich=cheṉṟu Cheppu-
858 vāyil-vāykkāliṉ teṉ-varambēy=uṟṟuk=kiḻakkiṉṉum vaḍapāṟk-ellai ida-
859 ṉiṉṟum iv-vāykkāliṉ teṉ-varambē kiḻakku-nōkkich=cheṉṟu muṉ=ṟuḍaṅgina iḍam-ēy-u-
860 ṟṟut=teṟkiṉṉum āga iṉ-ṉilamum iṉṉum ivvūr nilamēy=āy iv-Veṇṇi-nila-
861 ttukk=uḷppaṭṭuk=kiḍanda nilattukkuk=kīḻpāṟk-ellai iṉ-nilattukku vaḍa-kīḻ-mūlai ivvūr
862 vyāpāri Chēndaṉ Maṟappuli maṇaip-pēṟ=āṉa nilam ivvūr Veṇkāḍudēva-vāy-kkāliṉ teṉ-ka-
863 rai-ṉilattiṉ vaḍa-mēl-ellaiyē tuḍaṅgi idaṉi[ṉ*]ṟum iṉ-ṉilattiṉ mēl-ellaiyē teṟ-
864 ku-nōkkich=cheṉṟu ivv-ellaiyil niṉṟa puṟṟaiy=uṟṟu mēṟkiṉṉum idaṉiṉṟum ivv-el-
865 lai-varambu tāṉ-kiḍandavāṟē mēṟku-nōkkich=cheṉṟu ivv-ellaiy-arugē ṉiṉṟa puṟṟai valat-
866 t-iṭṭu ivv-ellaiyē teṉ-kiḻakku-nōkkich=cheṉṟu iv-Veṇṇiyil Tiruchchiṟṟambala-vāy-
867 kkāl=eṉṟu pēr kūvappaḍum vāykkāliṉ vaḍa-varambēy=uṟṟu vaḍakkiṉṉum mēṟ-kiṉṉun=

Nineteenth Plate: First side

868 teṟkiṉṉum idaṉiṉṟum ivvāykkālait=teṉ-kiḻakku-ṉōkkiy=ūḍ=aṟuttu ivvāykkā-
869 liṉ teṉ-varambēy=ēṟi iv-varambē kiḻakku-ṉōkkich=cheṉṟu iv-Veṇṇiyil Tiruvaraṅga-
870 vadiy=eṉṟu pēr kūvappaḍum vāykkāliṉ mēl-varambēy=uṟṟut=teṟkiṉṉum mēṟkiṉ-
871 ṉum idaṉiṉṟum iv-vāykkāliṉ mēl-varambē ivv-ellaiyēy teṟku-ṉōkkich=che-
872 ṉṟu ivv-ellaiyil ṉiṉṟa puṟṟēy=uṟṟu mēṟkiṉṉun=teṉpāṟk-ellai idaṉiṉṟum i-
873 vv-ellaiyēy mēṟku-nōkkich=cheṉṟu iv-Veṇṇi vyapāri Ārūr-Kaṇavati-maṇaip-pēṟ-āṉa
874 ṉilattiṉ kīḻ-ellaiyēy=uṟṟu vaḍakkiṉṉum mēlpāṟk-ellai idaṉiṉṟum iṉṉi-
875 lattiṉ kīḻ-ellaiyē vaḍakku-ṉōkkich=cheṉṟu [Tiru]chchiṟṟambala vāykkāliṉ teṉ-ka-

876 raiyēy=urruk=kiḻakkiṉṉum idaṉiṉṟum iv-vāykkālai vaḍakku-ṉōkkay(kiy)=ūḍ=aṟuttu vaḍa-ka[rai-]

877 kkēy=ēṟi ivv-ellaiyē vaḍakku-nōkkich=cheṉṟu Veṉkāḍudēva-vāykkāli-

878 ṉ teṉ-varambēy=urṟuk=kiḻakkiṉṉum ivvāykkālai vaḍa-mēṟku ṉōkkiy=ūḍ=aṟu-

879 ttu iv-vāykkāliṉ vaḍa-varambēy=ēṟi ivv-ellaiyē vaḍakku-ṉōkkich=che-

880 ṉṟu ivvūr vyāpāri Śōḻa-Nambiyum Śōḻan Mānābaraṇaṉum maṉaippēṟ=ā-

881 ṉa ṉilattin teṉ teṉṉ-ellaiyēy=urṟuk=kiḻakkiṉṉum vaḍapāṟk-ellai i-

882 daṉiṉṟum iṉ-ṉilattiṉ teṉṉ-ellai tāṉ kiḍandavāṟē kiḻakku-ṉōkki-

883 yun=teṉ-kiḻakku-ṉōkkiyum kiḻakku-ṉōkkiyum teṉ-kiḻakku-ṉōkkiyum teṟku-ṉōkki-yuñ=

884 cheṉṟu muṉ=ṟuḍaṅgiṉa iḍamēy=urṟu teṟkiṉṉum mēṟkiṉṉum āga iṉ-ṉilamum iṉṉu-

885 m ivvūr nilamēy-āy iv-Veṇṇi-ṉilattiṉ=uṭppaṭṭuk=kiḍanda ṉilattukkuk=kīḻpāṟk-el-

886 lai iṉ-ṉilattu vaḍa-kīḻ-mūlai ivvūr vyāpāri Koḻḻi-Malaiyaṉ maṉaippēṟ=āṉa ṉilam ivvūr

887 Dāmōdiraṉ-vāykkāliṉ teṉ-karai-nilattiṉ vaḍa-mēl-ellaiyē tuḍaṅgi idaṉiṉṟu-

888 m iṉ-ṉilattiṉ mēl-ellaiyē teṟku-ṉōkkich=cheṉṟu iv-Veṇṇiyil Māchchā*ta-vā-

889 ykkāl=eṉṟu pēr kūvappaḍum vāykkāliṉ vaḍa-varambēy=urṟu mēṟkiṉṉum teṉpāṟk-el-

890 lai idaṉiṉṟum im-mēl-ellaiyē mēṟku-ṉōkkich=cheṉṟu ivvūr vyāpāri Ādittaṉ Śūlapā-

891 ṇi maṉaippēṟ=āṉa ṉilattin teṉ-kīḻ-ellaiyēy=urṟu vaḍakkiṉṉum mē[l*]pāṟk-ellai i-

Nineteenth plate: Second side

892 daṉiṉṟum iṉ-ṉilattiṉ kīḻ-ellaiyē vaḍakku-nōkkich=che[ṉ*]ṟu Dāmōdiravāykkāliṉ te-

893 ṉ-varambēy=urṟuk=kiḻakkiṉṉum vaḍapāṟk-ellai idaṉiṉṟum ivvarambē kiḻakku-nōkkich=

894 cheṉṟu mu[n] tuḍaṅgiṉa iḍamēy=urṟut=teṟkiṉṉum āga iṉ-ṉilamum āga ivv-iśaitta peru-ṉā-

895 ṉg-ellaiy-uḷḷum agappaṭṭa iṉ-ṉilaṅgaḷil Rājarāja-Īśvaram-uḍaiyār dēvadāṉam Veṇ-

896 ṇik-kūṟṟattu ṉagaram Veṇṇiyil ṉilam it-Tribhuvaṉamahādēvich-chaturvvēdimaṅgalattukku

897 agappaṭṭa Pūdamaṅgalattup-pāl Kāḍaṉ-Kārikurichchi-ṉilattukkum Guṇaśīla-ṉallūr-ṉilattukku-

898 m Cheyyāṉallūr-ṉilattukkum uḷppaṭṭuk=kiḍanda Ōmappuñjeyy=eṉṟu pēr kūvappaḍum

899 ṉilamum iv-Veṇṇi-ṉilamē it-Tribhuvaṉamahādēvich-chaturvvēdimaṅgalattukku agappaṭṭa Kuḷa-

900 ppāṭṭu-ṉilattukkum Cheyyāṉallūr-ṉilattukku uḷppaṭṭuk=kiḍanda oṉṟēy-āṟumāv=e-

901 ṉṟu pēr kūvappaḍum puṉśey-ṉilamum Rājarāja-vaḷanāṭṭu ṉagaram Rājarāja
902 Īśvarapurattu ṉilam Tribhuvaṉamahādēvich-chaturvvēdimaṅgalattukku agappaṭṭa Ni-
903 ttaviṉōdaṉallūr-ṉilattukku uḷppaṭṭuk=kiḍanda ṉilamum ivv-Irājarāja-Ī-
904 śvarapurattu ṉilamē Tribhuvaṉamahādēvich=chaturvvēdimaṅgalattukku agappaṭṭa Nittavi-
905 nōdaṉallūr ṉilattukkum Puḷigaikkuḍi ṉilattukkum Igaḷāṉilainallūr
906 ṉilattuk[kuṁ] nāṭṭup-podu-kamugu-koḷḷi-veṭṭappēṟṟu-niḷattukkum uḷp-
907 paṭṭuk=kiḍanda ṉilamum ivv-Irājarāja-Īśvarapurattu ṉilamēy Tribhuvaṇamahādēvich-chaturvvēdi
908 maṅgalattukku agappaṭṭa Puḷigaikkuḍi-ṉilattukkum nāṭṭukkum nāṭṭuppōduk-kamugu-koḷḷi-veṭṭap-
909 pēṟṟu-ṉilattukkum=uṭpaṭṭuk=kiḍanda ṉilamum ivv-Irājarāja-Īśvarapurattu nilamēy Tribhuvaṇama-
910 hādevich-chaturvvēdimaṅgalattukku agappaṭṭa Puḷigaikkuḍi nilattukku uṭppaṭṭuk=kiḍanda māvun=teṅgu-
911 m uḷḷa tōṭṭa-ṉilamum ivv-Irājarāja-Īśvarapurattu ṉilamēy-āy Tribhuvaṇamahādēvip-pērē-
912 rik-karaiē(yē) Kaviri-Naṅgaiy=eṉṉum Piḍāriyār nilamuml[1] it-Tiribuvaṇamahādēvich-chaturvvēdimaṅgalat-
913 tukku agappaṭṭa Nittaviṉōdanallūrkk=uṭpaṭṭuk=kiḍanda nilamum ivv-Irājarāja-Īśvarapurattu nilamu-
914 m Vīrasōḷa-vaḷanāṭṭu nagaram Ariñjigaipurattu nilamum it-Tiripuvaṇamahādēvich-chaturvvēdimaṅgalattu-
915 kku agappa[ṭ*]ṭa Nittaviṉōdanallūr-ṉilattukkum nāṭṭup-podu Tiripuvaṇamahādēvip-pērē-

Twentieth plate: First Side

916 riyum ivv-ēri araiyargaḷ-kamugu-koḷḷi-veṭṭappēṟum nāṭṭuppodu ūr-nattamum nā-
917 ṭṭup-poduch-chiṟuppaṟaik-kāḍ=eṉṟ-aḷanduvanda nilattukkum uṭpaṭṭuk=kiḍanda nilamum ivv-Irā-
918 ja[rāja*]-Īśvarapurattu nilamēy=it-Tripuvaṇamahādēvich-chaturvvēdimaṅgalattukku agappaṭṭa nāṭṭup-
919 poduch=chiṟuparṟaik-kād=eṉṟu alanduvanda nilattukku uṭpaṭṭuk=ki-[ḍa*]nda Nāvaṟpaḷḷam-eṉṟu pēr kūva-
920 ppaḍum ni'amum nīkki niṉṟa nīr-nilamum puṉśēyum[2] ūr-irukkaiyum śrī-kōyilgalum tirunandvāṉaṅgaḷu[m]

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[1] Read nilam.
[2] *ūrum* is left out here.

921 kammāṉ-śērigaḷum paṟaich-chērigaḷum chuḍukāḍugaḷum maṉaiyum maṉaip-paḍappaiyum kaḍaiyum kaḍaitteruvum

922 maṉṟuṁ=kaṉṟu-mēy-pāḻum ēriyum kuḷamuṁ=koṭṭagāramum kiḍaṅgum kēṇiyum puṟṟun=teṟṟiyum kāḍum piḍili-

923 gaiyuṁ=kaḷarum uvarum ōḍaiyum uḍaippum āṟum āṟ-iḍu-paḍugaiyum aḷamuṁ=mīṉpayil-aḷḷamum

924 tēṉ-payil-podumbum mē-nōkkiya maramum kīḻ nōkkiya kiṇaṟum uḷḷiṭṭu nīr-puśi neḍum-paramb-eṟindu

925 uḍum-bōḍi(ḍu) āmai tavaḻndad = e[v*]vagaip-paṭṭadum uṇ-ṇilam o[ḻi]viṉṟik = kārāṇmai-mīyā-

926 ṭchiyum migi(gu)dik-kuṟaimaiyum uḷ-aḍaṅga ippaḍi peṟṟadaṟkkup=peṟṟa vyavasthai [|*] iṉ-ṉilat-

927 tukku nīrk=īndavāṟu vāykkāl kuttip=pāchchavum vāra [viḍa]vum peṟuvadāgavu [m*] Ivvūr-nilat-

928 ku nīr pāyum vāykkālgaḷ kīḻ-naḍai-nīr pāyavum vāraviḍavum peṟuvadāgavum [|] ivvāyk-

929 kālgaḷ aṉṉiyar-kuṟaṅg-aṟuttuk=kuttavum kuṟṟ-ēttam paṇṇavum kūḍai nīr iṟaikkavum

930 vilaṅg-aḍaikkavum peṟadadāgavum [|] cheṉṉīrp-podu-viṉai cheyyādid-āgavum [|] aṉṉīr-

931 aḍaittup=pāchchapperuvad=āgavum [|] chuṭṭ-ōṭṭāl māḍa-māligai eḍukkappeṟuva=āgavum [|] turavu kiṇaṟu iḻichchappe-

932 ṟuvad=āgavum [|]kāvu teṅgu iḍappeṟuvad=āgavum [|] damaṉakamum maruvum iruvēliyum cheṇpakamum cheṅgaḻuni-

933 rum mallikaiyum māvum palāvum kamugum paṇaiyum koḍiyum uḷḷiṭṭa palluruviṟ=payan-maram iḍavum naḍavu-

934 m peṟuvad=ā[ga*]vum [|] peruñchekku iḍappeṟuvad=āgavum [|] ivvūr nilattai ūḍ=aṟuttu puṟav-ūrgaḷukku nīrpāyum vā-

935 ykkālgaḷ kīḻ-naḍai-nīr pāyavum vāravum peṟuvadāgavum [|] puravūr-nilattāṟē pōndu ivvūr-

936 nilattukku nīr pāyum vāykkālgaḷ kīḻ-naḍai-nīr pāyavum vāravum peṟuvadāgavum [|] ivvūr iṭṭa teṅgu-

937 m paṇaiyum Īḻavar ēṟapperādid=āgavum [|] ippaḍi peṟṟadaṟkkup=peṟṟa parihāramum ṉāḍ-āṭchiyum ū-

938 r-āṭchiyum vaṭṭi-nāḻiyum pidā-nāḻiyuṁ=kaṇṇālak-kāṇamum vaṇṇārap-pāṟaiyum kuśa[k]-kāṇamum nī-

939 rk-kūliyum īḻampūḻchchiyum ilaik-kūlamum taṟip-puḍavaiyum taragum taṭṭārap-pāṭṭamum iḍaip-pāṭṭamum āṭ-

Twentieth Plate : Second side

940 ṭuk-kiṟaiyum nall-āvum nall-erudum nāḍu-kāvalum ūḍu-pōkkum viṟ-piḍiyum vālamañ-

941 jāḍiyum ulgum ōḍak-kūliyum maṉṟupāḍum māv-iṟaiyum tīy-eriyum [kū]ttikālum uḷḷiṭṭuk=kō-
942 t=toṭṭ=uṇṇaṟpālad=evvagaippaṭṭadum[1] kōk=koḷḷādad=āgavum ippaḍi peṟṟad-aṟkkup=peṟṟa vyavasthaiyum
943 parihāramum peṟṟa ivvūrk-kārāṇmai=mīyāṭchiyu=mī(mi)gudikkuṟaiṟaimaiyum[2] uḷḷaḍaṅga Nitya-
944 vinōda-vaḷanāṭṭu vīraśōḷa-vaḷanāṭṭu Tribhuvanamahādēvich-chaturvvēdimaṅ-galam=eṉṉum Tiru-
945 nāmattāl brahmadēyam=āga yāṇḍu eṭṭāvadu mudal piḍi-śūḷndu piḍāgai-naḍandu kallun=kaḷḷi-
946 yu=nāṭṭi aṟav-ōlai cheydu kuḍuttōm nāṭṭōm [|] ip-pariśu nāṭṭārōḍum uḍa=niṉṟu piḍi-śūḷndu piḍā-
947 gai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍuttēṉ puravuvari-tiṇaikkaḷa-nāyakaṉ Ni-
948 ttavinōda-vaḷanāṭṭuk-Kiḻār-kūṟṟattup-Pūñjiṟṟūr-uḍaiyāṉ Nakkaṉ-Araṅgaṉeṉ ivai eṉṉ=eḻutt=e-
949 ṉṟum [|*] ip-pariśu nāṭṭārōḍum=uḍaniṉṟu piḍi-śūḷndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi
950 aṟav-ōlai cheydu kuḍutteṉ Kshatriyaśikāmaṇi-vaḷanāṭṭu Vēḷā-nāṭṭu Brahmadēyam
951 Śrī-Rājēndraśōḷach-chaturvvēdimaṅgalattuk-Kaviṇiyaṉ-Kṛishṇaṉ-Mādavabhaṭṭaṉeṉ ivai
952 eṉṉ=eḻutt=eṉṟum[|*] ip-pariśu nāṭṭāraik=koṇḍu piḍi- śūḷndu piḍāgai-naḍandu kalluṅ=
953 kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍutteṉ in-nāḍu-vagai-cheygiṉṟa Kaḷattūr-kiḻavaṉ chiṟi-
954 yāṉ Ādittaṉeṉ ivai eṉṉ=eḻutt=eṉṟum [|*]i p-pariśu nāṭṭārōḍum uḍaniṉṟu piḍi-śū-
955 ḷndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍutteṉ in-nāṭṭu Veṇṇik-kū-
956 ṟṟattuk-Kuvaḷaivēliy-uḍaiyāṉ Kōyilkuppaiyeṉ ivai eṉṉ=eḻutt=eṉṟum [|] ip-pariśu nāṭṭā-
957 rōḍum uḍaniṉṟu piḍi-śūḷndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍutteṉ Ve-
958 ṇṇiy-uḍaiyāṉ Karuttan Cheyyāṉeṉ ivai eṉṉ=eḻutt=eṉṟum [|*] ippariśu nāṭṭārōḍum uḍaniṉ-
959 ṟu piḍi-śūḷndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍutteṉ Veṇṇik-kūṟṟat-
960 tup-Puḷiṅguḍaiyāṉ Pākkaraṉ-Chūṟṟiyeṉ ivai eṉṉ=eḻutte=nrum [|*] ip-pariśu nāṭṭārōḍum uḍani-
961 ṉṟu piḍi-śūḷndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍutteṉ Veṇṇik-kūṟ-

[1] This is written in smaller characters.

[2] ṟai is redundant.

962 rattu Urattūr-uḍaiyāṉ Āchchaṉ-Araṅgaṉeṉ ivai eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭārōḍum uḍaniṉṟu piḍi-

963 śūḻndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu bra-

Twentyfirst Plate : First side

964 hmadēyam Mullaivāyil sabhaiyōm ivai ivvūrk-Kaviśiyaṉ Nārāyaṇaṉ Tiruveṅkā-ṭṭaḍigaḷe[ṉ |*].

965 ivai eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭārōḍum uḍaniṉṟu piḍi-śūḻndu piḍāgai-naḍandu kalluṅ=ka-

966 ḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu brahmadēyam Madanālay-amaṅgalattu

967 sabhaiyōm [|*] ivvūr Mogiliyaṉ Chēndaṉ Chiṟandiyaṉēṉ ivai eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu

968 nāṭṭārōḍum uḍaniṉṟu piḍi-śūḻndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu=nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṉ-

969 ṇik-kūṟṟattu brahmadēyam Pāppārkuḷattūr sabhaiyōm [|*] ivai ivvūr=Vēyaṉ Aridāsan-Perumāṉe-

970 ṉ ivai eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭārōḍum=uḍaniṉṟu piḍi-śūḻndu piḍā-gainaḍandu kalluṅ=kaḷḷi-

971 yu=nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu brahmadēyam Pūvaṇūr=āgiya Avaṉikēsarich=chatur-

972 rvvēdimaṅgalattu sabhaiyōm [|*] ivai ivvūrk-karaṇattāṉ madhyasthaṉ Vaḍugaṉ-Oṟṟiyūraḍigaḷeṉ ivai eṉ-

973 ṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭārōḍum=uḍaniṉṟu piḍi-śūḻndu piḍāgai-naḍandu kalluṅ=kaḷḷiyu-

974 nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattuk-Koṭṭaiyūrōm [|*] ivai ivvūrk-

975 karaṇattāṉ madhyasthaṉ Iśvaraṉ-Kaḷāṉ=āṉa Alaṅkārappiriyaṉeṉ ivai eṉṉ=eḻutt=e-

976 ṉṟum [|*] ip-pariśu nāṭṭārōḍum uḍaniṉṟu piḍi-śūḻndu piḍāgai-naḍandu kalluṅ-kaḷḷiyu=naṭṭi a-

977 ṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu brahmadēyam Nagar-āgiya Chōḻavi-chchādirach-cha-

978 turvvēdimaṅgalattu sabhaiyōm [|*] ivai ivvūr Māraṅgaḷūr Nārāyaṇakramavittaṉeṉ ivai

979 eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭāroḍum=uḍaniṉṟu piḍi-śūḻndu piḍāgai naḍan-du kalluṅ=kaḷḷiyu=nāṭṭi a-

980 ṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattut-Tēvaṇmaṅgalatt=ūrōm [|*] ivai Tēvaṇmaṅgalam-ūḍaiyā-

981 ṉ Vēḷāṉ-Veṇkāḍaṉeṉ ivai eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭārōḍum uḍaniṉṟu piḍi-śūḻndu piḍā-

982 gai-nadandu kalluṅ=kaḻḻiyu=nāṭṭi aṟav-ōlai cheydu kuḍuttōm Rājarāja-Īśvara-muḍaiyār dēvadānam

983 Veṇṇik-kūṟṟattu Veṇṇi-nagarattōm [|] ivai ivvūr vyāpāri Ārūr-Kaṇavadiyeṉ ivai eṉṉ=eḻutt=eṉṟ-

984 m[|*] ip-pariśu nāṭṭārōḍum uḍaṉiṉṟu piḍi-śūḻndu piḍāgai-naḍandu kalluṅ=kaḻḻiyu=nāṭṭi aṟav-ōlai cheydu ku-

985 ḍuttōm Veṇṇik-kūṟṟattu brahmadēyam Perunaṅgaimaṅgalattu sabhaiyōm ivai ivvūrp-Pāradāyaṉ Cha (Ja)-

986 ṭāmakuṭaṉ Tiruvēṅgaḍa-Nārāyaṇaṉeṉ ivai eṉṉ=eḻutt=eṉṟum [|*]i p-pariśu nāṭṭā-rōḍum uḍaṉiṉṟu piḍi-śūḻndu

987 piḍāgai-naḍandu kalluṅ=kaḻḻiyu=nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Aravūr=āgiya [Ā][1].

Twentyfirst Plate: Second Side

988 vāych-charuppēdimaṅgalattu-chchavaiyōm [|*] ivai ivvūr Vārkkiyan Dāmōdaraṉ=[Ī]śuvaraṉeṉ

989 ivai eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭārōḍum uḍaṉiṉṟu piḍi-śūḻndu piḍāgai-ṉaḍa-

990 ndu kallum kaḻḻiyum ṉāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Ni[Nī]ḍāḻmaṅga-

991 lattuch-chavaiyōm [|*] ivai ivvūr Bhāradvāji Mādaṉ Gaṅgādharaṉeṉ ivai eṉṉ=eḻut-

992 t=eṉṟum [|*] ip-pariśu nāṭṭārōḍum uḍaṉiṉṟu piḍi-śūḻndu piḍāgai-naḍandu kalluṅ=kaḻḻi-

993 yum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattuk-Kīḻ-Pūṇḍiy=āgiya Olō-

994 kamahādēvich-chaturvvēdimaṅgalattu savaiyōm [|*] ivai ivvūr Vaikānasan Kāsyapaṉ Dē-

995 vadattaṉ Anantapiḍāra-bhaṭṭaṉeṉ ivaiy=eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭā-rōḍum u-

996 ḍaṉiṉṟu piḍi-śūḻndu piḍāgai-naḍandu kalluṅ=kaḻḻiyum nāṭṭi aṟav-ōlai cheydu kuḍuttōm

997 Vīraśōḻa-vaḻanāṭṭu Ariñjigaipurattu Śrīkōyil-uḍaiya Śivabrāhmaṇaṉ Śāvittra-

998 ṉ Nāṉūṟṟuvaṉ Kūttaṉ=āṉa Eḻunūṟṟuva-bhaṭṭaṉeṉ ivaiy=eṉṉ=eḻutt=e-

999 ṉṟum [|*] ip-pariśu nāṭṭārōḍum uḍaṉiṉu piḍi-śūḻndu piḍāgai-ṉaḍandu kalluṅ=ka-

1000 ḻḻiyu=ṉāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Veṇṇupputtū-

1001 rōm [|] ivai ivvūr Matyastaṉ Kūndal Chandiraśēkaraṉeṉ ivaiy=eṉṉ=eḻutt=eṉ-

1002 ṟum[|] ip-pariśu nāṭṭārōḍum uḍani[ṉ*]ṟu piḍi-śūḻṇḍu pidāgai-ṉaḍandu kalluṅ=kaḻḻi-

1003 yum ṉāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Neṟkuṉṟattu-ūrōm[|] ivai i-

[1] May be restored as Ālavāy*.

1004 vvūr Madhyastaṉ Echcherumāṉ Dāmōdaraṉeṉ ivaiy=eṉṉ=eḻutt=eṉṟum [|*] ip-pariśu nāṭṭā-

1005 rōḍum uḍaniṉṟu piḍi-śūlndu piḍāgai-ṉaḍandu kalluṅ=kaḷḷiyum nāṭṭi aṟav-ōlai cheydu kuḍutteṉ

1006 Neṟkuṉṟam-uḍaiyāṉ Vīrāṇaṉ Ambalattāḍiyāṉ [|*] ivay=eṉ[ṉ]=eḻutt=eṉṟum pukun-

1007 da aṟav-ōlaip-paḍiyē variyil=iṭṭuk=kōḷḷa(ḷu)gav=eṉṟu Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭu-

1008 k-Kēraḷāntakach-chaturvvēdimaṅgalattu Narākkaṉ-Mārāyaṉ-Jaṉaṇādha(tha)n=āṉa Rājēndraśōḻa-bra-

1009 hmādhirāyaṉuṅ=cholla ivaṉ choṉṉapaḍiyē Uḍaṉ-kūṭṭattu Naṅ=karumam-ārāyum Uyya [k*]-

1010 koṇḍār-vaḷaṉāṭṭup-Pērāvūr-ṉāṭṭuk-Kāñchivāyil-uḍaiyāṉ Udaiya-divākaraṉ Tillaiyā-

1011 ḷiy=āṉa Rājarāja-mūvēndavēḷāṉum Arumoḻidēva-vaḷanāṭṭu Iṅgaṇāṭṭu Iḷaiyāṅgu-

Twentysecond Plate: First Side

1012 ḍaiyāṉ Rājādittaṉ Kūttāḍiy=āṉa Parakēsari-viḻupparaiyaṉum innāṭṭu Ne-......

1013 damaṅgalam-uḍaiyāṉ Kurugūr Chūṟṟiy=āṉa Chōḻa-vēḷāṉum Naḍuv-irukkum Ugaḷūrk-kūṟṟattu......

1014 va-bhaṭṭasōmayājiyum Vi[ḍai]yil Naṅ-karumam-ārāyum Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇā....

1015 ndattaṉ [Chē]ndaṉ=āṉa Rājēndraśōḻa-aṉukkap-pallavaraiyaṉum Uyakkoṇ......

1016 ḷundūr-nāṭṭup-Parakēsarinallūr-uḍaiyāṉ Māṇikkaṇṇ-Eḍuttapādam=āṉa Chōḻa-mūvēnda......

1017 ḻidēva-vaḷanāṭṭu Iṅgaṇāṭṭu Ūrikuḍaiyāṉ Vēḷāṉ Kūttaṉ=āṉa Irumaḍichōḻa-viḻu-pparaiya......

1018 pāḍip-Peṇṇāgaḍak-kūṟṟattuk-Kaḷattūr-uḍaiyāṉ Tuṟaiyaṉ-Nilaitāṅgiy=āṉa......

1019 vēḷāṉum Uttuṅgatuṅga-vaḷanāṭṭup-Paḻuvūr-ruḍaiyāṉ Tēvaṉ-Chāttaṉum A[ru]....

1020 nāṭṭup-Puliyūr-nāṭṭup-Pulivalam-uḍaiyāṉ Tāḷi-Veṉkāḍaṉum innāṭṭu Vāñjiyūr-kiḻa......

1021 Nakkaṉ=āṉa Rājakēsari-mūvēndavēḷāṉum chollap=Puravuvari-tiṇai......

1022 ṇi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṇaiyūr-ṉāṭṭu Viśalūr-kiḻavaṉ Kaṇavadi......

1023 ravuvari-tiṇaikkaḷam Nittaviṉōda-vaḷanāṭṭuk-Kiḻāṟ-kūṟṟattup-Pūñjiṟṟu......

1024 kaṉ=Araṅgaṉum Uyyakkoṇḍār-vaḷanāṭṭu Ambar-nāṭṭut-Talaiyūr......

1025 Dāmōdiraṉum Kshatra(tri)yaśikhāmaṇi-vaḷanāṭṭu Aḷa-nāṭṭu Aḷiñjilm[a]ṅ....

1026 Nāga-Ṉakkaṉum Jayaṅgoṇḍaśōḻa-maṇḍalattuch=Cheṅgāṭṭuk......

1027 nāṭṭup-Perumbēḍu-kiḻāṉ Paṭṭaṉ Vasudēvaṉum Varippottagam Arumōḻidēvava..

1028 nāṭṭuch-Chelgar-uḍaiyāṉ Naratoṅgan Karuttaṉum Mugaveṭṭi Kshatriyaśi-khāmaṇi......

1029 kūṟṟattu Uvaṟkuḍi-kiḻāṉ Araiyaṉ Gaṇapuramum Rājēndrasiṅga-vaḷanāṭṭu Vīrāṇa-muḍaiy......

1030 ṉ-Karuṇākaraṉum Arumoḻidēva-vaḷanāṭṭu Ārvalak-kūṟṟattu Illuppaiyūr-uḍaiyāṉ i......
1031 ṉum Paṉaiyūr-uḍaiyāṉ Kāviri-Veṇkāḍaṉum Varippottagak-kaṇakku Rājēndrasi......
1032 ruvindaḷūr-nāṭṭu Muḷaiyūr-uḍaiyāṉ Kūttaṉ-Peṟṟāṉum Variyilīḍu Rājēndrasiṁha
1033 k-kūrattup-Paṭṭikuḍaiyāṉ Periyāṉ Kūttāḍiyum Paṭṭōlai Nittavinōda-vaḷanāṭ......
1034 ttu Narikkuḍaiyāṉ Chatti-Rāmaṉum Veḷḷūr-uḍaiyāṉ Nūṟṟeṇmaṉ Vāsudēva....
1035 ḍu eṭṭāvadu nāḷ muṉṉūṟṟeṉbadiṉāl variyil=iṭṭuk=kuḍuttu paradetti cheṉṟadu [|] ivai......

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1036 vaḷanāṭṭut-Tiraimūr-nāṭṭu Naḍār-kiḻāṉ Araiyaṉ Arumoḻiy=āṉa Rājēndraśōḻap-palla......
1036 ttu Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭuk=Kēraḷānta[ka*] ch-chaturvvēdimaṅgalattu......
1037 ṉ=āṉa Rājarāja-brahmamahārājaṉukkum okkum [|] Nittaviṉōda-vaḷanāṭṭup-Pāmbuṇik-[kū]......
1038 y=āṉa Īrāyiravaṉ Pallavayaṉ=āṉa Uttamaśōḻap-pallavaraiyaṉukkum okku......
1039 va-vaḷanāṭṭu Neṉmali-nāṭṭu Uttamaśōḻanallūr-uḍaiyāṉ Pāḻūr Amba......
1040 ḍi-koṇḍaśōḻa-viḻupparaiyaṉukkum okkum [|] Uyyakkoṇḍār-vaḷanāṭṭut-Ti[rai]....
1041 ttamaṅgalam-uḍaiyāṉ Araiyan Rājarājan=āṉa Vikramaśōḻach-chōḻiyav-arai[ya*] nu......

DONEES' SECTION

First Plate: First Side

1 Svasti śrī ‖ Nittavinōda-vaḷanāṭṭu Vīraśōḻa-vaḷanāṭṭu Tribhuvaṉamahādēvich-chaturvvēdimaṅgalattu-
2 p-paṅgu-peṟṟār ‖ Rājēndrasiṁha-vaḷanāṭṭut-taṉiyūr Vīranārāyaṇach-chaturvvē-dimaṅgalattu Bhā-
3 raggava-gōtrattu Āśvalāyaṉa-sūtrattu Iṟaiyāṉaraiśūr[1] Madiśūdaṉa-Yajñappiriya-bhaṭṭaṉukkup=pa-
4 ṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āśvalāyaṉa-sūtrattu Vāsudēvan Śrīkṛishṇa bhaṭṭaṉukku-
5 p=paṅg=oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Āśvalāyaṉa-sūtrattu Krishṇan Dāmōdarabhaṭṭa-
6 ṉukkup=paṅg-oṉṟu ‖ ivvūrp-Parāśara-gōtrattu Āśvalāyaṉa sūtrattu Nārāyaṇaṉ Dā-

[1] This is the same as Elavānāśur in Tirukkoyilur Taluk, South Arcot District (*A.R.Ep.*, 1906 No. 133).

7 mōdarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūrp[1]-Parāśara-gōtrattu Āśvalāyaṉa-sūtrat

8 tut-Tiruppēr Tatta (Datta)-Nārāyaṇaṉ Dāmōdara-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Āṁgragisa-

9 gōtrattu Āśvalāyaṉa-sūtrattup=Peruvaḷḷiyūr Akkicharmmaṉ(śarmaṉ) Pāṇḍava-bhatta

10 ṉukkup=paṅg-oṉṟu ‖ ivvūrp-Parāśara-gōtrattu Āśvalāyaṉa-sūtrattu Dā-

11 mōdaraṉ Tirunārāyaṇaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āśvalāya-

12 ṉa-sūtrattuk-Koṟṟaperumāṉ Vimalaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrat-

13 tu Āśvalāyaṉa-sūtrattup=Pullūrt-Tiruvaraṅganārāyaṇaṉ Jātavēdaṉukku-

14 p=paṅg-oṉṟu ‖ ivvūr Āṁgirasa-gōtrattu Jāma(m)bavya-sūtrattu Valavūr Śrīrāman Tirunīlakaṇḍa-

15 bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr-Parāśara-gōtrattu Āśvalāyaṉa-sūtrattut=Tiruppēr Tāya-

16 Nārāyaṇabhaṭṭaṉukkup=paṅg-ōṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āśvalāyaṉa-sūtrattu

17 Nālūr-Kamalanātaṉ(thaṉ) Śrīkaṟpabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āśvalāyaṉa-sū

18 trattu Nālūr Nārāyaṇaṉ Divākara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu

19 Āśvalāyaṉa-sūtrattu Nālūr Ṛishikēśavaṉ Śrīvāsudēva bhaṭṭaṉukkup=paṅg-ōṉṟu ‖

20 ivvūr Kuṇḍiṉa-gōtrattu Āśvalāyaṉa-sūtrattu Nālūr Aṉiyuruttaṉ (Aniruddhan) Baladēvabhaṭṭaṉu-

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21 kkup=paṅg-oṉṟu ‖ ivvūrt-Tēvarāta-gōtrattu Āśvalāyaṉa sūtrattu Vēlaṅguḍi Nīlakaṇḍa-

22 ṉ Gōvindabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthitara-gōtrattu Āśvalāyaṉa-sūtrattu Iḍaiyāṟ-

23 ṟumaṅgalattu Nandinārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōgrattu Āśvalā-

24 yaṉa-sūtrattuk=Kīraṉūr Śrīkaṇḍaṉ Śivadāsa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthitara-

25 gōtrattu Āśvalāyaṉa-sūtrattu Iḍaiyāṟṟumaṅgalattu Nārāyaṇaṉ Tirumālbhaṭṭa-ṉukkup=

26 paṅg-oṉṟu ‖ ivvūr Rāthitara-gōtrattu Āśvalāyaṉa sūtrattu Iḍaiyāṟṟumaṅgalattut-

27 Tirumāl-Subrahmaṇyaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-[2] sūtrattu

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[1] See No. 109 of the 'List of Places mentioned in donees' section'. This list may be referred to for the identification or location of some more places that follow in this text.

[2] This word is uniformly spelt thus instead of Āpastamba throughout this list.

28 Mūḍapuṟattu Bayyakuṭṭi-Mādhava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Ātraya-gōtrattu Ā-
29 pastambha-sūtrattu Kuṇḍūr Aṉantīśaṉ Śrīdhara-daśapuriyaṉukkup=paṅg-oṉ-
30 ṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk=Kuravāśari[1] Śrīmādhavaṉ Ādi-
31 ttapiḍāra-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kutsa-gōtrattu Āpastambha-sūtra-
32 ttuk-Kañchipōśaṉ Nārāyaṇaṉ-daśapuriyaṉukkup=paṅg-oṉṟu | i-
33 vvūr Lōhita-gōtrattu Baudhāyaṉa-sūtrattut=Tūrppil Nandīśvaraṉ Nārā-
34 yaṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Saṁkṛiti-gōtrattu Baudhāyana-sūtrattu Iru-
35 ṅgaṇḍi Śrīkṛishṇaṉ Vēṇṇambi-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Gautama-gōtrattu
36 Āpastambha-sūtrattuk=Kuravaśari Śrīkrishṇaṉ Aṉantīśabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṉa-
37 gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattup[2]-Pūśāpōśaṉ Tiruveṇkāṭṭaḍigaḷ Bhaṭṭanambi-da-
38 śapuriyaṉukkup=paṅg-oṉṟu | ivvūrk-Kaṉ[va*] (or Gaṉ[i*])- gōtrattu Āpastam-bha-sūtrattu Śiṟupuḷuvil Dā
39 mōdaraṉ Śrīkṛishṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūrp-Parāśara-gōtrattu Āpastambha-sū-
40 trattu Vaṅgippuṟattu Aṅgiperumāṉ Channamādhava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Ku-

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41 ṇḍiṉa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattuk-Kalaśaṉ Skandhaṉ Dōṇabha-ṭṭaṉukkup=paṅg-o-
42 ṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kākkaṇḍūrk-Kumāra-Nilaṉ Yajñadēvabhaṭṭa-
43 ṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kāṭṭu-kkuṟi Śrīkṛishṇaṉ Mā-
44 dhava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kārambich-
45 cheṭṭu[3] Ejñayaṉ Trivikrama-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastam-
46 bha-sūtrattuk=Kāṟṟiṟai-Aiyyaṉ Śrīkṛishṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Gergga-gōtrat-

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[1] This has been identified with Krośūru, Sattenapalle Taluk, Guntur District (above, XXIX, pp. 94-95)

[2] This has been identified with Vaṅgipuram in Bapṭla Taluk, Guntur District (above, XVIII, p. 228).

[3] identified with Kārañchēḍu in the same Taluk and District (ibid.).

47 tu Āpastambha-sūtrattuk = kuñjappavvil Aiyyappōṟṟi Channayadaśapuriyaṉukkup = paṅg-oṉ-

48 ṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Nambitāḷi-Mādhava na-

49 mbi-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattu-

50 k = Kārambichcheṭṭu Nārāyaṇaṉ Śrīkṛishṇabhaṭṭa-sōmayājikkup = paṅg-oṉṟu ‖ ivvūr

51 Kāsyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kumāra-Dōṇaṉ Śrī-nārāya-

52 ṇa-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-

53 p = Poṉṉampuṟattu Bhavarudraṉ Kāmaya-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr-Kuṇḍiṇa-gō-

54 trattu Āpastambha-sūtrattu Iruṅgaṇḍi Nandiperumāṉ Cheṭṭayasahasraṉukkup = paṅg-o-

55 ṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Mādhavaṉ Tiru-māliruñ-

56 jōlai-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattup = Perēprēma-

57 puṟattu Śrīrāghavaṉ Gōvinda-sahasraṉukkup-paṅg-oṉṟu ‖ ivvūr Kāsyapa-gōtrattu Ā-

58 pastambha-sūtrattu Uviyūr Bhavaśaṉmaṉ Dēvaratha-daśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Mu-

59 rggala-gōtrattu Āpastambha-sūtrattu Uṟupputṭūr[1] Akkiśaṉmaṉ Gōvinda-daśapuri-yaṉukku-

60 p = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇukkippu-ṟattu Nārā-

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61 yaṇaṉ Śrībhaktappiriyabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu

62 Aṭṭāmpuṟattu Veṇṇaiyaṉ Attōṇabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Gergga-gōtrattu

63 Āpastambha-sūtrattu Vaṟṟalūrch-Chivadāsaṉ Vishṇudaśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Vatsa-

64 gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Akkōḷaṉ Sarvvakratu-daśapuriyaṉu-kkup = paṅg-oṉṟu ‖ i-

65 vvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Akkōḷaṉ Yajñātma- daśa-puriyaṉukku-

66 p = paṅg-oṉṟu ‖ ivvūr Nidundiṇa (Nitundila)-gōtrattu Āpastambha-sūtrattu Irāyūr Subrahmaṇyaṉ Tiruvē-

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[1] This is identified with Upputūru in Baptla Taluk, Guntur District (above, XXXII, p. 95).

67 ḷvikkuḍi-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu

68 Dvēdaikōmapuṟattu Irāmadēvaṉ Channaya-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gō-

69 trattu Āpastambha-sūtrattu Vaṅgippuṟattu Śiva[nā]rāyaṇaṉ Yajñadattakrama-vittaṉukku-

70 p=paṅg-oṉṟu ‖ ivvūr Bha(Bhā)radvāja-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Sujenta-

71 svāmi Nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtra-

72 ttu Vaṅgippuṟattu Attōṉaṉ Sūryadēvakramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthi-

73 tara-gōtrattu Āpastambha-sūtrattu Koṭṭaṅ-Gōmapuṟattut=Tirumāliruñjōlai

74 Vēṉṉambi-sahasraṉukkup-paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu

75 k=Kōmaḍattu Urudra-Nārāyaṇaṉ Patma(dma)nābha-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gō-

76 trattu Āpastambha-sūtrattuk=Kirāñjik-[1] Kammattipō] Vishṇunambi-Eḻuvaḍiyāṉ-sahasraṉukku-

77 p=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūrt-Tiru-veṉkāṭṭaḍiga-

78 ḷ Śaṅkaranārāyaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sū-

79 trattu Araṇaippuṟattu Nārāyaṇaṉ Lakshmaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Śaṭha-gōtra-

80 ttu Baudhāyana-sūtrattu Irāyūrch-Choṭṭai Yajñavishṇu-Īśvarabhaṭṭanukkup=paṅg-oṉṟu [‖*]

81 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk=Kilākkil-Nāgamayaṉ Dēvaḍi-daśa-puriyaṉukkup=pa-

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82 ṅg-oṉṟu ‖ ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Vājapēji-[2] Kēśava-daśa-

83 puriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Viṟpu-ṟattu[3] Dāmōdara-

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[1] Kirāñji has been identified with Krāñja Kāza in Guntur Taluk in Guntur District (*S.I.I.*, II, p. 519, n.2).

[2] for Vājapēya-yāji (Vājapēyi for short)

[3] Is it Viriparu identified with Vipparle in Narasaraopet Taluk, Guntur District ? (above, XXI, pp. 48-49.)

84 ṉ Bhāskara-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āśvalāyaṉa-sūtrattu

85 Olikoṉṟai Aiyyaṉperumāṉ Śivaṉabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu

86 Āpastambha-sūtrattu Vaṅgippuṟattu Śivanārāyaṇaṉ Matirudāsa-daśapuriyaṉukkup=paṅg-oṉ-

87 ṟu ‖ ivvūr-Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Sāhaṉai Dāmōdaraṉ Śrīdhara-sahasraṉuk

88 kup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Aṭṭāyaṉ Dā-

89 mōdara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Muppirāl

90 Śrīmādhavaṉ Echchambi-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpasta-

91 mbha-sūtrattu Āsūrich-Chaṉṉayaṉ Tū(Dhū)rjjaṭi-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Hā-

92 rita-gōtrattu Āpastambha-sūtrattu Āsurid-Dēvadēvēsaṉ Tiruvaḍigaṭ(gaḷ)-daśa-puriyaṉuk-

93 kup=paṅg-oṉṟu ‖ ivvūr Vāthū(dhū)la-gōtrattu Āpastambha-sūtrattu Uchchatara-pōśaṉ

94 Nārāyaṇaṉ Tiruvāṉandabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Bhāra-

95 dvāja-sūtrattu Iḷakkandiṟattu Rēvakumāraṉ Śrīkṛishṇa-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr

96 Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Dōṇakkuṟi Chandrakumāraṉ Śrīdhara-daśapuriyabhaṭ-

97 ṭaṉukkup=paṇg-oṉṟu ‖ ivvūr Aupamanyu-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chendippi-

98 rāṉ Nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja gōtrattu Āśvalā-yaṉa-sūtrattu

99 k=Kuravaśarich-Chaṅkaranārāyaṇaṉ Śrī-[Pa]rāṅkuśa-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gō-

100 trattu Āpastambha-sūtrattu Noṭṭūr Ejñakumāraṉ Nāgadatta-daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-

101 vvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu=Kuravaśari Damōdaraṉ Nārāyaṇa-bhaṭṭaṅukkup=paṅg-o-

102 ṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Trivikrama Śaṅkaranārāyaṇa-

103 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṟattuk-Kandaya-

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104 ṉ Śrīrāmabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṟattuch-Chaṅkaranā-
105 rāyaṇaṉ Nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Lōhita-gōtrattu Baudhāyaṇa-sūtrat-
106 tuk=Kārambichcheṭṭu-Tūrppil Ejñaṉ Srīrāma-dāśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gō-
107 trattu Baudhāyaṇa-sūtrattup=Paśumpuṟattu Kapōdīśvaraṉ Kēśava-daśapuri-yaṉukkup=paṅg-oṉ-
108 ṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Viṟpṟattu Ṛishikēśavaṉ Śrīrāmachchaturvvēdibhaṭṭa-
109 sōmayājikkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Aḻutta-ṉūr Nāgape-
110 rumāṉ Ejñaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Lōhita-gōtrattu Baudhā-yaṇa-sūtrat-
111 tuk=Kārambichcheṭṭut-Tūrppil Attikumāraṉ Chaṉṉaya-daśapuriyaṉukkup=paṅg oṉṟu ‖ i-
112 vvūr Gautama-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṟattu Svāmipoṟkumāra-bha-
113 ṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Mahā-
114 dēvaṉ Tiruvaraṅganārāyaṇa-dāśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrat-
115 tu Āpastambha-sūtrattu Naḍādūr Achchivaṇaṉ Kumārasvāmi bhaṭṭaṉukkup=paṅg-oṉṟu ‖ iv-
116 vūr Hārita-gōtrattu Āpastambha-sūtrattu Kumiṇḍili Attiṇḍaṉ Kēśava-daśapuri-yaṉukkup=paṅg-o-
117 ṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuch=Cheruppaḷḷi Dāmōdaraṉ Gōvinda-daśapuriyaṉu-
118 kkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup=Pāgaḷūr Nārāyaṇaṉ Patna(dma)nābha-
119 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāsyapa-gōtrattu Āpastambha-sūtrattuk =Karippuṟattu Madiśūdaṇa Bhava-
120 skanda bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Kāñjai Muttāḷi-
121 Vishṇubhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūrch-Chaṭa-gōtrattu Baudhāyaṇa-sūtrattu Īāyūrch-choṭ-
122 ṭai Śrīkṛishṇaṉ Śrīmadhavabhaṭṭa-Vasandha(nta)yājikkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āśva-
123 lāyaṇa-sūtrattu Iruṅgaṇḍi Triṉēndraṉ(tran) Śrī Vēdaviyāsabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr

Fourth Plate: First Side

124 Gargga-gōtrattu Āśvalayaṉa-sūtrattu Vaṅgippu[ṟa*]ttuch-Chaṅkaranārāyaṇabha-ṭṭaṉu-

125 kkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk=Koṇḍam-paṭṭi Oṟṟi-

126 yūraḍigaḷ Nāgambi-saharaṉukkup=paṅg-oṉṟu ‖ ivvūr Olōhita-gōtrattu Bau[dhā]yaṉa-

127 sūtrattuk=Kārambichchēṭṭut-Tūrppil Chī(Śrī)rāma Attiṇḍa-daśapuriyaṉukkup=paṅg-oṉ-

128 ṟu ‖ ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu-Tūrppil Gaṅ-

129 gādharan Dāmōdhara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Baudhā-

130 yaṉa-sūtrattu Paśumpuṟattuk-Kapōdīśvaraṉ Śivarudra-daśapuriyaṉukkup=paṅg-o-

131 ṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk- Kumuṇḍili Echchambi Śrīdhara-da-

132 śapuriyāṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍina-gōtrattu Āpastambha-sū-

133 trattuk-Kirāñji Erimiḷagu-pōśaṉ Nārāyaṇaṉ Śrīvāsudēvasahasraṉuk-

134 kup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Apastambha sūtrattukk-Ku-

135 ṇḍūr Īśvaran Tiruvēṅkaḍa-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita

136 gōtrattu Āpastambha-sūtrattu Surasārambi or (sarāmbi)-Narasiṅgaṉ Madisūda[na*]paṭṭaṉu-

137 kkup=paṅg-oṉṟu ‖ ivvūr Lōhita-gōtrattu Baudhāyaṉa-sūtrattuk=Kārambichche-

138 ṭṭuṭ-Tūrppil Yajñānaṉ(tmaṉ) Mādhavabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu

139 Āpastambha-sūtrattuch=Cheṭṭaḷūrt-Dāmōdiraṉ Śōlaippirāṉ-kramavittaṉukkup=paṅg-o-

140 ṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuch=Cheṭṭaḷūr Śrīmādhavaṉ Tiruvaraṅ-

141 ganārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu U-

142 ṟupputtūrk-Kēśavaṉ Śrīdharabhaṭṭanukkup=paṅg-oṉṟu ‖ ivvūr-Kuṇḍina-gōtrattu Āpasta-

143 mbha-sūtrattuch=Chāndūr Trivikraman Yajñatā(dhā)ma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr-

144 Hārita-gōtrattu Āpastambha-sūtrattup=Perēmpuṟattu Śrīdharaṉ Rāmadēvabhaṭṭaṉu-

Fourth Plate: Second Side

145 kkup=paṅg-oṉṟu ‖ ivvūrk-Kuṇḍina-gōtrattu Āpastambha-sūtrattu Muppirāl Śivadā-

146 saṉ Vishṇukumāra-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūrk-Kuṇḍina-gōtrattu Āśvalā-

147 yaṇa-sūtrattuk=Kōmapuṟattut-Tiruvēṅkaḍavaṉ Śivaṇaya-kramavittaṉukkup=paṅg-oṉ-

148 ṟu ‖ ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Gōvindaṉ Dāmōdara-daśa-

149 puriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch=Cheṭṭa-

150 [lūr*]-pōśaṉ Eḻuvaḍiyāṉ Pās(Bhās)kara-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrat-

151 tu Āśvalāyaṇa-sūtrattut=Tuṟumuṇḍūr Attōṉaṉ Bhavaskanda bhaṭṭaṉukkup=paṅg-o-

152 ṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattup=Pāḍakattu Rāmadēvan Vishṇusa-

153 hasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu-

154 t=Tuṟumuṇḍippuṟattuch-Chiṅgayaṉ Kumārasvāmi-sahasraṉukkup=paṅg-oṉ-

155 ṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍūr Nārāyaṇa-

156 ṉ Śivaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drahyāyaṇa-

157 sūtrattut=Tuṟumuṇḍūr Akkumāraṉ Śrīkuttabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvū-

158 r Vatsa-gōtrattu Drāhyāyaṇa=sūtrattuk-Kuṇḍūr Maṅgalavaṉ Śōlaippirāṉ-bhaṭṭaṉu-

159 kkup-paṉg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍi-ppuṟa-

160 ttut-Tammaḍi Dēvaśarmmabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Drāhyā-

161 yaṇa-sūtrattu Irāyūr Anantapirāṉ Srīdhara-sahasraṉukkup-paṅg-oṉṟu ‖ ivvūr Bhāradvā-

162 ja-gōtrattu Drāhyāyaṇa-sūtrattuk=Kārambichcheṭṭu Rāmadēvaṉ Tiruveṇkāḍa-kramavitta-

163 ṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟu-muṇḍippu-

164 ṟattut-Tirukkumāraṉ Siṅga-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Drā-

165 hyāyaṇa-sūtrattu Prayāgai Śrīmādhavaṉ Śivaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kau-

Fifth Plate: First Side

166 śika-gōtrattu Drāhyāyaṇa-sūtrattu Prayāgai Śrīmādhavaṉ Sōmadēva-saha-

167 śraṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Drāhyāyaṇa-sūtrattuk=Kuṇḍūr Vi-

168 shṇu-Gōvindabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Drāhyāya-

169 ṇa-sūtrattu Prayāgait-Tiruppaṇaṅgāḍaṉ Baṭṭaṇambi-sahasraṉukkup=paṅg-oṉ-

170 ṟu ‖ ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍippuṟattu Bhava-
171 [su]taṉ Bhavaskandabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāya-
172 ṇa-sūtrattut=Tuṟumuṇḍūr Kēśavaṉ Narasiṅgabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu
173 Drāhyāyaṇa-sūtrattut=Tuṟumuṇḍūr Bhāskaraṉ Mātiruśaṅkara-nārāyaṇa-krama-vittaṉuk-
174 kup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattut=Tuṟumu-
175 ṇḍūr Shaḍaṅgavi Rishikēśavabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-
176 gōtrattu Drāhyāyaṇa-sūtrattu Araṇaippuṟattuk-Kumārasvāmi Sūrya-
177 dēva-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrat-
178 tuk=Kuṇḍūr Akkiśarmmaṉ Vāmaṇa-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gō-
179 trattu Drāhyāyaṇa-sūtrattup=Pāḍagattut-Tiruvaraṅganārāyaṇaṉ Yajñabhaṭṭa-ṉukku-
180 p=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍūr Śrīkutta-
181 ṉ Akkumārabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattu-
182 t=Tuṟumuṇḍūrt-Tirukkaḍavaṉ Bhāskaradēva-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-
183 gōtrattu Drāhyāyaṇa-sūtrattu Naḍādūr Śaṅkaranārāyaṇan(ṉ) Aiyappirāṉ-kra-mavitta-
184 ṉukkup=paṅg-oṉṟu ‖ ivvūr Ātryēa-gōtrattu Drāhyāyaṇa-sūtrattut=Tirumaṅgala-
185 ttu Nakkaṉ Nārāyaṇaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-

Fifth Plate: Second Side

186 sūtrattut=Tirumaṅgalattu Nandi-Ālaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama gōtrat-
187 tu Satyāshāṭha(ḍha)-sūtrattu Neṟkuṉṟattu Eḻuvaḍiyāṉ Tirusvargganārāyaṇa-sahasraṉu-
188 kkup=paṅg-oṉṟu ‖ ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattuk=Koṭṭaiyūr Sadāśi-
189 vaṉ Piḷaṉukkup=paṅg-oṉṟu ‖ ivvūr Vāsishṭa(tha)-gōtrattu Jayimiṇi-sūtrattu Ēmap-
190 pērūr Nārāyaṇaṉ Nārāyaṇabhaṭṭa-vasantayājikkup=paṅg-oṉṟu ‖ ivvūr Viśvā-mitra-
191 gōtrattu Jayimiṇi-sūtrattu Ādaṉūrk-Kaṇṇaṉ Dhīrasahasra-sōmayājikkup=paṅg-o-
192 ṉṟu ‖ ivvūr Bhārgga[va*]-gōtrattu Jayimi[ṇi]-sūtrattup-Paḻuvūr Madiśūdana-Sūryadēvanukku-
193 p=paṅg-oṉṟu ‖ ivvūr Vāsiṣṭa-gōtraṭṭu Jayimiṇi-sūtrattup=Puḷḷamaṅgalattu Vāsu-
194 dēvaṉ Nārāyaṇaṉukkup=paṅg-oṉṟu ‖ — ‖ — Rājēndrasi(ṁ*)havaḷanāṭṭu-Po-

195 ygai-ñāṭṭuk-Kaṇḍarādittach-chaturvvēdimaṅgalattu Gargga-gōtrattu Āpasta-
196 mbha-sūtrattuk=Kārambichcheṭṭuk-Koṛuttapōśaṉ Dāmōdiraṉ Śrīkṛishṇa-Daśa-
197 puriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrat-
198 tuk=Kirāñji Geḷisā-pōśaṉ Annandi-Mahēśvara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ iv-
199 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Tōṇayaṉ baṭṭaṉambi-daśa-puriya-
200 ṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattuch=Cheṭṭaḷūr Veṇ-
201 ṇippōttuch-Cheṭṭayaṉ Nārāyaṇabhaṭṭanukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrat-
202 tu Āpastambha-sūtrattu Vēṟppuṟattu[1] Nārāyaṇaṉ [Śrī]kṛishṇa-daśapuriyaṉukkup=paṅg-oṉṟu [‖]
203 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup=Pāmbuṇiṉṟi-Kēśava-bhaṭṭaṉ Śrīvishṇu-
204 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk=
205 Kuravaśari Nīlagrīvaṉ Bhavaskanda-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāra-dvāja-gō-

Sixth Plate: First Side

206 trattu Āpastambha=sūtrattu Makaśirai Śrīkṛishṇaṉ Śrīdhara-sahasraṉukkup=paṅg-oṉ-
207 ṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Attiṉ-
208 ḍaṉ Cheṭṭaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Āpa-
209 stambha-sūtrattu Vaṅgippuṟattu Mahādēvan Śrīdharabhaṭṭaṉukkup=paṅg-oṉṟu ‖ i-
210 vvūr Kauśika-gōtrattu Āpastambha-sūtrattuk=Kuravaśari Gōvindaṉ Sūryyavish-ṇubhaṭṭa-
211 ṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Tirunīlakaṇṭaṉ
212 Udaiyadivākarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa gōtrattu Baudhāyaṇa-sūtrat-
213 tu Vaṅgippuṟattu Echchakumāraṉ Narasiṅga-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvū-
214 r Vatsa-gōtrattu Baudhāyaṇa-sūtrattu Vaṅgippuṟattu Narasiṅgaṉ Yajña-
215 kumāra-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpasta-
216 mbha-sūtrattuk=Kāṟṟirai Tiruveṇkāḍaṉ Tiruvaraṅgadēva bhaṭṭaṉukkup=paṅg-o-
217 ṉṟu ‖ ivvūr Saṁkṛiti-gōtrattu Baudhāyaṇa-sūtrattu Iruṅgaṇḍi Kṛishṇaṉ

[1] This is perhaps the same as Vēlpūra in Tanuku Taluk in West Godavari District.

218 Gōvindabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuk =Kokka-
219 rai Nārāyaṇaṉ Nārāyaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūrk-Kuṇḍina gōtrattu Ā-
220 pastambha-sūtrattu Eṭṭukkūr Śrīdharaṉ Vishṇunambi-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-
221 gōtrattu Āpastambha-sūtrattuk=Kāñjai Vishṇumādhava-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr
222 Kapi-gōtrattu Āpastambha-sūtrattuch=Chiṟupuḷuvilk=Keśavaṉ Aiyyappōṟṟi daśapuriyaṉu-
223 kkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Rāyūr Puḷi-ṅgōṟōppa-
224 ṉ Vishṇu Bhavarudra-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtra-
225 ttu Nambūr Mādhavaṉ Nāgayabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātrēya gōtrattu Drā-

Sixth Plate: Second Side

226 hyāyaṇa-sūtrattu Maṇaṟpaḷḷi Rudraṉ Tirumāliruñjōlai-sahasraṉukkup=paṅg-oṉṟu ‖ iv-
227 vūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Maṇaṟpaḷḷi Rudraṉ Rāmadēva-sahasraṉukku
228 p=paṅg oṉṟu ‖ ivvūr Gautama-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇa-Nampirāṉ-saha-
229 sraṉukkup=paṅg-oṉṟu ‖ ivvūr Parāśara-gōtrattu Drāhyāyaṇa-sūtrattup=Pāḍakattu Nīla-śarmma-
230 ṉ Śrīrāma-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Drāhyāyaṇa-sūtrattu-
231 k-Kirāñji Vāsūdēvaṉ Śrīrāma-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr [Viśvāmitra-gō] trattu Ja-
232 yimini-sūtrattu Ādaṉūr Nakkaṉ Śōlaippirāṉukkup=paṅg-oṉṟu ‖ iv[vūr Vi]śvā-mitra-gōtra-
233 ttu Jayimini-sūtrattu Ādaṉūr Nakkaṉ Āḷiyāṉukkup=paṅg-oṉṟu ‖ iv[vūr Vi]śvā-mitra-gō-
234 trattu Jayimini-sūtrattu Aṉbil Māṟaṉ-Tāyaṉukkup=paṅg-oṉṟu ‖ ivvūr
235 Kauśika-gōtrattu Āśvalāyaṇa-sūtrattu Chiṟukoṭṭaiyūr Nīlakaṇṭaṉ Pī-
236 tāmbara-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Madhurāntakach-chatūrvvēdi-maṅglattu
237 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattup=Perumarudūrp-Paśupati Śrīnārāyaṇa-
238 bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgi-ppuṟattu Nā-

239 rāvaṇaṉ Tiruvaraṅga-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastam-

240 bha-sūtrattuk=Kaṇḍēṟṟu Dōṇayaṉ Channaya-dśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-

241 gōtrattu Āpastambha-sūtrattuk=Kōmapuṟattu Mādirudāsaṉ Rudra-kramavittaṉu-kkup=pa-

242 ṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kaṇḍēṟṟu Sarvva-kratu-Bhavaska-

243 nta(nda)-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastam-bha-sūtrattuk=Kaṇ-

244 ḍēṟṟut=Tiruveṇkāḍaṉ Tiruneṟkuṉṟa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gō-

245 trattu Āpastambha-sutrattuk-Kaṇḍēṟṟut Tiruvaraṅganārāyaṇa-sahasraṉukkup=paṅg-oṉṟu ‖

246 ivvūr Parāchara-gōtrattu Drāhyāyaṇa-sūtrattup=Pāḍagattu Mādiru-Dōṇaṉ Kōḷaśarmmabhaṭṭaṉu-

Seventh Plate: First Side

247 kkup=paṅg-oṉṟu ‖ ivvūr Parāśara-gōtrattu Drāhyāyaṇa-sūtrattup=Pāḍagattu Madisūdana Pa-

248 ṟpanā[bha*]bhaṭṭaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Miṟaik-kūṟṟattuk-Kāmarvallich-chaturvvēdimaṅgalat-

249 tu Gavushu-gōtrattu Āśvalāyaṇa-sūtrattuk=Kaḷvaṉ Dāmōdira sahasraṇukkup=paṅg-oṉṟu ‖

250 ivvūr Ātrēya-gōtrattu Āśvalāyana-sūtrattuk=Kiraṇūr-Tāyaṉ-Paramēśvaraṉukkup=paṅ-

251 g-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Jayimiṉi-sūtrattup=Puḷḷamaṅgalattu Śrīkaṇṭaṉ Vīraṉu-

252 kkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Nārāyaṇaṉ

253 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtra-ttuch=Cheṭṭapōśaṉ Tiruvi-

254 kramaṉ Śrīkṛishṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpas-tambha-sūtrattuk=Kuṇḍū-

255 r Śivasvāmi-Vishṇu-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūrk-Kuṇḍiṉa-gōtrattu Āśvalāyaṇa-sūtra-

256 ttuk=Kōmapuṟattu Śrīdattaṉ Tiruveṇkāḍa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Ku-

257 ṇḍiṉa-gōtrattu Baudhāyaṇa-sūtrattu Noṭṭūrch-Channakāḷi-Tiruvaraṅganārāyaṇasa-

258 hasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-śutrattuk=[Kuṇḍūr] Nārāyaṇaṉ Divā-

259 kara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āśvalāyaṇa-sūtra-

260 ttu Naḍādūr Periyanambi-Nārasiṁha-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Kā-
261 śyapa-gōtrattu Āpastambha-sūtrattuk=Kāñjai Nārāyaṇaṉ [Cha]ṉṉakumā-
262 ra-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-kāṭṭu[va]k-
263 kai[1] Bhāskaraṉ Bhavakumāra-dāsapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastam-
264 bha-sūtrattuk=Korōvi Śrīkumāraṉ Tiruvikramaṉukkup=paṅg-oṉṟu ‖ ivvūr Kapi-gōtrattu Āpa-
265 stambha-sūtrattuch=Chiṟupuḷuvil Aḍigaḷ Śrīkṛishṇa-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gō-
266 trattu Āpastambha-sūtrattup=Paśumpuṟattu Nārāyaṇaṉ Śrīmādhavabhaṭṭaṉukkup =paṅg-oṉṟu ‖
267 ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk=Kuravaśari Nārāyaṇaṉ Akki-śarmma-saha-
268 sraṉukkup=paṅg-oṉṟu ‖ innāṭṭu Iṉṉambar-nāṭṭu Paḷaya-Vāṇa[va]ṉ-mahādēvich-chaturvvēdimaṅ-
269 galattu Gautama-gōtrattu Āśvalāyaṇa-sūtrattuk=Kaḍavūr Nārāyaṇaṉ Sārgga(ṅga)pāṇibhaṭṭaṉu-
270 kkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Vāmaṉaṉ

Seventh Plate: Second Side

271 Śivaṉandi-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vādhūla-gōtrattu Baudhāyaṇa-sūtra-
272 ttuk=Kārambichcheṭṭuk-Kandāḍai Nārasiṁhan Mahēśvara-daśapuriyaṉukkup= =paṅg-oṉṟu [‖*]
273 ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Vāmaṉaṉ Śrīdhara-sahasraṉu-
274 kkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Vīraśarmmaṉ Gaṅgādha-
275 ra-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk= Kulakutti Trivi-
276 kramaṉ Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtra-
277 ttuk=Kārambichcheṭṭu Nara(or Nā)ppōttut-Tiruvaraṅgadēvaṉ Perumā-Nambi-daśapuriyaṉukkup=paṅg-o-
278 ṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkai Kēśavaṉ Periyanambi-
279 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu

[1] Read Kāṭṭukkai

Uruppu[ṭṭūr]-
280 k-Kēśavan Aiyyappirāṉ-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Muggala-gōtrat-
281 tu Āpastambha-sūtrattu Uṟuppuṭṭūr Rishikēśavaṉ Nārāyaṇa-sahasraṉukkup=paṅ-
282 g-oṉṟu ‖ innāṭṭu Śrī-Par[ā]ntakach-chaturvvēdimaṅgalattu Śaṇḍila-gōtrattu Āpastambha-sū-
283 trattu Vaṅgippurattu Gōvindaṉ Śrīdhara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvū-
284 r Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Pūdiperumāṉ Akkāḷa-
285 bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
286 k=Kāṭṭukkuṟi Bhava(kuru)draṉ Veṇṇaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu
287 Āpastambha-sūtrattuk=Kāṭṭukkuṟi Śōlaippirāṉ Nārāyaṇa-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvū-
288 r Hārita-gōtrattu Āpastambha-sūtrattu Ōḍappuṟai Dōṇayaṉ Śrīrāmabhaṭṭaṉukkup=paṅg-o-
289 ṉṟu ‖ ivvūr Ku[ṇḍi]ṉa-gōtrattu Āpastambha-sūtrattuk=Kōmaḍattu Māraiyan Śrīdattabhaṭṭa-
290 ṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Muṟichcheṭṭu Śrīkṛishṇaṉ
291 Rāmadēvabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kirāñjai
292 Tiruvaraṅgaṉ Gōvardhana-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha
293 sūtrattuk=Kārambichcheṭṭup-Poṟdrē(drō)ṇan Lakshmībhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama
294 gōtrattu Āpastambha-sūtrattuch-Cheṭṭapōśaṉ Aiyyaṉ Nārāyaṇa daśapuriyaṉukku-

Eighth Plate: First Side

295 p=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattut=Tiruve-
296 ṇkāḍaṉ Bhavakū[ḷa]bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kapi-gōtrattu Āpastambha-sū-
297 trattu Muṭṭaippurattu Śivadēvaṉ Urudrapūdi-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gargga-
298 gōtrattu Āpastambha-sūtrattuk=Kuḷuchappavvil Chaṉṉayaṉ Periyaṉambi-saha-
299 sraṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuch=Chāndūrk-Ka-
300 ṇṇapirāṉ Kēśava-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastam-
301 bha-sūtrattuk=Kārambichcheṭṭuk-Kapōtayaṉ Śrīkṛishṇapuradēva-sahasraṉukkup=paṅg-o-
302 ṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch=Cheṭṭapōśaṉ
303 Dāmōdiraṉ Jannarēvibhaṭṭa-Kāṭaka-sarvvakratu-vasantayājikkup=paṅg-oṉṟu ‖ ivvūr

304 Ko(Kau)śika-gōtrattu Āśvalāyaṇa-sūtrattu Iruṅgaṇḍi-Śrīmādha[va*]ṉ Tiruvaraṅ-
305 ganārāyaṇabhaṭṭa-āhitāgnikkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu-
306 Āpastambha-sūtrattu Naḍādūrt-Tiruvārūraṉ Mahādēvabhaṭṭaṉukkup=paṅ-
307 g-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Āṭṭāmpuṟattu-
308 t-Tamōdiraṉ Aṇṇāgach-chaturvvēdibhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍi-
309 ṇa-gōtrattu Āpastambha-sūtrattu Muppirāl Perumā-Ṇambi Śrīvāsudēva-
310 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Muḷappu-
311 ṟattu Bhavanāgaṉ Vāmaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Rādhī(thi)tara-gōtrattu Ā-
312 pastambha-sūtrattu Olikoṉṟai Jaṇṇayaṉ Bhavarudra-daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-
313 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Nandigāmattu Akkiśarmaṉ Nārāyaṇa-daśapuriya-
314 ṉukkup=paṅg-oṉṟu ‖ ivvūr Kapi-gōtrattu Āpastambha-sūtrattu Chiṟuppuḷuvil Yajñā-
315 nmaṉ(tmaṉ) Kāḷakochchabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Gō(Kau)śika-gōtrattu Āpastambha-sū-
316 trattu Irāttakkuṟit-Tiruvaraṅganārāyaṇaṉ Śrīkṛishṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kapi-
317 gōtrattu Āpastambha-sūkr(tra)ttuch=Chiṟuppuḷuvil Yajñānmaṉ(tmaṉ) Ananta-nāryaṇabhaṭṭaṉu-
318 kkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk=Kārambich-cheṭṭu Ve-

Eighth Plate: Second Side

319 ṇṇippōttut-Tiruvēṅgaḍavaṉ Gōvinda-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmi-
320 tra-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Pūśā-Kaṇṇaṉ Perumpuṟakkaḍal-daśa-
321 puriyaṉukkup=paṉg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuk-Kaṇṇaṉ
322 Śrīkumāra-daśapuriyaṉukkup=paṉg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu-
323 ch=Chendiṟattu Panma(dma)nābhaṉ Chantradraśēkara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Murggala-gō-
324 trattu Āpastambha-sūtrattu Nelavaṅkapōśaṉ Śrīkṛishṇa-Ṛishikēśava-daśapuriyaṉu-kkup=paṅ-
325 g-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup=Pāṟkoṉṟai Ṛishabha-nandit-Ti-

326 ruveṉkāḍabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Āli-
327 kkoṉṟai Vāmaṉaṉ Yajṉaya-sahasraṉukkup-paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpa-
328 stambha-sūtrattu Vaṅgippuṟattuch-Chakrapāṇi-Tiruvaraṅganārāyaṇa-daśapuriya-ṉukkup=pa-
329 ṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aṭṭāmpuṟattu Mūtta-
330 Aṇṇākaṉ Aṉantanārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Śālāvata-
331 gōtrattu Āpastambha-sūtrattu Veṟppuṟattuk-Kandaṉ Kēśavabhaṭṭaṉukkup=paṅ-
332 g-oṉṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Aṅkārai Vāmaṉaiyaṉ
333 Śrīvāsudēva-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Parāśara-gotrattu Āpastam-
334 bha-sūtrattuk=Kuravaśari Nāgayaṉ Ambalattāḍi-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr-Kuṇḍiṇḍi[1]-
335 ṇa-gōtrattu Āpastambha-sūtrattuk=Kōmaḍattu Madhusūdaṉaṉ Nārāyaṇa-kramavittaṉukkup-paṅ-
336 g-oṉṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Śaṅkaraṉ Ve-
337 ṇṇambibhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu I-
338 rāyūr Yajñaṉ Kēśava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Vādhūla-gōtrattu Āpastambha-
339 sūtrattuk=Kārambichcheṭṭuk=Kandāḍai Kēśavaṉ Trivikrama-sahasraṉukkup=paṅg-oṉṟu | ivvūr-Bh-
340 āradvāja-gōtrattu Āpastambha-sūtrattuk=Korovit-Tiruveṇkāḍaṉ Nārāyaṇa-kra-mavitta-
341 ṉukkup=paṅg-oṉṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Janārdda-
342 ṉaṉ Parañjōti-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Gautama-gōtrattu Āpas-tambha-sū-

Ninth Plate: First Side

343 trattu Irāyūr Gaṅgādharaṉ Sūryadēvabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Gargga-gō-
344 trattu Āpastambha-sūtrattu Muḷuchcheṟuvil Veṇṇayaṉ Vishṇu-bhaṭṭaṉukkup=paṅg-o-
345 ṉṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Garuṭha(ḍa) vāhaṉaṉ Ulaga-
346 muṇḍāṉbhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Gargga-gōtrattu Āśvalāyana-sūtrattu Vaṅgi-
347 ppuṟattu Aiyyaṉ Paṭṭaḍigaḷpaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpasta-

[1] *ṇḍi* is redundant

348 mbha-sūtrattu Muṭṭirai Nārāyaṇaṇ Dēvayabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gō-

349 trattu Āpastambha-sūtrattuk-Kuṇḍūr Śrīkṛishṇaṇ Śōlaippirāṉ-sahasraṇukkup=paṅg-on-

350 ṟu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Velaveṭṭi Śēndakumāraṇ Sōmadē

351 va-daśapuriyaṇukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Makaśirai Nā-

352 rāyaṇa Śrīkṛishṇabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Kauśika gōtrattu Āpas-tambha-sū-

353 trattup=Pāṟkoṉṟaich=Chaṅkaranārayaṇaṇ Nārāyaṇabhaṭṭaṇuk-kup=paṅg-oṉṟu| i-

354 vvūr Viśvāmitra-gōtrattu Drāhyāyaṇa-sūtrattu Koḍukkil Śrīkumāraṇ Chakra-

355 pāṇibhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Āṁ[gra](Āṅgira)sa-gōtrattu Śāmbhavya sūtrattu

356 Valavūrch-Chāttaṇ Tirunīlakaṇṭabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Āṅgrasa (Āṅgirasa)-

357 gōtrattu Śāmbavya-sūtrattu Valavūrch-Chēndaṇ Śōlaippirāṇbhaṭṭaṇukku-

358 p=paṅg-oṉṟu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut=Tirupputtūr Rāma-ppriya-

359 ṇ Śrīkaṇṭabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut-=Tirup-

360 puttūr Rāmapra(pri)yaṇ Śrī-Nārāyaṇa-daśapuriyaṇukkup= paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu Ja-

361 yimiṇi-sūtrattu Nāraṇamaṅgalattu Nārāyaṇaṇ Śrīkṛishṇa-bhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Viśvā-

362 mitra-gōtrattu Jayimiṇi-sūtrattu Ādaṇūr Śrīkaṇṭaṇ Śrīkṛishṇaṇukkup=paṅg-oṉṟu| ivvūr

363 Vāsishṭha-gōtrattu Jayimiṇi-sūtrattu Ādaṇūrp-Purushōttamaṇ Pāṇḍaṇukkup=paṅg-oṉṟu |

364 Innāṭṭuk-Kīḻ-Aśugūr Kuṇḍiṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Vaḍugaṇpadi-daśapuriyaṇukkup=paṅ-

365 g-oṉṟu | ivvūrk-Kokkāṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Nārāyaṇaṇ Nārā-yaṇa-sahasra-

366 ṇukkup-paṅgoṉṟu | ivvūr Māṁgala-gōtrattu Āśvalāyaṇa-sūtrattu Dāmōdiraṇ Nā-

Ninth Plate: Second Side

367 rāyaṇa-sahasraṇukkup=paṅg-oṉṟu || innāṭṭu Miḻailai-nāṭṭuch-Chēñalūr Kuṇḍiṇa-gōtrattu

368 Baudhāyaṇa-sūtrattu Nakkaṇ Nārāyaṇabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Vāsishṭha-gōtrat-

369 tu Baudhāyana-sūtrattu Tattanpaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu Bau-

370 dhāyaṇa-sūtrattu Nīlaṉ Tatta-sahasraṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṉa-gōtrattu

371 Baudhāya[ṇa*]-sūtrattu Nakkaṉ-Mādēvaṉukkup=paṅg-oṉṟu | innāṭṭu Maṇṇi-ñāṭṭu Ēmanallū-

372 r Bhāradvāja-gōtrattu Kātyāyana-sūtrattup=Pechchaṅkiḻāṉ Kēśavaṉ-nambi Kāḷi-paṭṭaṉukku-

373 p=paṅg-oṉṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Śrīvāsudē-

374 vaṉ Śrīkṛishṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kauśika gōtrattu Āpastam-bha-sūtrattuk=Kā-

375 rambichcheṭṭu Irāmadēvaṉ Śrīdharabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Āpasta-

376 mbha-sūtrattuk=Kārambichcheṭṭut-Tiruveṇkāḍaṉ Rāmadēva-bhaṭṭaṉukkup=paṅg-oṉṟu | iv-

377 vūr Kauśika-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Śrīdharaṉ Irāma-dēvabhaṭ-

378 ṭaṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattup=Pāḍakattu

379 Akkumāraṉ Yajñakumāra-daśapuriyaṉukkup-paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Ā-

380 pastambha-sūtrattu Muḍumbai Bhavarudraṇapaṭṭaṉambi-kramavittaṉukkup=paṅg-oṉṟu | i-

381 nnāṭṭu Iḍaiyarinallūr Māḍhila-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Śrīvarāhaṉ Śaṅ-

382 karanārāyaṇa-daśapuriyaṉukkup-paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Satyā-shāṭha(ḍha)-sūtrattu Vāsu-

383 dēvaṉ Śrīkṛishṇabhaṭṭaṉukkup=paṅg-oṉṟu | innāṭṭu Vēmbaṟṟūr=āṉa Chōḷa-māttāṭṭa(mārttāṇḍa)ch-chaturvvēdima-

384 ṅgalattu Kauśika-gōtrattu Āpastambha-sūtrattu Sikasai Kēśavaṉ Bhavarudra-daśa-puriyaṉukku-

385 p=paṅg-oṉṟu | ivvūr Saṁkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Bhava-rudraṉ Amuda-

386 kumāra-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Saṁkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrī-

387 dharaṉ Śrīmādhava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrat-

388 tuk=Kārambichcheṭṭu Aiyyaṉ Mādava-daśapuriyaṉukkup-paṅgoṉṟu | ivvūr Lōhita-gōtrattu

389 Baudhāyana-sūtrattu Jaṉṉayaṉ Śrīvāsudēvabhaṭṭaṉukkup=pa[ṅ]g-oṉṟu | ivvūr Māṇḍi(ḍhi)la-gō-

390 trattu Āpastambha-sūtrattuch=Cheṟuppūr Durggaṭi (Dhūrjaṭi) Āchcherumāṉ-daśapuriyaṉukkup=paṅg-oṉṟu |

Tenth Plate: First Side

391 ivvūr-Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāha[ṇai] Vishṇambi[1] Tiruviśalūrāraḍigaḷ-daśapuriya-
392 ṇukkup-paṅg-oṇṛu ‖ ivvūr Śālāvata-gōtrattu Āpastambha-sūtrattu Vēṛppuṛattup-Paṭṭinārāyaṇa-
393 bhaṭṭaṇukkup=paṅg-oṇṛu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīdharaṇ
394 Kēśavabhaṭṭaṇukkup=paṅg-oṇṛu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Mōrōmpuṛa-
395 ttut-Tiruveṇkāḍaṇ Tirukkuṛuṅguḍi-daśapuriyaṇukkup=paṅg-oṇṛu ‖ ivvūr Gargga-gōtrattu Āpasta-
396 mbha-sūtrattuk=Kuñchappavvil Vishṇu-Harisvāmibhaṭṭaṇukkup=paṅg-oṇṛu ‖ ivvūr Kāśyapa-gōtrattu-
397 Āpastambha-sūtrattu Vaṭṭamaṇi Irāmadēvan Mahēndra-sahasraṇukkup=paṅg-oṇṛu ‖ ivvūr Kuṇḍi-
398 ṇa-gōtrattu Āpastambha-sūtrattuk=Kirāñjivāḍattu Yajñadattaṇ Tiru(Tri)vēdi-sahasraṇukkup=pa-
399 ṅg-oṇṛu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māvaṇḍūr Tiruveṇkāḍaṇ Kēśava-
400 sahasraṇukkup=paṅg-oṇṛu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-
401 kkāṭṭukkai Uḷudaperumāṇ Śrīvāsudēva-kramavittaṇukkup=paṅg-oṇṛu ‖ ivvūr Kapi-
402 gōtrattu Āpastambha-sūtrattu Muṭṭaippuṛattu Māḍattu Nambi Adigaṇambi-daśapuriya-
403 ṇukkup=paṅg-oṇṛu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch=Cheṭṭapōśa-
404 ṇ Kēśavaṇ Akkidāma-sahasraṇukkup=paṅg-oṇṛu ‖ ivvūr Gargga-gōtrattu Āpastam-
405 bha-sūtrattuk=Kuñchappavvil Vishṇumadiśūda[na*]-sahasraṇukkup=paṅg-oṇṛu ‖ ivvūr Gauta-
406 ma-gōtrattu Āpastambha-sūtrattuch=Cheṭṭapōśaṇ Dāmōdaraṇ Bhavaskandabhaṭṭaṇukkup=paṅg-o-
407 ṇṛu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Vaṇgippuṛattuch-Cheṭṭapōśaṇ Akkidāma-
408 ṇ Dāmaṇambibhaṭṭaṇukkup=paṅg-oṇṛu ‖ ivvūr Hārita-gōtrattu Baudhāyana-sūtrattu Veṇ-
409 ṇippōttuk-Kēśa[va]ḍigaḷ Ādittapiḍāra-kramavittaṇukkup=paṅg-oṇṛu ‖ ivvūr Vatsa-gōtrattu Ā[pa]-
410 stambha-sūtrattu Nambūrkkāṭṭukkai Vāsudēvaṇ Irāmadēva-sahasraṇukkup=paṅg-oṇṛu ‖ i-

[1] Read Vishṇu-Nambi

411 vvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kōmapuṟattu Jannayaṉ Veṇṇaya-sahsraṉu-
412 kkup=paṅg-oṉṟu | ivvūr Bhāradvā[ja*]-gōtrattu Āpastambha-sūtrattuch-Chāndūr Bhavadaṇḍaṉ
413 Panama(dma)nābha-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Saṁkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅga-
414 ṇḍit-Tirumāliruñjōlai Śrīnārāyaṇa-sahasraṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu

Tenth Plate: Second Side

415 Āpastambha-sūtrattu Māvaṇḍūr Harisvāmi-Vishṇubhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gō-
416 trattu Āpastambha-sūtrattu Peruvalli Arjjunaṉ Divākara-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Hā-
417 rita-gōtrattu Āśvalāyaṇa-sūtrattuk=Kumuṇḍili Īśvaraṉ Yajñasūryya-sahasraṉu-kkup=pa-
418 ṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup=Piṟāndūrk-Kumaraṉ Saṅkara-
419 nārāyaṇa-sahasraṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk-
420 Kuṟavaśarip-Poṉṉaṅgi Bhavanandibhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Mitrayu-gōtrattu Āpastambha-
421 sūtrattup=Pūśāpōśaṉ Janniyaṉ Tiruviśalūr-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kauṇḍi-
422 nya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavaskandaṉ Bhāskara-daśapuri-yaṉukkup=paṅg-
423 g-oṉṟu | ivvūr Kauṇḍiṇya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavas-kandan Vishṇu-da-
424 śapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Āpastambha-sūtra-
425 ttu Māvaṇḍūr Vāmaṇa-Vishṇubhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gōtra-
426 ttu Āpastambha-sūtrattu Naḍādūr Bhavarudraṉ Tirukkuṟuṅguḍibhaṭṭaṉukkup=paṅ-
427 g-oṉṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Māḍattai-
428 yyaṉ Tiṇḍadōṇa-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrat-
429 tu Āpastambha-sūtrattu Velaveṭṭi Uḷudaperumāṉ Māmadaḷaisahasraṉu-
430 kkup=paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrkkāṭṭukkai Śrīvāsu-
431 dēvaṉ Uḷudaperumāṉbhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Gautama-gōtrattu Āpastam-
432 bha-sūtrattuch=Cheṭṭapōśaṉ Jannayaṉ Dāmōdira-sahasraṉukkup=paṅg-oṉṟu | ivvūr

433 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattuk = Kāñjikkuṛik-Kāḷakochchaṉ Bhavarudra -daśapuri-
434 yaṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākaṉḍūr Nā-
435 rāyaṇaṉ Tiruviśalūraḍigaḷbhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-
436 sūtrattu Nambūrkkāṭṭukkai Irāmadēvaṉ Śrīvāsudēva-daśapuriyaṉukkup = paṅg-oṉṟu ‖
437 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pālaḍai Śrīvāsudēvaṉ Tiruvēṅkaṭa-daśa-
438 puriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-

Eleventh Plate : First Side

439 Nārāyaṇaṉ Ārāvamudu-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu
440 Āpastambha-sūtrattu Chaṉṉakkuṛi Dēvarataṉ Pichchadēva-kramavittaṉukkup = paṅg-oṉṟu ‖ ivvūr Kauśika-
441 gōtrattu Āpastambha-sūtrattu Velaveṭṭi Madiśūdaṉa-mahādēva-sahasraṉukkup = paṅg-oṉ-
442 ṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu = Kuravaśarich-Chaṅkaraṉ Tiṇḍa-dōṇa-sahasra-
443 ṉukkup = paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Satyāshāṭha(ḍha)-sūtrattup = Perumpāṇḍūr Śrīkumāra-
444 ṉ Kēśava-sahasraṉukkup = paṅg-oṉṟu ‖ innāṭṭu Muḷḷilaṅguḍi Kuśika-gōtrattu Āpastambha-
445 sūtrattu Velaveṭṭi Vishṇu-Pōṟṟāma-daśapuriyaṉukkup = paṅg-oṉṟu ‖ innāṭṭu Iḍavai Bhāradvāja-
446 gōtrattu Āpastambha-sūtrattuk-Kēśavaṉ Śrīkṛishṇa-bhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-
447 gōtrattu Āpastambha-sūtrattup = Poṟppuṟattu Saṅkaranārāyaṇaṉ Tiruveṇkāḍa-daśapuriya-
448 ṉukkup = paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Naḍādūr Māda-
449 vaṉ Naraśiṅgabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-
450 sūtrattu Irāyūr Vishṇudēvaṉ Vindakumāra-kramavittaṉukkup = paṅg-oṉṟu ‖ iv-
451 vūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūr Kumārasvāmi Aḍiga-
452 ṇambi-daśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-
453 sūtrattu Āśūrik-Karumāṇikkaṉ Nārāyaṇabhaṭṭaṉkkup = paṅg-oṉṟu ‖ innā-
454 ṭṭu Viḷattūr-nāṭṭuk-Kāṭṭūr Gautama-gōtrattu Āśvalāyaṇa-sūtrattuk = Kārambichchеṭṭu Aḍigaḷ Cha-
455 ṇṇayyabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Bhāradvāja-sūtrattup = Piṟāndūr

456 kkorai Śrīkṛishṇaṉ Veṇkāḍudēva-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Ā-

457 pastambha-sūtrattu Ōḍappuṟaip-pēraḍigaḷ Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Hāri-

458 ta-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Muṇḍasarapōśaṉ Tiruvaraṅgaṉ Tiruppiḍavūr-sa-

459 hasraṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Viriñai Achchetti A-

460 ttiṇḍa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Lōhita-gōtrattu Baudhāyaṉa-sūtrattuk=

461 Kārambichcheṭṭut-Tūrppil Dāmōdiraṉ Paramānma(tma)-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍi-

462 ṉa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Attēvaṉ Sōmadēva daśapuriyaṉukkup=

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463 paṅg-oṉṟu | innāṭṭuk-Kāra-nāṭṭu Ōymāṉpuliyūr=āṉa Ulagaḷandasōḻach-chaturvvēdimaṅg-

464 galattu Parāśara-gōtrattu Āśvalāyaṉa-sūtrattu Mūtta Divākaraṉ Nārāyaṇaṉukkup=paṅg-o-

465 ṉṟu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṉa-sūtrattu Añjaṉa-Divākarabhaṭṭa-sōmyaji-

466 kkup=paṅg-oṉṟu | innāṭṭut-Tiruvindaḷūr-nāṭṭuch=Chēndaṉkuḍi Bhāradvāja-gōtrattu Āpastambha-

467 sūtrattuk-Kārambichcheṭṭut-Tiruvaraṅgaṉ Aḍiga[ḷ]ṉambidaśapuriyaṉukkup=paṅgoṉṟu | innāṭṭut-Ti-

468 ru[ni]ṉṟiyūr Viśvāmitra-gōtrattu Āśvalāyaṉa-sūtrattu Araṇaippuṟattu Yajñaṉ Bhavaṉēśvara

469 bhaṭṭaṉukkup=paṅg-oṉṟu | innāṭṭu Māṟppiḍugudēvich-chaturvvēdimaṅgalattu Bhāradvāja-gōtrat-

470 tu Āpastambha-sūtrattuk=Korōvich-Chaṅkaranārayaṇaṉ Sarvvakṛi(kra)tu-daśa-puriyaṉukkup=paṅg-oṉṟu | i-

471 vvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Korōvi Sarvakṛi(kra)tu Chendippirāṉ-daśapuriya-

472 ṉukkup=paṅg-oṉṟu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Vaṟṟalūrt-

473 Tiruvēṅkaṭamādhava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṉa-gōtrattu Ā-

474 pastambha-sūtrattu Muppirāl Aiyyaṉ Kēśava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvū-

475 r Ātrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattu Dēvakumāraṉ Pa-

476 ḷḷikoṇḍāṉ-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Gargga-gōtrattu Āpasta-

477 mbha-sūtrattu Vaṟṟalūr Mādhavaṉ Sarvvakṛi(kra)tu-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Ku-

478 ṇḍi[ṇa*]-gōtrattu Āpastambha-sūtrattuk-Kōmaḍattu Nāgayaṉ Tiruviśalūr-kramavittaṉukkup=paṅ-

479 g-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Korōvich-Chaṅkaraṉ Dāmō-

480 dira-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟa-

481 ttu Gōvindaṉ Bhavarudra-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Gargga-gōtrattu Āpastam-

482 bha-sūtrattu Vaṟṟalūrk-Kēśavaṉ Mādhavabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Gargga-gōtrattu Ā-

483 pastambha-sūtrattu Vaṟṟalūrk-Kēśavaṉ Trivikramabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gō-

484 trattu Āpastambha-sūtrattuk-Kirāñji Śrīkṛishṇaṉ Śrīkōva-daśapuriyaṉukkup=paṅg-oṉṟu | iv-

485 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Viṟpuṟattut-Tiruvaḍibhaṭṭaṉ Mādhava-daśapuriyaṉu-

486 kkup=paṅg-oṉṟu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Vaṟṟalūr Rēvayaṉ Janna-

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487 rēvibhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aṭṭāmpuṟa-

488 ttuk-Kēśavaṉ Kuṇḍiśāmibhaṭṭaṉukkup=paṅgoṉṟu | ivvūr Kauśika-gōtrattu Āpastambha-

489 sūtrattuk-Kōkkarai Veṇṇayaṉ Tiruviśalūr-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Viśvā-

490 mitra-gōtrattu Āpastambha-sūtrattu Kumāṇḍūrt-Tiruvaraṅgadēvaṉ Śrīrāma-daśapuriyaṉukku-

491 p=paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Vishṇu-Kēśava-sa-

492 hasraṉukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aḷutta-

493 ṉūr Veṇṇayaṉ Yajñaya-daśapuriyaṉukkup=paṅg-oṉṟu | innāṭṭuk-Kuṟukkai-nāṭṭuk-Kaḍala-

494 ṅguḍi Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuravaśarik-Kēśavaṉ Nārāyaṇa-daśapuri-

495 yaṉukkup=paṅgoṉṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṟuppū-ṭṭūr I-

496 ḷaiya-Bhavakūḷaṉ Nārāyaṇa-daśapuriyaṉukkup=paṅg-ōṉṟu | ivvur Śaṭha-gōtrat-

497 tu Baudhāyaṇa-sūtrattu Irāyūrch-Choṭṭait-Tiruvēḷvikkuḍi-Siṅga-daśapuriya-

498 ṉu[k]kup=paṅg-oṉṟu | ivvūr Nitundina-gōtrattu Āśvalāyaṇa-śūtrattu

499 Nimbai Yajñaṉ Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-

500 gōtrattu Āpastambha-sūtrattuk-Kuravaśari Nārāyaṇaṉ Veṇkāḍudēva-daśapuri-

501 yaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu

502 Muḍa[p]puṟattuṭ-Tiruvaraṅgaṉ Dāmōdira-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtra-

503 ttu Āpastambha-sūtrattu Uṟupputtūr Śrīrāmaṉ Sarvvadēva daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-

504 nnāṭṭuk-Kāvirimaṅgalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Muppiral(rāl) Mādhavaṉ Vāma-

505 ṉa-daśapuriyaṉkkuppaṅg-oṉṟu ‖ Ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattuk=Kākkambirā-

506 l Vishṇu-Śrīdhara-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Rādhi(thi)tara-gōtrattu Kātyāyaṇa-sūtrattu

507 t-Tāḷāśiri Rudraṉ Viṇṇaveṭpai-kramavittaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Adi-gaimaṅgai-nā-

508 ṭṭup-Perundōṭṭattu Vatsa-gōtrattu Āpastambha-sūtrattuk-Kuṇḍūr Śrikaṇṭaṉ Ādittadēva-

509 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vastsa-gōtrattu Āpastambha-sūtrattuk-Kuṇḍūr Rudraṉ Bha-

510 vaskanda-daśpuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu

Twelfth Plate: Second Side

511 Muppirāl Nārāyaṇaṉ [Bha*]varudra-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-

512 sūtrattuk-Kuṇḍūr Poṟkāḷaṉ Mādhava-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrat-

513 tu Āpastambha-sūtrattu Muppirāl Aḷagaḍi-Neḍuṅgaḷattaḍigaḷ-sahasraṉukkup=paṅg-oṉ-

514 ṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Erumaṇampiḍā-Veṇkāḍudēvaṉ Yajña-

515 ya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuk=Kirāñchik-

516 Kammatti Vāmaṇaṉ Śivadāsa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Ā-

517 pastambha-sūtrattu Erumaṇampiḍā-Veṇkāḍudēvaṉ Lakshmaṇa-daśapuriyaṉu-kkup=paṅg-oṉṟu

518 ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūr Veṇṇambit-Tiruvaraṅga-nārāyaṇa-

519 sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭut-Tirukkaḷumala-nāṭṭu Udaiyāditta-maṅgalattu

520 Gautama-gōtrattu Āpastambha-sūtrattuk-Kuṟavaśari Durggayaṉ Śaṅkaranārāyaṇa-da-

521 śapuriyaṉukkup-paṅgoṉṟu ‖ innāṭṭu Nallāṟṟūr-nāṭṭuk-Kañjaṉūr Muggala-gō-

522 trattu Āpastambha-sūtrattu Ākki-Śrīvāsudēvaṉ Dōṇaya-sahasraṉukkup=pa-

523 ṅg-oṉṟu ‖ ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki Vishṇubhaṭṭaṉ

524 Nārāyaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Āpastam-

525 bha-sūtrattu Dvēdaigōmapuṟattu Kochchibhaṭṭaṉ Svāmikumāra-kramavittaṉukkup=

526 paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattut-Tammaḍi-

527 perumāṉ Kēśava-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Kātyāyaṇa-sūtrat-

528 tu Ādambākkattu Śaṅkaraṉ Kuṉṟaperumāṉ-kramavittaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Mahē-

529 ndrakoṭṭūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kuḍiyūrt-Tiruviśalūrk-Kuṉṟattayya-krama-

530 vittaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Nāṅgūr-nāṭṭuk-Kuṉṟattu Kāśyapa-gōtrattu Āpasta-

531 mbha-sūtrattuk-Kāñjai Attiṇḍabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāsyapa-gōtrattu Āpa-

532 stambha-sūtrattu Muṟikkoṉṟaik-Kumāraṉ Bhavarudra-kramavittaṉukkup=paṅg-oṉṟu ‖ innāṭṭu

533 Marudūr Viśvāmitra-gōtrattu Jayimiṉi-sūtrattuk=Kumāraṉ Nārāyaṇaṉukkup=paṅg-oṉṟu

534 ‖ innāṭṭut-Taṉiyūr Perumbaṟṟappuliyūr Vāsishṭha-gōtrattu Baudhāyaṇa-sūtra[ttu*]

Thirteenth Plate: First Side

535 p-Puliyaṉ Nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Raushyāyaṇa-gōtrattu Baudhāyaṇa-sū-

536 trattu Iravikrishṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Veṇṇaiyūr-nāṭṭu Jōtiykkuḍi Kā-

537 śyapa-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭuk-Kandāḍait-Tiru(Tri)-vēdi Yajñayabhaṭṭaṉuk-

538 kup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattuk=Kilākkil Dēvarathaṉ-Dē-

539 vadēvēśa-daśapuriyaṉukkup-paṅgoṉṟu ‖ innāṭṭup- Pañchavaṉ-mahādēvich-charuppēdimaṅgalat-

540 tu Māṭhala-gōtrattu Satyāshāṭha(ḍha)-sūtrattuk-Kommāraich-Chaṅgaṉ Śēndaṉ Tiruppiḍavūr-daśapuriya-

541 ṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Uviyūrk-Kaṇṇasvāmi-

542 t-Tiruppuñjaiyaḍigaḷ-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kāsyapa-gōtrattu Drāhyāyaṇa-sū-
543 trattut=Tuṟumuṇḍippuṟattu Achcheṭṭi-Chaṉṉaperumāṉ-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kā-
544 śyapa-gōtrattu Drāhyāyaṇa-sūtrattut=Tuṟumuṇḍippuṟattu Achcheṭṭi Kumāra-perumāṉ-kramavitta-
545 ṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippuṟat-
546 tu Bhavasvāmi Dāmōdarabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Kātyāya-
547 ṇa-sūtrattu Āttakkūr Vishṇu Ādittapiḍārabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Vatsa-
548 gōtrattu Kārtyā(tyā)yaṇa-sūtrattu Surasārambi Śāṇaperumāṉ Bhāskarabhaṭṭaṉuk-
549 kup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Kārtyā(tyā)yana-sūtrattu Uṟuppuṭṭūr-
550 ch-Chaṉṉayaṉ Kāḷiśaṉma-daśapuriyaṉukkup=paṅgoṉṟu | ivvūr Bhāradvāja-gōtrattu Kārtyā(tyā)-
551 yaṇa-sūtrattauk-Kākkambirāl Vishṇu Ṛishikēśava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr
552 Bhāradvāja gōtrattu Kātyāyaṇa-sūtrattu Veṅgaich-Chaṅkaranārāyaṇaṉ Kumā-raperumā-
553 ṉ-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Kārtyā(tyā)yaṇa-sūtrattu Vaṅ-
554 gippuṟattu Hiraṇyaga[r*]bhaṉ Bhavarudra-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrat-
555 tu Kātyāyana-sūtrattuk-Kākkambirāl Uṟudraṉ Sūryyadēva-daśapuriyaṉukkup=paṅg-oṉṟu |
556 ivvūr Kauśika-gōtrattu Kārtyā(tyā)yaṇa-sūtrattu Vaṅgippuṟattu Bhavasvāmi Mādhava-kramavitta-
557 ṉukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu Jayimiṇi sūtrattup=Puḷḷa-maṅgalattu Ma-
558 [hē]śvaraṉ Tattaṉukkup=paṅg-oṉṟu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattup-Paḷuvūr
559 [Dāmō]daraṉ Tiruvaraṅganārāyaṇaṉukkup=paṅg-oṉṟu | Ugaḷūrk-kūṟṟattut=Tiṭṭaikuḍi Viśvāmi-

Thirteenth Plate: Second Side

560 [tra-gō]trattu Jayimiṇi-sūtrattu Nārāyaṇan Mayūravāhaṇa-sahasraṉukkup=paṅg-oṉṟu | ivvūr Viś[vā]-
561 [mitra]-gōtrattu Jayimiṇi-sūtrattu Māṟa-Nārāyaṇa(ṇa)ṉukkup=paṅg-oṉṟu | Vēśālippāḍi Jayaṅgo-
562 [ṇḍa]śōḷach-chaturvvēdimaṅgalattu Parāśara-gōtrattu Āśvalāyaṇa-sūtrattut=Tiruppēr Jā-

563 tavēdaṉ Kumārasvāmi-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūrp-Pāradāya-gōtrattu Āśvalā-
564 yaṉa-sūtrattu Oymāṉpuliyūrk-Kaṇṇidāyapirāṉbhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Māṭhala-
565 gōtrattu Satyāshāḍha-sūtrattuk-Kommāraich-chivadāsaṉ Aṉantadēva-daśapuri-yaṉukkup=
566 paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Miḻalai Bhavagōpaṉ Veṇkā-
567 ṭṭudēvabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Māṭhala-gōtrattu Satyāshāḍha-sūtrattuk-Kommā-
568 rai Aṉantaṉ Śivadāsa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Drāhyāya-
569 ṇa-sūtrattu Prayāgai Sōmadēvaṉ Paṭṭaṉambi-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-
570 gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍūr Chivaṇaṉ Tiruppōri-kramavittaṉu-
571 kkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Kārtyā(tyā)yaṇa-sūtrattup=Pulippuṟattu
572 Vishṇukumāraṉ Tiruveṇkāḍa-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-
573 gōtrattu Kārtyā(tyā)yaṇa-sūtrattup=Pēchchaṅkiḻāṉ Chiṟiyaḍigaḷ Āmāttūr-aḍigaḷ-kra-
574 mavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthitara-gōtrattu Kārtyā(tyā)yaṇa-sūtrattu-Tā-
575 ḻāśiri Chōlaippirāṉ Viṇṇaveṭpai-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bharā-dvāja-gō-
576 trattu Kārtyā(tyā)yaṇa-sūtrattup=Pēchchaṅkiḻāṉ Mahēśvaran Mahēśvara-kramavittaṉukkup=paṅg-o-
577 ṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk-Kumiṇḍili Nārāyaṇa-daśapu-
578 riyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Śrīnārāya-
579 ṇaṉ Srīdhara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kapi-gōtrattu Āpastambha-sūtrattuk=Ku-
580 ṇḍūrch-Chivanāgaṉ Dāmōdara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Bau-
581 dhāyaṇa-sūtrattuk=Kūvaṇḍūrch-Chivadāsaṉ=Aṭṭamūrtti-daśapuriyaṉukkup=paṅgoṉṟu ‖ iv-
582 vūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūr Dāmōdaraṉ Akkāḷa-daśa-puriyaṉukku-
583 p=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk-Kārambich-cheṭṭuk-Kumāradō-
584 ṇaṉ Tirukkadava-Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastam-

Fourteenth Plate (Smaller than the thirteenth Plate); First Side

585 bha-sūtrattuk-Kārambichcheṭṭu Bhāskaratōṉaṉ Chakrapāṇi-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr
586 Gautama-gōtrattu Āpastambha-sūtrattu Nellūrt-Tiruveṉkāḍaṉ Subrahmaṇya-daśapuriyaṉukkup=paṅg-oṉṟu [‖*]
587 ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Ōḍapuṟai Pōḍigaḷ Śrīkṛishṇa-daśapuri-yaṉukkup=paṅg-oṉṟu [‖*]
588 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kākkaṇḍūrch-Chaṅkaratōṉaṉ Gōvindapaṭṭaṉukkup=paṅg-oṉṟu [‖*]
589 ivvūr Bhārggava-gōtrattu Jayimuṇi-sūtrattuk-Koṭṭaiyūr Trivikramaṉ Pūvattaṉu-kkup=paṅg-oṉṟu [‖*]
590 ivvūr Nitundiṇa-gōtrattu Āpastambha-sūtrattu Irāyūrch-Choṭṭai Dēvadē[vē*]śaṉ Aiyyaṉambibhaṭṭaṉukkup=paṅg-o[ṉ*]ṟu [‖*]
591 ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk=Kumuṇḍili Nārāyaṇaṉ Nārāyaṇa-sahasraṉukkup=paṅg-oṉṟu [ṉ*]
592 ivvūr Bhāradvāra(ja)-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Dōṇaiyyaṉ Sūryya-dēva-daśapuriyaṉukkup=paṅg-
593 g-oṉṟu ‖ ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Ṛishikē-savaṉ Poṉ-
594 malai-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Nimbai Śrī-
595 dharaṉ Trivikrama-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Vāsishṭa(ṭha)-gōtrattu Jayiṇimuṉ (Jayimiṇi)-
596 sūtrattu Ādaṉūr Śrīdaraṉ Chakrapāṇikkup=paṅg-oṉṟu ‖ ivvūr Bhārggava-gōtrattu Jayimuṇi-sū-
597 trattuk-Koṭṭaiyūr Irāmaṉ Śivaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut-Taṉukki-
598 l Dēvadēvēśaṉ Yajñaiya-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu-
599 k-Kūvaṉṟūr Eḻuvadiyāṉ Śivadāsa-sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭu Iruṅgōḷa-ppāḍit-taṉiyūr Vaḷa-
600 vaṉ-mahādēvich-chaturvvēdimaṅgalattu Vatsa-gōtrattu Āpastambha-sūtrattu Śāmidēvaṉ Bhā-
601 skaradēvak-Kāḍaga-sōmayājikkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
602 Irāyūr Śrīkuḍandai Nārāyaṇaṉ Karumāṇikka-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gō-
603 trattu Drāhyāyaṇa-sūtrattuk=Kuṇḍūr Yajñātmaṉ Kumārasvāmi-sahasraṉukkup=paṅg-oṉṟu ‖ iv-

[1] This is perhaps Tanuku in Wess Godavari District.

604 vūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattuk=Kuṇḍūr Yajñātmaṉ Janārddaṇa-kramavittaṉukkup=paṅg-oṉṟu [‖*]

Fourteenth Plate: Second Side

605 ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Ambikkuravaśari Iraviśaṉmaṉ Kumārasvāmi-daśapuriya-

606 ṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattuk=Kuṇḍūr Eḻuvaḍiyāṉ Śiṅgappi-

607 rāṉ-sahasraṉukkup=paṅg-oṉṟu ‖ Uyyakkoṇḍār-vaḷaṇāṭṭut-Tirunaṟaiyūr-nāṭṭut-Taṇḍattōṭṭa-

608 m=āṉa Mummaḍiśōḻach-charuppēdimaṅgalattup=Parāśara-gōtrattu Āpastambha sūtrattuk=Kalavakkūrt-Tiruvā-

609 rūraṉ E[jñaya]-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Bhavakkuṟi

610 Chakrapāṇi Śaṅkarapaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu [Gō[maḍattu

611 Kēśavaṉ Śrīvishṇubhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kāram-

612 bichcheṭṭu Veṅgaipōśaṉ Pirā-Nambi Śrīmādhava-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrat-

613 tu Āpastambha-sūtrattu Āsuri Mādhavaṉ Tiruvaḍigaṭ-kramavippa(tta)ṉukkup=paṅg-oṉṟu ‖ ivvūr

614 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kōrōvi Śappambi Dāmōdara-sahasraṉukkup=pa-

615 ṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭapōśaṉ Kēśavaṉ Śrī-

616 krishṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Śrī-

617 krishṇaṉ Ādivarāhabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa gōtrattu Āpastambha-sūtrattu

618 Sāhaṇai Vishṇudēvaṉ Dēvadēvēśabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtra-

619 ttu Vaṅgippuṟattuch=Cheṭṭapōśaṉ Śrīkāḷaiyaṉ Śrīkumārabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu

620 Āpastambha-sūtrattuk-Kirāñjil Bhisamaṇakkaṉ[1] Tiṇḍatōṇaṉ Madiśūda-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kau-

621 śika-gōtrattu Āpastambha-sūtrattu Bhavakkuṟip-Poṟṟāmaṉ Tiruvārūr-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr

622 Kauśika-gōtrattu Āpastambha-sūtrattu Bhavakkuṟi Aiyyaṉ Mādēvabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika gō-

[1] Read Bhīshmaṉ Nakkaṉ

623 trattu Āpastambha-sūtrattu Bhavakkuṟi Bhavasvāmi Tiruvirāmēśvara-sahasra-
ṉukkup=paṅg-oṉṟu | ivvūr Kauśika-
624 gōtrattu Āpastambha-sūtrattu Bhavakkuṟi Śrīkumāraṉ Bhavarudra-daśapuriya-
ṉukkup=paṅg-oṉṟu | ivvūr Kauśika-
625 gōtrattu Āpastambha-sūtrattu Bhava[kkuṟi] Vāsudēva Bhavasvāmi-sahasraṉukkup=
=paṅg-oṉṟu | ivvūr Kuṇḍi-
626 ṉa-gōtrattu Āpastambha-sūtrattu Iruṅ[ga]ṇḍi Bhavarudraṉ Nārāyaṇa-sahasraṉu-
kkup=paṅg-oṉṟu | ivvūr Kauśika-

Fifteenth Plate: (Smaller like 14th plate): First Side.

627 śika[1]-gōtrattu Āpastambha-sūtrattu Bhavakkuṟit-Tiruvirāmēśvaraṉ Bhavasvāmi-
sahasraṉukkup=paṅg-oṉṟu [|*]
628 ivvūr Kuṇḍiṉa-gōtrattu Āśvalāyaṉa-sūtrattu Sāhaṉai Sōmadēvaṉ Śrītōṇabhaṭṭa-
sōmayājikkup=paṅ-
629 g-oṉṟu | ivvūr Kauśika-gōtrattu Āśvalāyaṉa-sūtrattu Bhavakkuṟi Dāmōdaraṉ
Aṇṇāmalai-kramavi-
630 ttaṉukkup=paṅg-oṉṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup=
Poṉṉampuṟattu Nāgaperumā-
631 ṉ Dāmōdarabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpastambha-
sūtrattu Krōṭṭa(k=Kōtta)ṅgōmapuṟattu Ya-
632 jñayaṉ Tiruveṅkāḍa-daśapuriyaṉukkup=paṅg-oṉṟu | innāṭṭu Pāmbūr-nāṭṭuk-
Kaḍaiyakkuḍi Viśvāmitra-gōtrat-
633 tu Āpastambha-sūtrattu Irāyūr Śrīdharaṉ Śrīkumāra-daśapuriyaṉukkup=paṅg-
oṉṟu | ivvūr Viśvāmitra-gōtrattu
634 Āpastambha-sūtrattu Irāyūr Śrīkumāraṉ Śrīdhara-daśapuriyaṉukkup=paṅg-oṉṟu|
innāṭṭu-
635 p-Pāmbūr-nāṭṭut-Tirukkuḍamūkkil Murggala-gōtrattu Baudhāyaṉa-sūtrattu Vaḍu-
gaṉ Śōlai-
636 sahasraṉukkup=paṅg-oṉṟu | ivvūr Māṭhala-gōtrattu Baudhāyaṉa sū[trattu*]
Pāṇ[ḍi]nārāya-
637 ṇa-sahasraṉukkup=paṅg-oṉṟu | innāṭṭu Ambar-nāṭṭu Ālattūr Kuṇḍi-
638 ṉa-gōtrattu Āpastambha-sūtrattu Puḷḷaḷūrch-Chaṅkaraṉ Chaṉṉaya-daśapuriya-
ṉukkup=paṅg-oṉṟu [|]
639 innāṭṭuch-Chiṟupuliyūr Vāsishṭha-gōtrattu Āpastambha-sūtrattu Naḍerpaḷḷik-
Koṇḍayaṉ Mādhava-daśapu-
640 riyaṉukkup=paṅg-oṉṟu | innāṭṭup-Pēḷaikuḍi Kāśyapa-gōtrattu Āśvalāyaṉa-
sūtrattu Tattaṉ Śā-
641 ṭāmakuṭaṉukkup=paṅg-oṉṟu | innāṭṭu Vēlaṅguḍi Kauśika-gōtrattu Āgastya-
sūtrattu Jaṉiyattup-

[1] redundant. See above p. 4

642 Poṉṉambi Rudrabhaṭṭanukkup=paṅg-oṉṟu ‖ ivvūr Vāsishṭha-gōtrattu Āgastya-sūtrattu Poṉṉār-Nāgaiya Ṉārā-
643 ya[ṉa]-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Jāmba[v]iya-gōtrattu Āgastya-sūtrattup-Pam[bi]-Mādhava-Ṉarasiṅga-kramavitta-
644 ṉukkup=paṅg-oṉṟu ‖ ivvūr Vāsishṭa(ṭha)-gōtrattu Āgastya-sūtrattup=Poṉṉār Nārāyaṇaṉ Dāmodara-kramavitta-
645 ṉukkup=paṅg-oṉṟu ‖ innāṭṭu Veṇṇāṭṭu Vaikal=āgiya Vāṇavaṉ-mahādēvich-chaturvvēdimaṅgalattuk=Kuṇḍina-
646 gōtrattu Āpastambha-sūtrattuk=Kumāṇḍūr Nambi Eḻuva Chaṉṉaperumāṉ-daśa-puriyaṉukkup=paṅg-oṉ-
647 ṉṟu ‖ ivvūr Vatsa-gōtrattu Āpa[sta]mbha-sūtrattu Nambūrk-Kāṭṭukkai Vishṇu-nambi Vāmaṉa-daśapuriyaṉukkup=paṅg-oṉṟu ‖

Fifteenth Plate: Second Side

648 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Puḷḷūr Yajñaṉ Aiyyaṇambi-daśa-puriyaṉukkup=paṅ-
649 goṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kārambichchēṭṭu Bhava-rudraṉ Mādhava-daśapuriyaṉukku-
650 p=paṅg-oṉṟu ‖ innāṭṭu-Tirumaḻalai Hārita-gōtrattu Satyāshāḍha-sūtrattu Nārā-yaṇaṉ-Koṟṟa-daśa-
651 puriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭut-Tiraimūr-nāṭṭu Vaṇṇakkuḍi Bhāradvāja-gōtrattu Āpastambha-
652 sūtrattuk=Kōrōvi Tiruveṇkaḍavan[1] Antarinambi-sahasraṉukkup=paṅg-oṉṟu‖ innāṭṭut-Tiruvaḻu-
653 ndūr-nāṭṭu Uttamaśōḻach-chaturvvēdimaṅgalattu Bhāradvāja-gōtrattu Āpastam bha-sūtrattuk=Kārambichchē-
654 ṭṭu Gaṅgaipōśaṉ Nambippirāṉ Śrīdhara-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu
655 Kātyāyaṇa-sūtrattup=Pēchchaṅkiḻān Tiruvaiyāṟaṉ-Tiruvaraṅgabhaṭṭaṉukkup=paṅg-oṉṟu ‖ innāṭṭu
656 Akkaḷūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrt-Tiruppēr [Śrī]yajñaya-daśapuriyaṉukkup=paṅg-oṉṟu [‖*]
657 innāṭṭu Viḻal=āgiya Vāmaṇamaṅgai Bhāradvāja-gōtrattu Āpastambha-sūtrattup =Piṟā-
658 ndūr Veṇṇaperuma(mā)ṉ Tirukkadavanārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖
659 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Peruṅgoṉṟaich-Chiṅgaiyaṉ Mādhava-
660 daśapuriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭuk-Kuṟumbūr-nāṭṭuk-Kāyakkuḍi Vāsishṭha-gōtrat-

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[1] There is a confusion between the names Tiruvēṅgaḍavaṉ and Tiruveṇkāḍa-dēvaṉ both of which occur in this grant.

661 tu Āpastambha-sūtrattuk=Kāvaṭṭit-Tiruveṇkāḍaṉ Bhavasvāmi-daśapuriyaṉuk-
kup=paṅg-oṉṟu ‖
662 ivvūr Kauśika-gōtrattu Satyāshāḍha-sūtrattup=Perumpāṇḍūr Mādhavaṉ Suchēn-
dra-daśapuriyaṉukku=
663 p-paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Sū(Ā)pastambha-sūtrattu Dvēdaigōmapuṟattu
Bhavarudraṉ Nārāya-
664 ṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu
Miḻalai Sōma-
665 dēvaṉ Ellīśvarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ Kshatrīyaśikhāmaṇi-vaḷanāṭṭup-
Pāmbūr-nāṭṭu Māṅguḍi
666 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṟattu Bhāskaraṉ Yajñakumāra
-sahasraṉukkup=paṅg-e(g-o)ṉṟu [‖*]
667 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṟattu Ādittaṉ Tiruvikra-
mabhaṭṭaṉukkup=paṅg-oṉṟu [‖*]
668 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṟattuk-Kumāraṉ Kēśava-
kramavittaṉuk-

Sixteenth Plate: First Side

669 kup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṟattu
Dēvadattaṉ Chakrapāṇi-
670 sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭut-Tirunaṟaiyūr-nāṭṭuch-Chī(Śrī)toṅgamaṅ-
galattuk Kuṇḍiṉa-
671 gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Nārāyaṇaṉ Vishṇukumārabha-
ṭṭaṉukkup=paṅ-
672 g-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk-Kaṇḍēṟṟu Bhavarudran
Tiruvara-
673 ṅgadēva-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Murggala-gōtrattu Āpastambha-
sūtrattu
674 Uṟupputtūr Mādhavaṉ Bhavakūḷabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu
Āpa-
675 stambha-sūtrattu Uṟupputtūr Bhavakāḷi-Bhavasēṇa-daśapuriyaṉukkup=paṅg-
oṉṟu ‖ ivvūr Śa-
676 ḍha(ṭha)-gōtrattu Baudhāyaṉa-sūtrattu Irāyūrch-Choṭṭai Nārāyaṇaṉ Dōṇa-
677 mbi-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-
678 sūtrattuk-Kaṇḍēṟṟu Nārāyaṇaṉ Chaṇṇaya-kramavittaṉukkup=paṅg-oṉṟu [‖]
679 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattu-Tiruve-
680 ṇkāḍaṉ Tammaḍi-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūrch-Chaṇḍila-gōtrattu
681 Āpastambha-sūtrattu Vaṅgippuṟattu Nārāyaṇaṉ Tatta-cha(ś)rmma-daśapuriya-
ṉukku-
682 p=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup-Piṟān-
683 dūr Nārāyaṇaṉ Vishṇu-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu

684 Āpastambha-sūtrattu Uṟuppuṭṭūr Nambikāḷi Vaiykunda-kramavittaṉukkup=paṅg-oṉṟu ‖ i-
685 vvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Vangippuṟattut-Tammaḍi Dōṇaya-daśapuriyaṉu-
686 kkup=paṅg-oṉṟu ‖ innāṭṭuch-Cheṟṟūrk-kūṟṟattuch-Cheṟṟūr Kuṇḍiṉa-gōtrattu Āśvalā-
687 yaṉa-sūtrattuk-Kaḷava(orḷva)-nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇ ḍiṉa-gōtrattu Satyā-
688 shāḍha-sūtrattu Nārāyaṇasvāmi Karumāṇikkabhaṭṭa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-
689 gōtrattu Satyāshāḍha-sūtrattu Nakka-Nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Nālūr Ku-
690 ṇḍiṉa-gōtrattu Āśvalāyaṉa-sūtrattu Kṛishṇa-Śrīdāmōdara-bhaṭṭaṉu[k]kup=paṅg-oṉṟu ‖ ivvūr
691 Kuṇḍiṉa-gōtrattu Āśvalāyaṉa-sūtrattuk-Kuttaṉ [Sūryya]dēva-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-
692 gōtrattu Āśvalāyaṉa-sūtrattuch-Chivadēvaṉ Sōmā(ma)ppa-bhaṭṭaṉukkup =paṅg-oṉṟu ‖ ivvūr

Sixteenth Plate: Second Side

693 Kuṇḍiṉa-gōtrattu Āśvalāyaṉa-sūtrattu Kṛishṇaṉ Śrīraṅganādaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gō-
694 trattu Āśvalāyaṉa-sūtrattu Śubra[ma]ṇyadēvaṉ Tiruveṅkaḍa-nārāyaṇabhaṭṭaṉu-kkup=paṅg-oṉṟu ‖ ivvūr
695 Kāśyapa-gōtrattu Āśvalāyana-sūtrattu Tattaṉ Śaṅkaranārāyaṇa-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr
696 Kuṇḍiṉa-gōtrattu Āśvalāyaṉa-sūtrattup-Puttaṉ Sarvvakri(kra)tu-bhaṭṭaṉukkup=paṅgoṉṟu ‖ ivvūr Ku(Kau)-
697 ṇḍinya-gōtrattu Āśvalāyaṉa-sūtrattu Mudaṉ Agnicha(śa)[r**]mma-sahasraṉu-kkup=paṅg-oṉṟu ‖ ivvūr Kā-
698 śyapa-gōtrattu Āśvalāyaṉa-sūtrattu Māṟaṉ Vāsudēvabhaṭṭaṉukkup=paṅgoṉṟu ‖ ivvūr Kuṇḍi[na]-
699 gōtrattu Āśvalāyaṉa-sūtrattuk-Kamalanābhaṉ Chakrapāṇibhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr
700 Kāśyapa-gōtrattu Āśvalāyaṉa-sūtrattuch-Cheṭṭi Kumārasvāmisahasraṉukkup=paṅg-oṉṟu ‖ i-
701 vvūr Kauṇḍinya-gōtrattu Āśvalāyaṉa-sūtrattu Tāyaṉ Śrīmādhavaṉukkūp=paṅg-oṉṟu ‖ iv-
702 vūr Kāśyapa-gōtrattu Āśvalāyaṉa-sūtrattut-Tāyanārāyaṇa-sahasraṉukku-
703 p=paṅg-oṉṟu ‖ ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṉa-sūtrattu-[Ku]ttaṉ A-
704 gnipiḍāraṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āśvalāyaṉa-sūtrattu

705 Nārāyaṇaṇ Sūryyabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Kauṇḍa(ṇḍi)nya-gōtrattu Āśva-
706 lāyaṇa-sūtrattu Nāgaṇ Tattaṇukkup=pāṅg-oṉṟu | ivvūr Kauṇḍ(ṇḍi)nya-gōtrat-
707 tu Āśvaya(lā)yaṇa-sūtrattu Vāmaṇ-Nārāyaṇaṇukkup=paṅg-oṉṟu | ivvūr Ku-
708 ṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Mādhava-Nakkabhaṭṭaṇukkup=paṅg-oṉṟu [|*]
709 ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Nārāyaṇaṇ Bhāskarabhaṭṭaṇuk-kup=paṅ-
710 g-oṉṟu | ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattuch-Chuvaraṇ Tiruveṅka-ḍanārā-
711 yaṇabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āśvayā(lā)yaṇa-sutrattu Janā-
712 da(rda)ṇaṇ Anantīśabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sū-
713 trattuk-Kumāraṇ Tirup[pā]ṟkaḍal Nārāyaṇa-bhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Kauṇḍinya-gō-
714 trattu Āśvalāyaṇa-sūtrattuch-Cheṭṭiperumāṇ Madaḷaikkup=paṅg-oṉṟu | ivvūr Kauṇḍi-
715 nya-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuttaṇ Mahādēva-sahasraṇukkup=paṅg-oṉṟu |
716 ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Iḷai[ya]-Tāyanārāyaṇaṇukkup=paṅg-oṉ-
717 ṟu | ivvūr Kauṇḍiya-gōtrattu Āśvalāyaṇa-sūtrattu Bhāskara-nārāyaṇa(ṇa)bhaṭṭaṇuk-kup=paṅg-oṉṟu [|*]

Seventeenth Plate: First Side

718 ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṇ Purushōttamabhaṭṭa-ṇukkup=paṅ-
719 g-oṉṟu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṇ Akki(Agni) piḍārabhaṭṭaṇu-
720 kkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Vāmadēvaṇ Rishikē-
721 śavaṇukkup=paṅg-oṉṟu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sū-
722 trattuch-Cheṭṭiperumāṇ Nārāyaṇabhaṭṭaṇukkup=paṅg-oṉṟu | innāṭṭu-
723 k-Kuḍavāyil Māṭhi(ṭha)la-gōtrattu Satyāshāḍha-sūtrattu Vishṇu-Tiruvēṅkaḍanā-
724 rāyaṇa-dāsapuriyaṇukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu
725 Satyāshāḍha-sūtrattu Gōvindaṇ Jātavēdabhaṭṭaṇukkup=paṅg-oṉṟu | innāṭṭu Vē-
726 [lā]-nāṭṭu Rājamallach-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrat-

727 tu Irāyūr Madisūdaṇa Sugu(ku)māra-dāsapuriyaṇukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu

728 Āpastambha-sūtrattu Irāyūrt-Tōṇayaṉ Dāmodara-dāsapuriyaṇukkup=paṅg-oṉṟu ‖

729 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Nellūr Nārāyaṇan Mādhavaṉ Āhi-

730 tāṅgi(gni)kkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Āsuri Yajña-

731 ṉ Tiruvēṅkaḍa-sahasraṇukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sū-

732 trattu Āsuri Achchivaṇaṉ Sarvvakṛitu(kratu)-kramavittaṇukkup=paṅg-oṉṟu ‖ ivvūr Hāri-

733 ta-gōtrattu Āpastambha-sūtrattu Āsuri Yajñadattaṉ Śrīkṛishṇa-sahasraṇukkup=paṅg-oṉṟu ‖ in-

734 nāṭṭu Tirunallūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkai Śrī-kṛishṇaṉ Yajña-dasapuri-

735 yaṇukkup=paṅg-oṉṟu ‖ innāṭṭu Viḷāṅguḍi Rāthitara-gōtrattu Āpastambha-sūtrattu Dvēdaigō-

736 mapuṟattuch-Channan Rishikēśava-daśapuriyaṇukkup=paṅg-oṉṟu ‖ innāṭṭu Viḷamar Śaṭamashaṇa (Śaṭhamarshaṇa)-gō-

737 trattu Baudhāyaṇa-sūtrattu Irāyūrch-Choṭṭai Janmayaṉ Veṇṇaya-daśapuriya-ṇukkup=paṅg-oṉṟu ‖

738 ivvūr Kuṇḍiṇa-gōtrattu Drāhyāyaṇa-sutrattuch-Chentaṟuvūr Vāmaṇaṉ Patma (dma)nābha-sahasraṇukkup=pa-

739 ṅg-oṉṟu ‖ innāṭṭut-Tiruvārūrk-kūṟṟattuk-Kurukkatti Kuṇḍiṇa-gōtrattu Āpastambha -sūtrattuk=Kuṇḍū-

740 rch-Chivaṉ Irāmadēva-daśapuriyaṇukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu

741 Nambūrk-Kāṭṭukkai Yajñaṉ Śrīmādhava-dāsapuriyaṇukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Ā-

742 pastambha-sūtrattuk=Kūvaṉṟūr Nārāyaṇaṉ Urudrapiḍāra-daśapuriya-bhaṭṭa-sōmayājikkup=paṅg-oṉṟu [‖]

Seventeenth Plate: Second Side

743 innāṭṭu Aḍiyappimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Korōvi-Paṭṭaṇakkumāra-sahasraṇu-

744 kkup=paṅg-oṉṟu ‖ ivvūr Śaḍha(ṭha)-gōtrattu Baudhāyaṇa-sūtrattu Irāyūrch-Choṭṭai Yajñaṉ Śrīmādavaṉ-da-

745 śapuriyaṇukkup=paṅg-oṉṟu ‖ innāṭṭu Marugal-nāṭṭup-Pirāyakkuḍi Gautama-gōtrattu Āpastambha-sūtrattu-

746 t=Tekkūr Vaikundaṉ Kūttāḍi-daśapuriyaṇukkup=paṅg-oṉṟu ‖ innāṭṭu Iḍaiyāṟṟukkuḍi Bhārggava-gō-

747 trattu Jayimiṇi-sūtrattu Mūtta Dāmōdaraṉ Pūvattaṇukkup=paṅg-oṉṟu ‖ ivvūr Bhārggava-gōtrattu Jayimi-

748 ṇi-sūtrattup-Pāṇḍaṇ Nārāyaṇaṇukkup=paṅg-oṉṟu | ivvūr Bhārggava-gōtrattu Jayimiṇa(ṇi)-sūtrattu Janā-
749 rddaṇaṇ Mādhava-bhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattu Kṛishṇaṇ Śrīraṁganātha-
750 ṇukkup=paṅg-oṉṟu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattu Pūvattaṇ Jātavēdaṇukkup=paṅg-o-
751 ṉṟu | innāṭṭut-Tēvūr-nāṭṭu Ālattūr Surasārambi[1] Maurggalya-gōtrattu Kātyāyaṇa-sūtrattu Surasā-
752 rambi Tiruveṇkāḍaṇ Vaiykunda-kramavittaṇukkup=paṅg-oṉṟu | innāṭṭu Muḷaiyūr-nāṭṭuk-
753 Kundavaich-chaturvvēdimaṅgalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Naḍērpaḷḷi Tiru-
754 vārūraṇ Tirunāgavishṇubhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sū-
755 trattuk=Kāñjikkuḻi Lakshmaṇaṇ Kākuttabhaṭṭaṇukkup=paṅg-oṉṟu | innāṭṭuch-Chāttamaṅ-
756 galattu Bhārggava-dē(gō)trattu Jayimiṇi-sūtrattuch-Chāttaṇ Śaṅkaranārāyaṇa(ṇa)-sōmayāji
757 kkup=paṅg-oṉṟu | innāṭṭup-Paṇaiyūr-nāṭṭup-Pūlōkamāṇikkach-charuppēdimaṅ-galattu Kauśika-gō-
758 trattu Bhāradvāja-sūtrattup=Piṟāndūrch=Chivadāsan yajñavamaṇa-sahasraṇu-kkup=paṅg-oṉṟu | ivvūr
759 Hārita-gōtrattu Drāhyāyaṇa-sūtrattut=Tuṟumuṇḍūr Divākaraṇ Śaṅkaranārā-yaṇa-daśapuriyaṇu-
760 kkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍūr Śaḍaṅgavi Tiruppu-
761 ṟambiya-daśapuriyaṇukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattut=Tuṟumuṇ-
762 ḍūrch=Chaḍaṅgavi-Divākara-sahasraṇukkup=paṅg-oṉṟu | innāṭṭu Mūlamaṅ-galattu Bhāradvāja-gōtrat-
763 tu Āpastambha-sūtrattup=Poṟpuṟattu Mādhavaṇ Chaṇṇaya-sahasraṇukkup= =paṅg-oṉṟu | innāṭṭu E-
764 yiṇaṇūr Hārita-gōtrattu Āpastambha-sūtrattu Muṭṭiṟait-Tiruvaḍigaḷ Dāmōdara-daśapuriyaṇukku-
765 p=paṅg-oṉṟu | innāṭṭu Aḷanāṭṭu Attipuliyūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Patma(dma)nābaṇ
766 Tiruveṇkāḍabhaṭṭa-vasantayājikkup=paṅg-oṉṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu-

[1] This is redundant.

Eighteenth Plate : First Side

767 k = Kuṇḍūr Veṇṇayaṉ Achchāmi-sahasraṉukkup = paṅg-oṉṟu ‖ innāṭṭup-Paṭṭanak-
768 kūṟṟattuk-Koṭṭārakkuḍi Śāṇḍilya-gōtrattu Āśvalāyaṉa-sūtrattu Bhāskaraṉ Śrī-
kṛishṇa-
769 [sa*]hasraṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āśvalāyaṉa-sūtrattu Śrī-
770 kṛishṇaṉ Tiruvikramaṉukkup = paṅg-oṉṟu ‖ innāṭṭuch-Chaṇṇamaṅgalattu
Kāśyapa-gōtra-
771 ttu Āpastambha-sūtrattu Muṟichcheṭṭu Arikumāran Tiruveṇkāḍa-kramavittaṉu-
kkup = paṅ-
772 g-oṉṟu ‖ Arumoḻidēva-vaḷanāṭṭup-Puṟaṅkarambai-nāṭṭuch-Chembiyaṉ-mahādēvi-
chchatu-
773 rvvēdimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāṭṭukkuṟi Maṇi-
ṇambi-Tiru-
774 malai-daśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-
sūtrat-
775 tuk = Kuravaśarip-Poṟkumāraṉ Śrīmādhavabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr
Viśvāmitra-gō-
776 trattu Āpastambha-sūtrattuk = Kāñjaip-Perumuñjūraṉ Kumāra-svāminārā-
777 yaṇar-daśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr [Kau]śika-gōtrattu Āpasta-
778 mbha-sūtrattu Velaveṭṭik[1]-Kommaṇḍai Śrīkṛishṇa-daśapuriyaṉukkup = paṅg-o-
779 ṉṟu ‖ ivvūr r[2] Kutsa-gōtrattu Āpastambha-sūtrattu Odimūkkil Kañchi-
780 pōśaṉ Irāmadēvan Tōṇaya-sahasraṉukkup = paṅg-oṉṟu ‖ ivvū[r*]p-Parāśara-
781 gōtrattu Āśvalāyaṉa-sūttrat-Tiruppērt-Tiru(Tri)vikramaṉ Śrī Araṅganā-
782 (dha(tha)-sōmayājikkup = paṅg-oṉṟu ‖ ivvūr Māṭala-gōtrattu Āśvalāyaṉa-
sūtrattut-Ti-
783 ruppēr Mahādēvaṉ Aravindalōja(cha)ṉaṉukkup = paṅg-oṉṟu ‖ ivvūr Māṭala-
gōtrat-
784 tu Āśvalāyaṉa-sūtrattut-Tiruppēr Sōmadēvaṉ Nārāyaṇa-sahasraṉukkup = paṅg-
785 g-oṉṟu ‖ ivvūr Hārita-gōtrattu Āśvalāyaṉa-sūtrattu Viśalūr Nārāyaṇaṉ Tattaṉu-
786 kkup = paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Āśvalāyaṉa-sūtrattuk = Kiraṇūrt = Tāmō-
787 r[2]daraṉ Kūttaṉukkup = paṅg-oṉṟu ‖ innāṭṭu Simhaḷāntakach-chaturvvēdimaṅ-
galattu Bhāradvā-
788 ja-gōtrattu Āpastambha-sūtrattuch-Chāndūr Bhavakūḷaṉ Sarvvaya-daśapuriya-
ṉukkup = paṅ-
789 g-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattup = Paśumbuṟattut-Tāmōdaraṉ
Śrī-
790 Kāḷa-kramavittaṉukkup = paṅg-oṉṟu ‖ innāṭṭuk-Kōdaṇḍarāmach-chaturvvēdi-
maṅgalattu Hā-

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[1] See *Ep. Ind.*, Vol. XXIV, p. 301.

[2] redundant

Eighteenth Plate : Second Side

791 rita-gōtrattu Āpastambha-sūtrattup=Perēmapuṟattu [Dā]mōdaraṉ Kēśava-sahasraṉukkup=

792 paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkaich-Chōmāśi-

793 Dōṇaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭup-Paṉaiyūr Bhāradvāja-gōtrattu Āpasta-

794 mbha-sūtrattuk=Kumuṇḍili Śrīkṛishṇaṉ Dōṇayabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtra-

795 ttu Āpastambha-sūtrattu Ōḍapuṟai Nārāyaṇaṉ Dāmaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖

796 ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattup=Pāgaḷurk-Kūttaṉ Dāmōdara-daśapuriya-

797 ṉukkup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattup-Piṇukkippuṟat-

798 tuch-Chaṅkaraṉ Sūryyadēvabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpasta[m*]-

799 bha-sūtrattu Irāyūr Śivarudraṉ Vaikunda-sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭup-Pala(ḷai)ya-

800 vaṉ-mahādēvich[1]-chaturvvēdi-maṅgalattu Ātrēya-gōtrattu Āpastambha-sū-

801 trattu Māṅgaḷūrt-Tiruveṇkāḍaṉ Śrīmādhava-daśapuriyaṉukkup=paṅg-oṉṟu ‖

802 ivvū[r*] Gautama-gōtrattu Āpastambha-sūtrattu Uṟupputtūr Śrīvāsudēvaṉ

803 Sūryyabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup=Pi-

804 ṟāndūr Iḷaiyaśōlai Chendip[pi]rāṉ-daśapuriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭup-Pe-

805 ṟumbal-Marumadūr[2] Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk=Kōmaḍattu Nan-dicha(śa)rmmaṉ-

806 Uḷudaperumāṉ-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpas-tambha-sūtrattu Gō-

807 maḍattu Dōṇaṉ Nandiperumāṉ-daśapuriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Vaṇḍāḷai-Vēḷūrk- kūṟṟattuk-Ko-

808 ṇṇūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattut-Tiruppuñjaiaḍiga-

809 ‖ Chiṟiyanambibhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu

810 Ōḍapuṟaik-Kēśavan Tiruvirāmīśvarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāra-dvāja-gōtrat-

811 tu Āpastambha-sūtrattu Makaśirai Jātavēdaṉ Aḍigaṇambi-daśapuriyaṉukkup=paṅg-oṉ-

812 ṟu ‖ innāṭṭuk-Kuṟuppil Kauśika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīdharaṉ Chaṉ-

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[1] Read Paḷaiya Vāṇavaṉ-mahādēvi*

[2] Read Marudūr

813 ṉaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Murggala-gōtrattu Āpastambha-sūtrattu-

814 p-Pippirai-Veṉkāḍudēvaṉ Bhaṭṭambi(Bhaṭṭanambi)-daśapuriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Valla-

Nineteenth Plate: First Side

815 m=āgiya Viḍēlviḍuguch-chaturvvēdimaṅgalattu Kuṇḍiṉa-gōtrattu Satyāshāḍha-sūtrattu Niṉṟayil-

816 Tiruvaraṅganārāyaṇaṉ Nāgaya-kramavittaṉukkup=paṅg-oṉṟu | innāṭṭu Aḷanāṭṭuch-Chembiya-

817 ṉ-mahādēvich-chaturvvēdimaṅgalattu Vādhūla-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭu-

818 kkai Yajñaṉ Sarvvakṛi(kra)tubhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sū-

819 trattup=Pippirai Dōṇanandi Yajñaviriñcha-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gauta-

820 ma-gōtrattu Āśvalāyaṇa-sūtrattuch=Cheruppaḷḷi Śrīdharaṉ Perumāṉambibhaṭṭaṉukku-

821 p=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āśvalāyana-sūtrattuk=Kuravaśarich-Chaṅka-

822 ra-nambi Eḻuvach-chaturvvēdibhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gō-

823 trattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkai Śivarudraṉ Rēvaḍikaṭ(kaḷ)-daśa-

824 puriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu

825 p=Poṉṉampuṟattu Utāśaṇaṉ Śikumārabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Ā-

826 ṁgirasa-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṟattu Śrīrāmaṉ Vishṇubhaṭṭa-

827 ṉukkup=paṅgoṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=kā-

828 kkaṇḍūrt-Tāmaṇambi Yajñanārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖

829 ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māśarai-Nambirāṉ Śrīrā-

830 ma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Śaṭha-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-

831 ch-Choṭṭai Śrīkṛishṇaṉ Śrīrāma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍina-gōtrattu Āpa-

832 stambha-sūtrattu Vaṅgippuṟattuk=Karavaṭṭi Bhavapū(bhū)ti-Kēśava-daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-

833 vvūr Hārita-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Nārāyaṇaṉ Vāmaṇa-daśapuriyaṉuk-

834 kup=paṅg-oṉṟu ‖ ivvūr Vādhūla-gōtrattu Āpastmabha-sūtrattu Nambūr Vishṇu-Yajña-daśapuriya-

835 ṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk=Kirāñji Bava-dāsaṉ Nārā-

836 yaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvē-

Nineteenth Plate: Second Side

837 daigōmapuṟattu Patma(dma)nābaṉ Rēvakanda-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrat-
838 tu Āpastambha-sūtrattu Mādhavaṉ Janā(nār)dana-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja- gō-
839 trattu Āpastambha-sūtrattup=Poṉṉampuṟattu Śrīkumāraṉ Utāśaṉa-bhaṭṭaṉu-kkup=paṅg-oṉṟu ‖ iv-
840 vūr Vatsa-gōtrattu Āpastambha-sūtrattup-Pipparai Yajñappiriyaṉ Dōṇanandi-daśapuriyaṉukkup=
841 paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Urudra-kumāraṉ Nārāyaṇa-daśa-
842 puriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Saṁkṛiti-gōtrattu Baudhāyaṇa-sūtrattu Iruṅgaṇḍit-Tamma-
843 ḍi Yajñadāma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpas-tambha-sūtrattuk=Kuṇḍūr-
844 k-Kāḷamēgaṉ Tiru(Tri)vikrama-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gergga-gōtrattu Āśvalāyaṇa-sūtra-
845 ttu Vaṅgippuṟattu Nambūti-Urudrakumāra-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-
846 gōtrattu Baudhāyaṇa-sūtrattu Nimbai Kēśavaṉ A[na*]ntamādhava-bhaṭṭaṉu-kkup=pa-
847 ṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Vaṟṟalūr Śrīkṛishṇaṉ Yajñātma-
848 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Nitundiṇa-gōtrattu Baudhāyaṇa-sūtra-
849 ttu Irāyūrch-Choṭṭai Yajñaṉ Kumārasvāmibhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍi-
850 ṇa-gōtrattu Āpastambha-sūtrattu Viriñait-Tirukkuṟuṅguḍi Śrīraṁka Urutra-kramavit-
851 taṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk-Kāra-
852 mbichcheṭṭu Sabidayaṉṉaṉ Yajñātma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Ā-
853 pstambha-sūtrattuk-Kuṇḍūr Neḍuṅgai-pōśaṉ Pōṟṟiperumāṉ Kēśava-daśapuri-yaṉukkup=paṅ-
854 g-oṉṟu ‖ ivvūr Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Viriñai Jātavēdaṉ Kāṭaka-sōma-
855 yājikkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Intamukkil Śrī-
856 kṛishṇapuradēvabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattup=Pāgaḷūrch-Chō-
857 laippirāṉ Śirāḷa-da[śa*]puriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āśvalāyaṇa-sūtrattuch-Cheru-

858 ppaḷḷi Śrīdharaṉ Dāmōdarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu
859 Vaṅgippuṟattu Śrīkasai Kēśavaṉ Dōṇabhaṭṭa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-
860 sūtrattuk=Kuṇḍūr Vishṇu-Taṉiyalperumāṉ-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gauta-

Twentieth Plate: First Side

861 ma-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Śrīkṛishṇaṉ Śrīrāmabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhā-
862 radvāja-gōtrattu Āpastambha-sūtrattuk=Kuravaśari Nārāyaṇaṉ Kēśavabhaṭṭaṉukkup=paṅg-oṉ-
863 ṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Viriñai Nārāyaṇaṉ Śrībhakta-daśapuriyaṉukkup=pa-
864 ṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Nāgavishṇu-Tiruveṇkāḍabhaṭṭa-
865 ṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kōmaḍattu Subrahma-
866 ṇyaṉ Aṉantanārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Matrayu-gōtrattu Āpastambha-sūtra-
867 ttu Vaṅgippuṟattup-Pūśāpōśan Śōlaippirāṉ Īśvara-Maṇināga-sahasraṉukkup=paṅg-o-
868 ṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattup=Poṉṉampuṟattu Śrīkumāraṉ Śa-
869 ṅkaranārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-gōtra-
870 ttu Āpastambha-sūtrattuk-Korukoṭṭich-Chaṅkaranārāyaṇaṉ Tiruveṇkā-
871 ḍa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrat-
872 tu Vaṅgippuṟattu Intamukki Tāyapirāṉ Bhavaskanda-daśapuriyaṉukkup=paṅg-oṉṟu [‖*]
873 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup=Piṟāndūr Skandaṉ-Iyajñātma-
874 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtra-
875 ttu Makaśirai Nārāyaṇaṉ Trive(vi)krama-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kā-
876 śyapa-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Yajñaṉ Mādhavabhaṭṭaṉukkup=paṅg-oṉṟu ‖
877 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup=Piṟāndūr Skandaṉ Sāmiśarmma-daśapuriyaṉukku-
878 p=paṅg-oṉṟu ‖ ivvūr Saṁkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Dēvarathaṉ Kēśava-
879 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu Urudraṉ Dā-

880 mōdara-sahasraṇukkup=paṅg-oṉṟu ‖ ivvūr Vāsishṭha-gōtrattu Jayimiṇi-sūtrattu Marudūr Ra-
881 vidēvaṉ Māṟaṇukkup=paṅg-oṉṟu ‖ ivvūr Vāsishṭha-gōtrattu Jayimini-sūtrattu Marudūr
882 Māṟaṉ Subrahmaṇyaṇukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Jayimiṇi-sūtrattu Ādaṉū-
883 r Tayaṉ Sōma-ṉambi-saha[sra*]ṇukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Drāhyāyaṇa-sūtrat-
884 tut-Tirumaṅgalattu Nārāyaṇaṉ Śrīmādhavaṉṇukkup=paṅg-oṉṟu ‖ innāṭṭuk-Kiḻaiyil..-

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885 ya-Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kulakkutti-Yajñanārāyaṇabhaṭṭa-Āhitā[gnikku]-
886 p=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūrp-Puḷiṅgō-ṟōppaṉ Kṛishṇaṉ Tāḷanambibha-
887 ṭṭa-sōmayājikkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Korōvi Mādhavaṉ Yajña-daśapuriya-
888 ṇukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūr Dāmō-daraṉ Śrīkṛishṇa-daśapuriyaṇu-
889 kkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kulakkutti Yajñanārāyaṇasvāmikumāra-
890 sahasraṇukkup=paṅg-oṉṟu ‖ ivvūrp-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Ālattūr Nārāyaṇaṉ
891 Puṟambiya-daśapuriya-sōmayājikkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Satyāshāḍha-sūtrattu Ni-
892 ṉṟaiyil Bhavakōvaṉ Mahāsēṉa-kramavittaṇukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-
893 sūtrattuk=Kuravaśari Dōṇayaṉ Poṟṟāma-sahasraṇukkup=paṅg-oṉṟu ‖ innāṭṭu Iḍaiyaḷa-nāṭṭu Aṟiñjiyach-cha-
894 turvvēdimaṅgalattu Dēvarādha-gōtrttu Āpastambha-sūtrattuk=Kuṇḍūr Vimaladēvaṉ Dō-
895 ṇaya-daśapuriyaṇukkup=paṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk-Kuñcha-
896 ppavvil Bhavaṇandi Paḷḷikoṇḍāṉ-kramavittaṇukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-
897 gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Mākāḷaṉ Śrīdharabhaṭṭaṇukkup=paṅg-oṉṟu ‖ iv-
898 vūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Irāmadēvaṉ Mahākāḷa-bhattaṇuk-

899 kkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-ā(sū)trattu Uviyūr Vēdavyāsa-
900 ṉ Śrīvāsudēva-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Āpa-
901 stambha-sūtrattuk=Kirāñjik-Kambatti-Dāmanambi Nārāyaṇa daśapuriyaṉukkup =paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-
902 gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Husāṇa-Śrīmādhavaṉ Divākara-daśapuriyaṉukkup=paṅ-
903 g-oṉṟu ‖ ivvūrch-Chaṇḍila-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Chaṉṉa-dōṇaṉ Śātta-
904 maya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Saṁkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi-Nāra-
905 yaṇaṉ Śrīrāma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu U-
906 viyūr Śrīvēdavyāsaṉ Yajñaya-daśapuriyaṉukkup=paṅgoṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpa-
907 stambha-sūtrattu Araṇaippuṟattuch-Chaṉṉaṉ Nārāyaṇaṉ Aiyyanambi-daśa-puriyaṉukkup=paṅg-oṉṟu ‖ ivvūr
908 Hārita-gōtrattu Āpastambha-sūtrattuk=Kōmapuṟattu Nārāyaṇaṉ Akkiśaṉma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-
909 vvūr Kauśika-gōtrattu Āpastambha-sūtrattu-Chāṭṭāṇi Achchāmi Pa(Ma)disūda-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr

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910 Hārita-gōtrattu Āpastambha-sūtrattuk=Kōmapuṟattu Nārāyaṇaṉ Hiraṇyagarbha-daśapuriyaṉukkup=pa-
911 ṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Karippuṟattu Dāmō-daraṉ-Irāma-dēpa(va)-
912 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattup=Paśumpuṟattu Nārā-
913 yaṇa-Māchchaṉ Attiṇḍa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sū-
914 trattuk=Kōmapuṟattu Nārāyaṇaṉ Kumāradēva-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiya(ṉa)-gōtrattu
915 Āpastambha-sūtrattuk=Kirāñji Kēśavaṉ Yajñātma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gō-
916 trattu Āpastambha-sūtrattuk=Kirāñji Kēśavaṉ Tiruvaraṅga-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātra-
917 ya-gōtrattu Āpastambha-sūtrattu Dvēdai-gōmapuṟattu Subrahmaṇyaṉ Aiyya-daśapuriyaṉukkup=paṅ-
918 g-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Aḷḷūr Śrīmādhavaṉ Perumā-

919 ṉambi-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Ā-
920 ḻūr Śrīrāmaṉ Śrīmādhava-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrat-
921 tu Āpastambha-sūtrattup=Poṉṉampuṟattu Nārāyaṇaṉ Dēvaṇaiya-daśapuriyaṉu[k]-
922 kup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattuk-
923 Kōkilāpōḷ Śaṅkaranārāyaṇaṉ Dāmōdara-sahasraṇukkup=paṅg-oṉṟu ‖ iv-
924 vūr Bhāradvāja-gōtrattu Āśvalāyaṉa-sūtrattuk=Kuravaśarit-Tiruvēṅkaḍanārāya-
925 ṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Āpaśtambha-sūtrattu Vaṅgippuṟattu
926 Erēvaṇamaṉ Śrīvāsudēva-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalā-
927 yaṉa-sūtrattu Iḍaiyāṟṟumaṅgalattuch-Chōlaippirāṉ Chandiraśēkhara-daśapuri-yaṉukkup=paṅg-oṉṟu [‖*]
928 innāṭṭuk-Kundavaich-chaturvvēdimaṅgalattu Hārita-gōtrattu Āpastambha-sūtrattu Ōḍapuṟai-Dōṇabha-
929 ṭṭaṉ Patma(dma)nābha-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Kātyāyaṉa-sūtrattup-
930 Pēchchaṅkiḷāṉ Śaṅkaranārāyaṇaṉ Śrībhaktapriya-sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭu Muḷaikkāṭṭu-
931 nāṭṭuk-Kaḍuvaṉtiḍal-āgiya Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuch=Cheruppaḷ-

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932 ḷi-Nārāyaṇaṉ Śaṅkaranārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Satyāshāḍha-sūtra-
933 ttuk-Kaḷattūrch-Chivaṇaperumāṉ Śrīkṛishṇa-sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭu Pa(Va)livalak-kūṟṟattu-
934 k-Kaṉṟāppil Bhāradvāja-gōtrattu Āpastambha-sūtra[t*]tu Vaṅgippuṟattuk-Kōkilāpōśaṉ Vaikundaṉ
935 Śrīmādhava-daśapuriyaṉukkup=paṅg-oṉṟu ‖ Ivvūr Murggala-gō[tra*]ttu Āpastambha-sūtrattuk=Kaviṇi Mahē-
936 śvaraṉ Sundara-daśapuriyaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Iṟaiyāṉkuḍi Vādhūla-gōtrattu Āpastambha-sū-
937 trattuk-Kāñjaḷ[1] Uchchatarapōśaṉ Kaṇṇaṉ Saṅguśakkara-gadādhara-sahasraṇu-kkup=paṅg-oṉṟu ‖ innāṭ-
938 ṭut-Takkaḷūr-nāṭṭu Attikōśamaṅgalattu Murggala-gōtrattu Āpastambha-sūtrattu Akki-Vishṇu Nārāyaṇa-kra-
939 ma[vi]ttaṉukkup=paṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk-Kuñchappavvil Tiruvaraṅgaṉ

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[1] Written as *ḷcha*.

940 Koṇḍaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Saṁkṛiti-gōtrattu Baudhāyana-
941 sūtrattu Iruṅgaṇḍi Tiruveṉ(ṉ)kāḍaṉ Arumoḻidēva-daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-
942 vvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki-Nārayaṇaṉ Vishṇudēva-daśapuriyaṉu-
943 kkup=paṅg-oṉṟu ‖ innāṭṭut-Tāḻaikkuḍi Murggala-gōtrattu Āpastambha-sūtrattuku(k)=Kavi-
944 ṉi Attōṉaṉ Vāmaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭu Iṅgaṇāṭṭu-Neṟku-
945 ppai Hārita-gōtrattu Āpastambha-sūtrattup=Paśumpuṟattu Dāmōdaraṉ Mādhava-saha-
946 sraṉukkup=paṅg-oṉṟu ‖ ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭuk-Kandāḍai-
947 Aṅgiperumāṉ Tiruvārūr-aḍigaḷ-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastam-
948 bha-sūtrattu Ōḍapuṟai Śrīdharaṉ Mahāsēṉa-kramavitta-sōmayājikkup=paṅg-oṉṟu ‖ innāṭṭu Vima-
949 laśittamaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr-Tiruvaraṅgaṉ Śrīkumāra-daśapuri-
950 yaṉukkup=paṅg-oṉṟu ‖ innā[ṭ*]tut-Tēvūr-nāṭṭuk-Kiḷḷikuḍi Ātraya-gōtrattu Āpastambha-sūtrat-
951 tu Dvēdaigōmapuṟattu Śaṅkaranārāyaṇaṉ Nārāyaṇa-kramavittaṉukkup=paṅg-oṉṟu ‖ innāṭṭu Māra-
952 kkamaṅgalattu Saṁkṛiti-gōtrattu Satyāshāḍha-sūtrattu Patma(dma)nābhaṉ Yajñātma-daśapuriyaṉukkup=paṅg-o-
953 ṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Satyāshā[ḍha]-sūtrattu Niṉṟayil Yajñamādhava-daśapuriyaṉukkup=pa[ṅ]-

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954 g-oṉṟu ‖ innāṭṭu Ārvalak-kūṟṟattuk=Ko-ṟaṉkuḍi Gautama-gōtrattu Āpa-
955 stambha-sūtrattu Vaṅgippuṟattup-Pāḷḍākaṉ Mahādēvaṉ Dāmōdara-daśapuriya-
956 ṉukkup=paṅg-oṉṟu ‖ innāṭṭu Neṉmali-nāṭṭu Āṟāṟṟūr Kāśyapa-gōtrattu Āpa-
957 stabha-sūtrattu Vaṅgippuṟattu Ādittapiḍāraṉ Śōlaippirāṉ Bhaṭṭaṉukkup=paṅ-
958 g-oṉṟu ‖ innāṭṭuk-Kuṉṟiyūr Gautama-gōtraṭṭu Āpastambha-sūtrattu
959 Irāyūrp-Puñjeṭṭipōśaṉ Chaṭṭi-Dōṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ innā-
960 ṭṭu Neḍumaṇal=āgiya Madaṉamañjarich-chaturvvēdimaṅgalattuk-Kuṇḍiṉa-gōtrattu Sa-
961 tyāshāḍha[1] -sūtrattu Niṉṟayil-Śrīkṛishṇaṉ-Kaṇṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-
962 vvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Neṟkuṉṟattu Ādivarāha Yajña-
963 datta-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Sā(Sa)tyā-
964 shāḍha-sūtrattu Niṉṟayil Śrīkṛishṇan Dāmōdara-daśapuriyaṉukkup=paṅ-
965 g-oṉṟu ‖ ivvūr Māḍhala-gōtrattu Satyāshāḍha-sūtrattu Nellikku-
966 dirt-Tattapaṭṭaṉ Śrīkṛishṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gautama-

[1] *ḍha* is written as O

967 gōtrattu Satyāshāṭha(ḍha)-sūtrattu Neṟkkuṉṟattu-Chaṉṉakumāraṉ Śrī(kṛi*)shṇa-

968 kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Vādhūla-gōtrattu Āpastambha-sū-

969 trattuk=Kuṇḍūr Gōvarttaṉaṉ Śrīrāma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Ā-

970 pastambha-sūtrattup=Piṟpiraik-Kūḷakumāraṉ Śrīrāma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvū-

971 r Kausika-gōtrattu Āpastambha-sūtrattu Velaveṭṭi Nambi-Dāmōdaraṉ Subrahmaṇya-

972 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattuk=Kampiṭa

973 Eḻuvaḍiyāṉ Akkumārabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastamb-

974 bhā-sūtrattu Vaṅgippuṟattuk-Karavaṭṭi Śrīkṛishṇaṉ Tiruvikrama-sahasraṉukkup=paṅg-oṉṟu ‖ ivvū-

975 r Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Śrīkṛishṇaṉ Aggi(ni) dāma-daśapuriyaṉukku-

976 p=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīkṛishṇaṉ Ā-

977 rāvamudubhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu

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978 Irungaṇḍit-Tiruvēṅgaḍavaṉ Nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gō-

979 trattu Āpastambha-sūtrattu Makaśirai Mādhavaṉ Yajñaya-sahasraṉukkup=paṅg-oṉṟu ‖

980 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Eḻuvaṉ Ārāvamudu-sahasraṉu-

981 kkup=paṅg-oṉṟu ‖ Nittavinōda-vaḷanāṭṭu Āvūrk-kūṟṟattu Amitravallich-chaturvvēdimaṅ-

982 galattu Bhāradvā[ja*]-gōtrattu Āśvalāyaṇa-sūtrattuk=Korōvit-Tiruveṇkāṭṭaḍigaḷ

983 Cheṭṭaya-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrat-

984 tup=Peruvallit-Tiruveṇkāṭṭaḍigaḷ Chaṉṉa Kanda-kramavittaṉukkup=paṅg-oṉṟu ‖ iv-

985 vūr Kauśika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍit-Tiruveṇkāṭṭaḍigaḷ Śrīkṛishṇa-

986 kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=

987 Korōvit-Tiruveṇkāṭṭaḍigaḷ Dāmōdara-sahasrasōmayājikkup=paṅ-

988 g-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭapōśa-

989 ṉ Asvatthāmaṉ Dāmōdara-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Gō(Gau)-
990 tama-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattuch-Cheṭṭapōśaṉ Hiraṇya-
991 garbhaṉ Śaṅkaranārāya[ṇa*]bhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu
992 Āpastambha-sūtrattuk = Kuṇḍūrk-Karumāṇikkaṉ Nārāyaṇa-Kandasahasraṉuk-
993 kup = paṅg-oṉṟu ‖ ivvūr Bhāradvā[ja*]gōtrattu Āpastambha-sūtrattuk = Korōvit-Tiruvara-
994 ṅgadēvaṉ Kōlavarāha-kramavittaṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu
995 Āpastambha-sūtrattuk = Korōvit-Tiruvaraṅgadēvaṉ Nārayaṇa-kramavittaṉukkup = paṅg-o-
996 ṉṟu ‖ innāṭṭu Narasiṅgamaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattu Iḻakka-
997 ndiṟattu Gaṅgādharaṉ Iravidēva-daśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Gautama-gō-
998 trattu Āpastambha-sūtrattuk = Kuravaśari Vāmaṇaṉ Kōḷayadaśapuriyaṉukkup = paṅg-oṉṟu ‖
999 innāṭṭu Irumpuḍal = āgiya Manukulachūḍāmāṇi-chchatturvvēdimaṅgalattu-Nitundiṉa-gōtrat-
1000 tu Baudhāyaṇa-sūtrattu Irāyūrch-Choṭṭai Svāmidāsaṉ Achchaṭṭi-bhaṭṭaṉukkup = paṅg-o-
1001 ṉṟu ‖ ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṟattu Trivikramaṉ Chaṇṇa-

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1002 ḍi-bhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut = Taṇukkil Attiṇḍaṉ Ya-
1003 jñabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Nitundiṉa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūrch-Cho-
1004 ṭṭai Trivikramaṉ Devacha(śa)rmma-daśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpa-
1005 stambha-sūtrattuk = Kuṇḍūrch-Cheyantakumāraṉ Yajñanārāyaṇa-daśapuriyaṉu-kkup = paṅg-oṉṟu ‖ ivvūr
1006 Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Mādhavaṉ Tiruvaraṅga-nārāyaṇa-bhaṭṭaṉukkup = paṅg-o-
1007 ṉṟu ‖ ivvūr Kāśyapa gōtrattu Āpastambha-sūtrattuk = Kāñjaip-Poṟkumāraṉ Tiru-veṇkāṭṭaḍi-
1008 gaḷ-kramavittaṉukkup = paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kumiḻūrk-
1009 Kumāraperumāṉ Dhūrttasvāmi-daśapuriyaṉukkup = paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sū-

1010 trattu Vaṭṭamaṇi Kēśavaṉ Dāmōdarabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpa-
1011 stambha-sūtrattuk=Kumiḻūr Nārāyaṇaṉ Kumāraperumāṉbhaṭṭaṉukkup=paṅg-oṉṟu | ivvū-
1012 r Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk=Kōmaḍattuk-Kandayaṉ Yajñabhaṭṭasōmayā-
1013 jikkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kalavakkūrt-Tiru-
1014 varaṅganārāyaṇaṉ Vishṇunandibhaṭṭa-sarvvakratuyājikkup=paṅg-oṉṟu | ivvūr Kutsa-gōtra-
1015 ttu Āpastambha-sūtrattu Odimukkil Tiruviśalūraḍigaḷ Śrī-Mādhava-kramavittaṉukkup=paṅ-
1016 g-oṉṟu | ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk-Kārambichcheṭṭut-Tūr-
1017 ppil Lakshmaṇaṉ Tirukkada-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Gautama-gōtrat-
1018 tu Āpastambha-sūtrattu Mūtta-Nārāyaṇaṉ Kumārakanda-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Gautama-
1019 gōtrattu Āpastambha-sūtrattu Irāyūr Sūryyadēvan Kumārakanda-kramavittaṉukkup=paṅg-oṉṟu | ivvūr
1020 Kutsa-gōtrattu Āpastambha-sūtrattu Odimukkil Sōmadēvaṉ Tiruviśalūraḍigaḷdaśapuriyaṉu-
1021 kkup=paṅg-oṉṟu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattu Jaṉṉa-
1022 rēvi Śrīkṛishṇabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Āpastambha sūtrattu Muttu-
1023 lāmpuṟattu Dōṇaiyaṉ Vāmaṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr=Ātraya gōtrattu Āpasta-
1024 stambha-sūtrattu Iruṅgaṇḍi Nārāyaṇaṉ Tiruvaraṅganārāyaṇa-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr
1025 Nitundiṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūrch-Choṭṭai Yajñātmaṉ Trivikrama -bhaṭṭaṉukku-
1026 p=paṅg-oṉṟu | ivvūr Nitundiṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūrch-Choṭṭai Yajña-

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1027 n=Ārāvamudu-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Nā-
1028 rāyaṇaṉ Tammaḍi-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk-Kirā-
1029 ñji Aḍigaḷ Dēvadēvēśa-sahasraṉukkup=paṅg-oṉṟu | ivvūr Gargga-gōtrattu Āśvalāyaṇa

1030 sūtrattu Vaṅgippuṟattu Aṉṉandi Aiyyaṉambi-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu

1031 Āpastambha-sūtrattu Muttulāmpuṟattu Attōṉaṉ Dāmōdarakramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr

1032 Kauśika-gōtrattu Drāhyayaṇa-sūtrattuk=Kuppeṭṭu-Yajñasvāmi Tiruveṉkāḍa-sahasraṉukkup=paṅg-o-

1033 ṉṟu ‖ ivvūr Vāsishṭha-gōtrattu Jayima(mi)ṉi-sūtrattu Marudūr Iravidēvaṉ Śrī-rāmaṉukkup=paṅg-oṉ-

1034 ṟu ‖ innāṭṭu Muḍichchōṉāṭṭu Jananādha(tha)ch-chaturvēdimaṅgalattu Hārita-gōtrattu Āpastambha-sūtrattuk=

1035 Kuravaśarik-Kayilāyaṉ Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpa-

1036 stambha-sūtrattup=Piṉukkippuṟattuch-Chaṅkaranārāyaṇaṉ Nārāyaṇa-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ i-

1037 ivvūr Bhāradvāja-gōtrattu Āpasta[mbha*]sūtrattup=Piṉukkippuṟattu Vaḍugaṉ Purushōttama-saha-

1038 [sra*]ṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha sūtrattuk=Kākkalūrch-Chaṉ-

1039 ṉaṉ Nārāyaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sū-

1040 trattuk=Kaṇḍēṟṟut-Tēvaṉ Mādhava-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrat-

1041 tu Āpastambha-sūtrattu Muṟichcheṭṭu Mādhavaṉ Bhavarudra-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr

1042 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Muṉṉirppaḍi-Māhāsēnaṉ Vaḍuga-

1043 ya-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Āsuri-Dāmōdaraṉ Veṉ-

1044 ṇaya-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup=Piṉukkippuṟa-

1045 ttuch-Chāṇaśaṉmaṉ Tirukkaṇṇapuradēva-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhārādvāja-gōtrattu Āpastambha-

1046 sūtrattup=Piṟu(ṉu)kkippuṟattuch-Chāṇaśaṉmaṉ Nārāyaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr Hārita-gōtra-

1047 ttu Āpastambha-sūtrattuk=Kuravaśari Uḷudamaṉ Yajñātma-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Vādhūla-

1048 gōtrattu Āpastambha-sūtrattu Uchchatarapōśaṉ Agnich(śa)-rmmaṉ Kāḷi-Urudra-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ iv-

1049 vūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup=Piṉukkippuṟattu Vaḍugayaṉ Chaṉṉaya-sahasraṉukkup=pa-

1050 ṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkai Dāmōdaraṉ Periyanambi-

1051 kramavittaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk=Kuravaśari Śirāmaṉ Nārāya[ṇa*]-saha-

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1052 sraṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrch-Chāṇayaṉ Agnikumā-

1053 rabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk=Kaṇḍēṟṟut-Tēvaṉ Maṅ-

1054 galanambi-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Muṉṉīrppaḍi-

1055 Kōvaḍi-Tiruvēṅgaḍa-sahasraṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu-

1056 k=Kuravaśi(śari)t-Tiruveṇkāḍaṉ Mādhava-kramavittaṉukkup-paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Ā-

1057 [pa*]stambha-sūtrattu Muṉṉīrppaḍi-Kēśavaṉ Kōvaḍibhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Gautama-gōtra-

1058 ttu Sartyā(tyā)shāḍha-sūtrattu Neṟkuṉṟattu Akkinārāyaṇaṉ Śrīkṛishṇa-sahasraṉukkup=paṅg-oṉṟu |

1059 ivvūr Kuṇḍiṉa-gōtrattu Satyāshāḍha-sūtrattu Niṉṟayil Yajñaṉ Chēntambibhaṭṭa-

1060 ṉukkup=paṅg-oṉṟu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup-Pulippuṟa-

1061 ttu Mahāsēṉaṉ Śrīmādhava-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-

1062 gōtrattu Kārtyāyaṇa[1]-sūtrattu Pēchchaṅkiḻāṉ Mahēśvaraṉ Sōmadēvabhaṭṭaṉu-

1063 kkup=paṅg-oṉṟu | ivvūr Śāṇḍilya-gōtrattu Kātyayaṇa-sūtrattuch-Chiṅgarattut=To-

1064 ṅgalpirāṉ Kēśava-kramavittaṉukkup-paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu

1065 Kātyāyaṇa-sūtrattu Veṇṇichcheṭṭu Gōvindaṉ Dāmōdara-kramavittaṉukkup=paṅg-oṉṟu | ivvūr

1066 Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippuṟattut-Tāyapirāṉ Śrīkṛishṇa-kramavittaṉukkup=paṅ-

1067 g-oṉṟu | ivvūr Vatsa-gōtrattu Kātyāyaṇa-sūtrattu Suraśārambi Agnicha(śa)rmmaṉ Nāgatōṇa-kra-

1068 mavittaṉukkup=paṅg-oṉṟu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup=Pulippuṟattu Muṇḍī-

1069 śvaraṉ Ravidāsa-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattup-Pē-

1070 chchaṅkiḻāṉ Muṇḍīśvaraṉ Nāgasvāmi-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sū-

1071 trattu Vaṅgippuṟattu Sarvvādityaṉ Jātavēda-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-

[1] Read Kātyāyana. This wrong spelling occurs in this and the following lines.

1072 gōtrattu Kātyāyaṉa-sūtrattu Uṟuppuṭṭūrt-Tiruviṇṇagarniṉṟāṉ Aḍigaṇambi-kramavittaṉukkup = pa-

1073 ṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Kātyāyaṉa-sūtrattu Surasārambik-Kavaiyaṉa-śarmaṉ Śrīdatta-kramavi-

1074 ttaṉukkup = paṅg-oṉṟu ‖ ivvūr Lōhita-gōtrattu Kātyāyaṉa-sūtrattup = Pulippuṟattu Nāga[svā]-

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1075 mi Vēdagarbhaṉukkup = paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Kātyāyana-sūtrattu Surasārambi Yajñaṉ Naraśi-

1076 ṅga-kramavittaṉukkup = paṅg-oṉṟu ‖ ivvūr Lōhita-gōtrattu Kātyāyaṉa-sūtrattup = Pulippuṟattu Śrīdha(da)tta-

1077 ṉ Śrikṛishṇa-kramavittaṉukkup = paṅg-oṉṟu ‖ ivvūr Māṇḍavya-gōtrattu Kātyāyaṉa-sūtrattu Muḍum[bai*] Naraśiṅga-

1078 ṉ Śrīmādhava-kramavittaṉukkup = paṅg-oṉṟu ‖ innāṭṭuch-Chiṟṟiṉpāḷ = āgiya Paramēśvaramaṅgalattu Saṁkṛiti-gō-

1079 trattu Āpastambha-sūtrattu Iruṅgaṇḍi Kāḷida(ya)marddaṉaṉ Ṛishikēśava-daśa-puriyaṉukkup = paṅg-oṉṟu ‖

1080 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēvā[da*]tta-nārāyaṇa-daśa puriyaṉukkup = paṅg-oṉṟu ‖

1081 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūrk-Koṇḍayaṉ Śrīdhara -kramavittaṉukkup = paṅg-oṉṟu ‖

1082 ivvūr Bhāradvāja-gōtrattu Āpastamba-sūtrattuch = Cheṭṭapōśaṉ Tiruppiyūraṉ Tiruchchēṟai-Nārāyaṇa-daśapuriyaṉukku-

1083 p = paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēva-dattaṉ Cheṭṭambi-sahasra-

1084 ṉukkup = paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kākkalūr Śrī-

1085 kṛishṇaṉ Rāmadēva-kramavittaṉukkup = paṅg-oṉṟu ‖ innāṭṭuk-Kāndāṇa-nāṭṭu Viśayālaya-

1086 ch-chaturvvēdimaṅgalattu Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōma-puṟattu

1087 Aiyyaṉ-perumāṉ Svāmikumārabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrat-

1088 tu Āpastambha-sūtrattuk = Kuṇḍūr Kāṭaka-sōmayāji Irāmadēva bhaṭṭaṉukkup = paṅg-oṉṟu ‖

1089 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kārāmbichcheṭṭu Vēmbūr-pōśaṉ Vi-

1090 ṇaidāmaṉ Śōlaippirāṉ-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āpastambha-sūtra-

1091 ttuk-Kārambichcheṭṭu Vēmbūr-pōśaṉ Viṇaidāmaṉ Gōvinda-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr

1092 Bhāradvāja-gōtrattu Āpastambha-sūtrattu Uruppuṭṭūr Īśvaraṇ Mādhavabhaṭṭa-ṇukkup=paṅg-oṉṟu | ivvūr
1093 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kāṟṟirai Parañjōti Attōṇa-sahasra-ṇukkup=paṅg-oṉṟu |
1094 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Aḍigaḷ Pa(Bha)vas-vāmibhaṭṭaṇukkup=paṅg-oṉ-
1095 ṟu | innāṭṭu Veṇṇik-kūṟṟattu Oḷimadi Vatsa-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūrt-Tirukkumāraṇ
1096 Yajñaya-daśapuriyaṇukkup=paṅg-oṉṟu | innāṭṭup-Pūvaṇūr=āgiya Avanikēsa-rich-chaturvvēdimaṅgalattu Dēva-
1097 rāta-gōtrattu Āśvalāyaṇa-sūtrattuch=Chembuṟai Mahādēvaṇ Nirāpavi[pi]bhāva (?)ṅgavikkup=paṅ-

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1098 [ṅgavikkup=paṅ][1]g-oṉṟu | ivvūr Ātraya-gōtrattu Āśvalāyaṇa-sūtrattup=Pūvaṇūr Sōmayāji-
1099 Jātavēdabhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu Chandiraśē-
1100 kharaṇ Śiṟunambibhaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Rāthītara-gōtrattu Āśvalā-yaṇa-sūtra-
1101 ttu Iḍaiyāṟṟumaṅgalattu Nīlakaṇṭan Śrīvishṇuviṇukkup=paṅg-oṉṟu | ivvūr Ātraya-gō-
1102 trattu Āśvalāyaṇa-sūtrattuch=Chiṟunambi Chandiraśēkhara-sahasraṇukkup==paṅg-oṉṟu | ivvūr
1103 Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattu Aṇantaṇ Dāmōdaraṇukkup=paṅg-oṉṟu| ivvū-
1104 r Rāthītara-gōtrattu Āśvalāyaṇa-sūtrattu Eḷuvaṇpaṭṭaṇukkup=paṅg-oṉṟu | ivvūr Ātraya-
1105 gōtrattu Āśvalāyaṇa-sūtrattu Vādavūr Maṅgaippirāṉ Śivaṇukkup=paṅg-oṉṟu | ivvūr
1106 Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu Ūraṇ Tattaṇukkup=paṅg-oṉṟu | innā-
1107 ṭṭuk-Kīḻp-Pūṇḍiya (y=ā)giya Olōkamahādēvich-chaturvvēdimaṅgalattu Hāritagō-
1108 trattu Āśvalāyaṇa-sūtrattuch=Chēndaṇ Śrīkṛishṇapura-Nāgaṇukkup=paṅg-oṉṟu | iv-
1109 vūr Kauśika-gōtrattu Āśvalāyaṇa-sūtrattuch=Chiṟu-Koṭṭaiyūr Nārāyaṇaṇ-
1110 Paḷḷikoṇḍāṉ-sahasraṇukkup=paṅg-oṉṟu | ivvūr Parāśara-gōtrattu
1111 Āśvalāyaṇa-sūtrattut-Tiruppēr Subrahmaṇyaṇ Śrīkṛishṇa-sahasraṇukkup=paṅg-oṉ-
1112 ṟu | ivvūr Kauśika-gōtrattu Āśvalāyaṇa-sūtrattuch=Chiṟu-Koṭṭaiyūr Tattaṇ Tatta-sahasra-

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[1] See note 1, p-153

1113 ṉukkup = paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyana-sūtrattu Nālūr Veṅkāṭṭudēva-
1114 ṉ Cheṭṭiperumāṉbhattaṉukkup = paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtra-
1115 ttu Nālūr Śrīdharaṉ Trivikrama-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āśva-
1116 lāyaṇa-sūtrattu Nālūr Pa[ramē]śvaraṉ Kōla-Vāmaṇabhaṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Kā-
1117 śyapa-gōtrattu Āśvalāyaṇa-sūtrattu Nālūr Śrīdharaṉ Subrahmaṇyaṉukkup = paṅg-oṉṟu ‖ i-
1118 vvūr Kauśika-gōtrattu Āśvalāyaṇa-sūtrattu Vājavēji (pēyayāji)-Trivikrama-sōmayājikkup = paṅg-o-
1119 ṉṟu ‖ ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Nālurch-Cheṭṭi Śrīvāsudēvaṉukkup =
1120 paṅg-oṉṟu ‖ ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Nālūr Māṟaṉ Trivikramabha-

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1121 ṭṭaṉukkup = paṅg-oṉṟu ‖ ivvūr Kauṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Nārāyaṇaṉ Yajñā-
1122 tma-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Drāhyāyaṇa-sūtrattut-Tirumaṅgalattu Nārā-
1123 yaṇaṉ Vāsudēvaṉukkup = paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Drāhyāyaṇa-sūtrattu Araṇaip-
1124 puṟattut-Tiruvaraṅgaṉ Chaṇṇayabhaṭṭa-sōmayājikkup = paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Drāhyāya-
1125 ṇa-sūtrattu Araṇaippuṟattuch-Chaṇṇayaṉ Vishṇukāḍa-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Kauśika-gō-
1126 trattu Drāhyāyaṇa-sūtrattu Araṇaippuṟattut-Tiruvaraṅgaṉ Yajñātma-sahasraṉukkup = paṅg-oṉṟu ‖ ivvūr Hā-
1127 rita-gōtrattu Drāhyāyaṇa-sūtrattut = Tuṟumuṇḍūr Śaravaṇaṉ Narasiṁha-sahasraṉukkup = paṅg-oṉṟu ‖
1128 ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattut = Tuṟumuṇḍūrk-Kāḷaperumāṉ Vāmaṇa-sahasraṉukkup = paṅ-
1129 g-oṉṟu ‖ ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattut = Tuṟumuṇḍūr Patmanābhaṉ Kumā-
1130 raḍi-kramavittaṉukkup = paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Drāhyāyaṇa-sūtrattu
1131 Araṇaippuṟattut-Tiruvaḍi Periyanambi-daśapuriya-sōmayājikkup = paṅg-oṉṟu ‖
1132 ivvūr Kauśika-gōtrattu Drāhyāyaṇa-sūtrattu Araṇaippuṟattup = Periyanambi Tiruvaḍigaḷ Bhaṭṭa-

1133 ṉukkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Drāhyāyaṇa-sūtrattu Araṇaippu-
1134 ṟattup-Periyanambi-Dāmōdara-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Vatsa -gōtrat-
1135 tu Kātyāyaṇa-sūtrattu Surasārambi Nārāyaṇaṉ Śrīkṛishṇabhaṭṭaṉukkup=paṅg -oṉṟu |
1136 ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippuṟattu Mādhavaṉ Śrī-kumāra-kramavittaṉukku-
1137 p=paṅg-oṉṟu | ivvar(vvūr) Vatsa-gōtrattu Kātyāyana-sūtrattu Surasārambi Śrīkumāraṉ Bhaṭṭanambibhaṭṭaṉukkup=
1138 paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattu Uṟuppuṭṭūrt-Tāliperu-mā-Nārāyaṇa-
1139 kramavittaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippuṟattu Yajña-
1140 ṉ Vishṇubhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippuṟattu Mā[dha]-
1141 va-Nāgasvāmi-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Dhaṇañjeya-gōtrattu Kātyā-yaṇa-sūtrattu Sura-
1142 sārambi Kēśavaṉ Śōmaḍigaṭ-kramavittaṉukkup=paṅg-onru | ivvūr Dhanañjeya -gōtrattu
1143 Kātyāyana-sūtrattu Surasārambi Kumāraperumāṉ Akkiśaṉma-kramavittaṉu-kkup=paṅg-oṉṟu | ivvūr

Twentysixth Plate: First Side

1144 Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattu Uṟuppuṭṭūrt-Tāliperumāṉ Śrīdhara-kramavittaṉukkup=paṅg-o-
1145 ṉṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭa-pōśaṉ Śrīkayilāsan Irāmadēva-daśa-
1146 puriyaṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Naihaṇai[1]-Veṇṇidā-
1147 maṉ Yajñabhaṭṭa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Vāsishṭha-gōtrattu Āpastambha-sūtrattu Na-
1148 ḍērpaḷḷi Appayaṉ Bhāskara-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrat-
1149 tuk=Kuḍiyūr Dāmōdaraṉ Ādittapiḍāra-daśapuriyaṉukkup=paṅgoṉṟu | ivvūr Kāśyapa-gōtrattu Āpasta-
1150 mbha-sūtrattuk=Kuṇḍūr Mahādēvaṉ Chandirakumāra-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Vatsa-gōtrat-
1151 tu Āpastambha-sūtrattuk=Kuṇḍūr Perumāṉambi Sūryyadēvabhaṭṭaṉakkup=paṅg-oṉṟu | ivvūr Kau-

[1] For Sāhaṇai

1152 śika-gōtrattu Āpastambha-sūtrattuk=Kāñjaip-Perumuñjūṟaṉ Dōṇaiyaṉ Trailō-
1153 kyalōchaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Gergga-gōtrattu Āpastambha sūtrat
1154 tuk=Kuñjappavvil Harisvāmi-Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vādhūla-gō-
1155 trattu-Āpastambha-sūtrattup=Piṟāndūr Tiruvaraṅganārāyaṇaṉ Tiruviṇṇagar-niṉṟāṉ-daśapuriyaṉu-
1156 kkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Hṛisāḷa-Sūryyaku-
1157 māraṉ Gōvindabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha -sūtrattuk=Kāñjaip-Pe-
1158 rumuñjūṟaṉ Trailokyalōchaṇaṉ Madiśūdabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gō-
1159 trattu Āpastambha-sūtrattuk=Kirāñjit-Tiruveṇkāḍaṉ Yajñaya-sahasraṇukkup= paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-
1160 gōtrattu Āpastambha-sūtrattu Uviyūrt-Tiruviṇṇagarniṉṟāṉ Śrīrāma-sahasraṇu-kkup=paṅg-oṉṟu ‖ ivvūr Bhā-
1161 radvāja-gōtrattu Āpastambha-sūtrattuk=Kuravaśarit-Tammaḍigaḷ Śrīdhara-saha-sraṇukkup=paṅg-oṉṟu ‖ ivvūr
1162 Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk=Kuravaśari Śrīkṛishṇaṉ Poṟṟōṇa-sahasraṇukkup=paṅg-oṉṟu
1163 ‖ ivvūr Aupamanya-gōtrattu Āpastambha-sūtrattu Uviyūr Śrīrāmaṉ Yajñaya-kramavittaṉukkup=paṅg-oṉṟu ‖ i-
1164 vvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk=Kuravaśari Nārāyaṇaṉ Śrīkṛishṇa -sōmayājikkup=paṅg-oṉṟu ‖ i-
1165 vvūr Kuṇḍiṇa-gōtrattu Bhārajdvāja-sūtrattuch=Chiḍukkai-Nambi Tāḷi-Śaṅkara-nārāyaṇa-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvū-
1166 r Murggala-gōtrattu Āpastambha-sūtrattu Ākki-Agnichatmaṉ (śārmaṉ) Śrīdhara-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-
1167 gōtrattu Baudhāyaṇa-sūtrattu Noṭṭūr Purushōttamaṉ Vāsudēva-sahasraṇukkup= paṅg-oṉṟu ‖ ivvūr

Twentysixth Plate: Second Side

1168 Hārita-gōtrattu Āpastambha-sūtrattuk=Kuṭṭakkuṛi Mahēśvaraṉ Periyanambi-daśapuriyaṉukkup=paṅg-oṉṟu [‖*]
1169 ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kāñjaik-Kumārasvāmi-Kiḍanda-perumāṉ-sahasraṇukkup=paṅg-o-
1170 ṉṟu ‖ ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk=Kuṭṭakkuṛi Sūryyadēvaṉ Tiruvēṅkaṭa-daśapuriyaṉukkup=paṅ-
1171 g-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Araṇaippuṟattu Jātavēdaṉ Vishṇudāsa-bhaṭṭaṉukkup=pa-

1172 ṅg-oṉṟu | ivvūr Sha(Śa)ṭha-gōtrattu Baudhāyaṉa-sūtrattu Īrāyūrch-Choṭṭai Śrīvāsudēvaṉ Kēlē(klē)śanāśa-

1173 daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kapi-gōtrattu Āpastambha-sūtrattup=Piṟāndūr Dāmōdaraṉ Tiruviṉṉagar-

1174 niṉṟāṉ daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Vādhūla-gōtrattu Baudhāyaṉa-sūtrattuk=Kārambichcheṭṭuk-Ka-

1175 ndāḍai Nārāyaṇaṉ Narasiṁha-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kumāṇḍū-

1176 rt-Tiruvaraṅganārāyaṇaṉ Tiruvaraṅgabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-

1177 k-Kumāṇḍūr Tiruvaraṅgaṉ-Tiruvaraṅganārāyaṇabhaṭṭa-sōmayājikkup=paṅg-oṉṟu | ivvūr Vā-

1178 thū(dhū)la-gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭuk-Kandāḍai Narasiṅgaṉ Eḻuvaḍiyāṉ-daśapuriya-

1179 ṉukkup=paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkai Aṉ-

1180 ṉandi-Gaṇadōṇabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Ambik-Ku

1181 ravaśari Śrīvāsudēvaṉ Arisvāmi-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Ā-

1182 pastambha-sūtrattuk=Kōmapuṟattu Bhavadrōṇaṉ Bhavaskanda-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvū[r*]

1183 Viśvāmitra-gōtrattu Āpastambha-sūtrattuk=Koḍuṅgai Atirātraṉ Śrīvatsāṅka-bhaṭṭaṉukkup=pa-

1184 ṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Korōvi Tiruveṇkāḍan Vishṇu-daśapuriyaṉu-

1185 kkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Mādhava-Nārāyaṇaṉ=Atirātrabhaṭṭaṉukku-

1186 p=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuk=Kāñjaip-Perumuñjūṟaṉ Chakrapāṇi Perumbuṟak-

1187 kaḍal-sahasraṇukkup=paṅg-oṉṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk=Kōṭṭaṅgōmapuṟattu Mādhavaṉ

1188 Dōṇaya-sahasraṇukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuch=Chāṭṭāṇi Mādhavaṉ Śrī-

1189 dhara-sahasraṇukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Ālikkoṉṟai Nāgaperumāṉ Dā-

1190 mōdara-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattuk=Kuṇḍūr Trivikramaṉ Gōvinda-bhaṭṭa-

1191 ṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṉa-sūtrattuk=Korōvich Chaṅkaranārāyaṇaṉ Śiṅga-

1192 dāmabhaṭṭa-sarvvakri(kra)tuyājikkup=paṅg-oṉṟu ‖ Nallūr-nāṭṭu Rājakēsarich-chaturvvēdimaṅgalattu Vatsa-

Twentyseventh Plate: First Side

1193 gōtrattu Satyāshāḍha-sūtrattu Vaḍugachchēri Mādhavaṉ Aiyya-daśapuriyaṉu-kkup=paṅg-oṉṟu ‖ i-

1194 vvūr Vatsa-gōtrattu Satyā[shā*]ḍha-sūtrattu Vaḍugachchērit-Tāḷanambi Gōvin-dabhaṭṭaṉukkup=paṅg-oṉṟu ‖

1195 ivvūr Kauśika-gōtrattu Satyā[shā*]ḍha-sūtrattup=Perumpāṇḍūrch=Chaṉṉa-kumāraṉ Mahāsēna-sahi(ha)sra-

1196 ṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Satyāshāḍha-sūtrattu Nellikkudar Śrīkṛishṇaṉ Aiyyaṉperumāṉ

1197 daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Satyā[shā*]ḍha-sūtrattup=Puliyattu Śrīkṛishṇa-

1198 ṉ Veṇṇaiyabhaṭṭa-sōmayājikkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Satyā-shāḍha-sūtrattu

1199 p=Puliyattu Śrīkṛishṇaṉ Śrī-Nārasiṁhach-chaturvvēdibhaṭṭa-sōmayājikkup=paṅg-oṉṟu ‖ ivvūr Kapi-gō-

1200 trattu Āpastambha-sūtrattup=Piṟāndūr Nandiperumāṉ Upu(ru)dra-Mādhava-daśapuriyaṉukkup=paṅg-oṉṟu ‖ i-

1201 vvūr Vāsishṭha-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Nārāyaṇaṉ Gōvinta(nda)-daśapuriyaṉukkup=paṅ-

1202 g-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Naḍēṟpaḷḷi Yajñayaṉ Śirāma-bha-

1203 ṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Gōmaḍattu-

1204 ch-Cheṭṭikumāraṉ Ag[ni]dāmabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu-

1205 k=Kāñjaip-Pe[rumu]ñjūṟaṉ Kēśava-Nārāyaṇasvāmi-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvū-

1206 [r] . . . . Āpastambha-sūtrattuk=Kaḍavuṭ-Paśumpuṟattu Śrī Nārāyaṇaṉ Tiruviṇṇa-

1207 . . . . .ṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sū-

1208 . . . . lūr=aḍigaḷ Tiruvaraṅga-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kauśika-

1209 . . . . k-Kāñjaip-Perumuñjūṟaṉ Tiruveṇṇāval Chiṟiyanambi-daśapuri-

1210 . . . . [Ka*]pi-gōtrattu Āpastambha-sūtrattup=Piṟāndūr Vishṇut-Tiruveṇkāḍu-sa-

1211 . . . . vvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkai

1212 . . . . ṉukkup=paṅg-oṉṟu | ivvūr Kapi-gōtrattu Āpastambha-sū-
1213 . . . . [mō]dara-sahasraṉukkup=paṅg-oṉṟu | ivvūr Bhāradvāja-gōtra-
1214 . . . . [Śrī]bhaktapriyaṉ Śōlaippirāṉ daśapuriyaṉu-
kkup=paṅg-oṉ-
1215 . . . . mbha-sūtrattu Āsuri Yajñan Rāmadēvabhaṭṭaṉukkup=
paṅg-oṉṟu [||]

Twentyseventh Plate: Second Side

1216 . . . . ṭṭup=Poṟpuṟattut-Tiruveṇkāḍaṉ Nārāyaṇa-daśapuriyaṉu-
1217 . . . . trattu Āpastambha-sūtrattu Naḍēṟpaḷḷi Yajñaṉ Chi[ṟi]
yanambi-sarvva-
1218 . . . . la-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattu
Sūryyadē-
1219 . . . . [g-o]ṉṟu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu
Ūṭṭuk-
1220 . . . . tta-sōmayājikkup=paṅg-oṉṟu | ivvūr Kauśika-gōtrattu
1221 . . . . mōdaraṉ Tiruvēṅgaḍanārāyaṇa-kramavittaṉukkup=
poṅg-oṉṟu | i-
1222 . . . . mbha-sūtrattu Gōmaḍattu Akkidāmaṉ Śrī-
kumārabhaṭṭaṉukkup=paṅg-oṉ-
1223 . . . . [Ā]śvalāyaṉa-sūtrattu Araṇaippuṟattuk-Kandaṉ Kēśava-
bhaṭṭaṉukkup=pa-
1224 . . . . rita-gōtrattu Āpastambha-sūtrattup=Paśumpuṟattuch-
Chandiran Śrīnārā-
1225 . . . . paṅg-oṉṟu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu
U-
1226 . . . . Perinappi-kramavittaṉukkup=paṅg-oṉṟu | ivvūr
Bhāradvāja-gōtra-
1227 ttu Bhāradvāja-[sūtrat]tu Iḷakkandiṟattu Vāmaṉaṉ Tiruvaraṅga-dēva-daśapuriya-
ṉukkup=paṅg-ō-
1228 ṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Āsuri-Śrīkṛishṇaṉ Karumāṇikka-
daśapu-
1229 riyaṉukkup=paṅg-oṉṟu | ivvūr Śāṇḍilya-gōtrattu Kārtyā(tyā)yaṉa-sūtrattu
Uppa-Pambirāl-
1230 [Ga]ṇasvāmi Nārāyaṇa-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Kapi-gōtrattu
Āpastambha-sūtrattu-
1231 p=Piṟāndūr Dāmōdaraṉ Vishṇu-bhaṭṭaṉukkup-paṅg-oṉṟu | ivvūr Kāśyapa-
gōtrattu Āpastambha-sūtrattu Va-
1232 ṭṭamaṇi Dēvakumāraṉ Śrīrāma-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Hārita-
gōtrattu Āpastambha-sū-

1233 trattu Āsuri Rāmadēvaṉ Periyanambibhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrattu Āpastam-
1234 bha-sūtrattu Eṭṭukkūr Dēvaskandaṉ Karuṇākarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Bhāra-
1235 dvāja-sūtrattu Iḷakkandiṟattu Kēśavaṉ Dāmōdarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu
1236 Āpastambha-sūtrattu Vaṅgippuṟattu Aiyyakuṭṭi Tiruvaraṅga-bhaṭṭaṉukkup=paṅg oṉṟu ‖ ivvūr Kuṇḍiṉa-gōtrat-
1237 tu Āpastambha-sūtrattu Eṭṭukkūr Dēvaskandaṉ Tiruvaraṅga-bhaṭṭaṉukkup=paṅg oṉṟu ‖ ivvūr Kuṇḍiṉa-
1238 gōtrattu Āpastambha-sūtrattu Gōmaḍattu Aiyyaṉ Sūryyadēva-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvū-
1239 r Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattu Gōmaḍattu Patma(dma)nābhaṉ Sūryya-bhaṭṭaṉukkup=paṅg-oṉṟu ‖

Twentyeighth Plate: First Side

1240 ivvūr Gautama-gōtrattu Kātyāyaṉa-sūtrattu Ālambākkattut-Tiruvaraṅganārāyaṇaṉ Karumāṇikka-kramavittaṉukkup=paṅg-oṉṟu [‖*]
1241 ivvūr Kauśika-gōtrattu Kārtyā(tyā)yaṉa-sūtrattu Peyvil Vishṇumādhava-sahasraṉukkup=paṅg-oṉṟu ‖ ivvūr
1242 Bhāradvāja-gōtrattu Kārtyā(tyā)yaṉa-sūtrattu Vaṅgippuṟattu Bhaṭṭakumāraṉ Śrīkṛishṇa-kramavittaṉukkup=paṅg-oṉṟu [‖*]
1243 ivvūr Viśvāmitra-gōtrattu Jayimiṉi-sūtrattu Aṉbil Śāttaṉ Subrahmaṇyaṉ-sōmayājikkup=paṅg-oṉṟu [‖*]
1244 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapurattu Iraviśaṉmaṉ Nārāyaṇa-kramavittaṉukkup=paṅg-oṉṟu ‖
1245 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapuṟattu Nārāyaṇaṉ Svāmidāmōdara-kramavittaṉukkup=paṅg-oṉṟu [‖*]
1246 ivvūr Śā[r]ṉggimitra-gōtrattu Āgastya-sūtrattu Jemaḷigrāmattu Brahmadattaṉ Gōvinda-kramavittaṉukkup=paṅg-oṉṟu ‖
1247 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup=Poṉṉār Raviśaṉmaṉ Urudra-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr-
1248 k-Kālayāśi-gōtrattu Āgastya-sūtrattu Jaṉiyattu Urudraṉ Muddaya-kramavittaṉukkup=paṅg-oṉṟu ‖ iv-
1249 vūr Vāsishṭa(shṭha)-gōtrattu Āgastya-gō(sū)trattup=Poṉṉār Vishṇusōmadēva-kramavittaṉukkup=paṅg-oṉṟu ‖
1250 ivvūr Kīraushṭra-gōtrattu Āgastya-sūtrattu Maḷapi-Nārāyaṇaṉ Attiyūr Nārāyaṇa-kramavittaṉukkup=paṅg-oṉ-
1251 ṟu ‖ ivvūr Kālāśi-gōtrattu Āgastya-sūtrattup-Poṉṉār Mārāyaṉ Śrīkṛishṇa-kramavittaṉukkup=paṅg-oṉṟu [‖*]

1252 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-gō(sū)trattup-Poṉṉār Brahmadattaṉ Urudra-kramavittaṉukkup=paṅg-oṉṟu [|*]

1253 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Jaṉigattu Hariśaṟmaṉ Śrīdhara-kramavittaṉukkup=paṅg-oṉṟu |

1254 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup=Poṉṉār Śrīmādhavaṉ Śrīkṛishṇa-kramavittaṉukkup=paṅg-oṉṟu |

1255 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Janiyattu Śrīdharaṉ Urudra-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr

1256 Kutsa-gōtrattu Āgastya-sūtrattup=Poṉṉār Śōlaippirāṉ Nārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Śrāvishṭa-

1257 gōtrattu Āgastya-sūtrattu Jemiḷagrāmattu Brahmadattaṉ Kumāraśaṉmaṉukkup=paṅg-oṉṟu | ivvūr Śrāvishṭa-gōtrattu Ā-

1258 gastya-sūtrattu Jemiḷa-grāmattu Gōvindaṉ Śrīkṛishṇabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kālāyāśa-gōtrattu Āga-

1259 stya-sūtrattu Jaṉiyattu Śrīmādhavaṉ Chaṉṉaya-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Hālandaṇa-gōtrattu Ā-

1260 gastya-sūtrattu Jemiḷa-grāmattu Śrīkṛishṇaṉ Bhaṭṭanambikkup=paṅg-oṉṟu | Kālāśi-gōtrattu Āgastya-sūtrat-

1261 tu Jaṉiyattu Śrīmādhavaṉ Śaṅkaranārāyaṇa-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Kālāyāśi-gōtrattu Āgastya-sūtra-

1262 ttup=Poṉṉār Ādittaṉ Śrīkṛishṇaṉukkup=paṅg-oṉṟu | ivvūr Kālāyāśa-gōtrattu Āgastya-sūtrattup=Poṉ-

1263 ṉār Kaṉṉaradēvaṉ Aiyyaṉ-aḍiga[ṭ*]-kra[1] mavittaṉukkup=paṅg-oṉṟu | ivvūr Kālāśi-gōtrattu Āgastya-sūtrattu

1264 Jaṉiyattu Muḍḍayaṉ Urudra-kramavit[taṉuk*]kup=paṅg-oṉṟu | ivvūr Sārṁgi-mitra-gōtrattu Āgastya-sūtrattu Jemiḷagrāma-

Twentyeighth Plate: Second Side

1265 [t*]tu Brahmadattaṉ Urudra-kramavittaṉukkup=pa[ṅ*]g-oṉṟu | ivvūr Śrāvishṭa-gōtrattu Āgastya-sūtrattu Jemiḷa-grāmattu-

1266 ch-Chundaraṉ Śrīvāsudēva-kramavitta[ṉukku*]p=paṅg-oṉṟu | ivvūr Vāsishṭa-gōtrattu Āgastya-sū[trattu*]p=Poṉṉār U-

1267 ru[dra*]nārāyaṇa-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Śrāvishṭa-gōtrattu Āgastya-sūtrattu Jemiḷa-grāmattu-

1268 Gōvindaṉ Śrīraṅganādha(tha)-kramavittaṉukkup=paṅg-oṉṟu | Pāṇḍikulāśani-vaḷanāṭṭup-Puṟakkiḷiyūr-nāṭṭu-

1269 Malaiyakkach-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Mātṛidāsaṉ Nakkapirāṉbhaṭṭaṉuk-

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[1] Plate broken here and in the next two lines below.

1270 kkup=paṅg-oṉṟu ‖ ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk=Kuñchappavvil Nārāyaṇaṉ Śrīmādhava-saha-

1271 sraṉukkup=paṅg-oṉṟu ‖ innāṭṭu Māraṉēriy=āṉa Teṉṉavaṉmahādēvich-chaturvēdimaṅgalattu Hara-

1272 gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkai Nāgayaṉ Chaṉṉaya-kramavittaṉukkup=paṅg-oṉṟu ‖ innā-

1273 ṭṭu Iḍaiyāṟṟu-nāṭṭut-Toṇḍavaich-chaturvēdimaṅgalattu Bhāradvāja-gōtrattu Baudhā-

1274 yaṉa-sūtrattu Irāyūrp-Paṭṭambi-Śrīkṛishṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gō-

1275 trattu Āpastambha-sūtrattuk=Kuṇḍūrp-Paṭṭakumāraṉ Śrīmādhava-daśapuriyaṉukkup=paṅg-oṉṟu ‖ in-

1276 nāṭṭu Iḍaiyāṟṟumaṅgalattu Dēvarāta-gōtrattu Āśvalāyaṉa-sūtrattu Vēlaṅguḍi Nīlakaṇ-

1277 ṭaṉ Kumārasvāmi-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyaṉa-sūtrattu Āhi-

1278 tāgni-Aḍigaṇambi-daśapuriya-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyaṉa-

1279 sūtrattuch-Cheṉṉa-Śrīkaṇṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyaṉa-sūtra-

1280 ttuch-Chōlai Tiruvirāmīśvarabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āśvalā-

1281 yaṉa-sūtrattuk=Kīraṉūr Nārāyaṇaṉ-Aṭṭamūrttibhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyaṉa-sū-

1282 trattu Mahādēvaṉ Tiruvaraṅganārāyaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyaṉa-sūtra-

1283 ttu Subrahmaṇyaṉ Puṇyakīrttikkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āśvalāyaṉa-sūtrattu Vāḍavūr Nārā-

1284 yaṇaṉ-Aṭṭamūrtti-bhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātraya-gōtrattu Āśvalāyaṉa-sūtrattu Vāḍavūrch-Chandiraśēkhara-

1285 ṉ Tiruvēppanteṟṟikkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyana-sūtrattu-Tāyaṉ Dāmōdara-

1286 bhaṭṭaṉukkup-paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyaṉa-sūtrattuch-Cheṉṉaśeyyāṉ saha[sra*]ṉukku-

1287 p=paṅg-oṉṟu ‖ innāṭṭu Ārkkāṭṭuk-kūṟṟattuch-Chandiralēkaich-chaturvēdimaṅgalattu Viśvāmitra-gōtrattu

1288 Drāhyāyaṇa-sūtrattut-Tirumaṅgalattuk-Kumārasvāminandikkup=paṅg-oṉṟu ‖ innāṭṭu Eyi-nāṭṭut-Tiruppēr

Twentyninth Plate: First Side

1289 Parāśara-gōtrattu Āśvalāyana-sūtrattu Iravitattaṉ Sōmadattanbhaṭṭaṉukkup=paṅg-āṇḍu (g-oṉṟu) ‖ innāṭṭu Vi-

1290 ḷā-nāṭṭu Uttamaśīlich-chaturvvēdimaṅgalattu Kuṇḍiṉa-gōtrattu Āpastambha-sūtrattuk=Kōmaḍattu Kēśavaṉ

1291 Vishṇubhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk-Kōmapuṟattu Akkipiḍāraṉ Bhavadrōṇa-bhaṭṭaṉukku-

1292 p=paṅg-oṉṟu | ivvūr Parāśara-gōtrattu Āśvalāyaṉa-sūtrattut=Tiruppēr Brahmaṉ Śrīkṛishṇa-sahasraṉukkup=paṅg-oṉṟu |

1293 ivvūr Māḍala-gōtrattu Āśvalāyaṉa-sūtrattu Nīlakaṇṭaṉ Poṉṉāli bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Āga-

1294 sya(stya)-gōtrattu Śāmbavya-sūtrattup=Peruveṅgūr Nārāyaṇaṉ Śūlapāṇikkup=paṅg-oṉṟu | ivvūr Śaṇḍila-gōtrat-

1295 tu Drāhyāyaṇa-sūtrattu Maṇaṟpaḷḷi Kēśavaṉ Śrīdhara-kramavittaṉukkup=paṅg-oṉṟu | ivvūr Bhārggava-gōtrattu Ja-

1296 yimiṉi-sūtrattup=Puḷḷamaṅgalattu Vāsudēvaṉ Śrīrāmabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Vāsishaṭa(shṭha)-gōtrattu Jayi-

1297 miṉi-sūtrattup=Puḷḷamaṅgalattu Nārāyaṇaṉ Śrīvāsudēvaṉukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu Jayi-

1298 miṉi-sūtrattup=Puḷḷamaṅgalattu Śrīdharaṉ Tattaṉukkup=paṅg-oṉṟu | ivvūr Bhārggava-gōtrattu Ja-

1299 yimi[ni*]-sūtrattup=Puḷḷamaṅgalattu Vāsudēva-Nīlakaṇṭaṉukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-

1300 gōtrattu Jayimiṉi-sūtrattup=Puḷḷamaṅgalattu Nārāyaṇaṉ Akkiśaṉmaṉukkup=paṅg-oṉṟu [|]

1301 ivvūr Vāsishṭa(shṭha)-gōtrattu Jayimini-sūtrattu Marudūr Māṟaṉ Kumaraṉukkup=paṅg-oṉṟu | ivvūr Vāsishṭa(shṭha)-

1302 gōtrattu Jayimiṉi-sūtrattu Aruvalattu Nārāyaṇaṉ Śrīkumaraṉukkup=paṅg-oṉṟu | ivvūr Viśvāmi-

1303 tra-gōtrattu Jayimiṉi-sūtrattu Puḷḷamaṅgalattu Nārāyaṇaṉ Śrīkṛishṇaṉukkup==paṅg-oṉṟu |

1304 ivvūr Vāsishṭa(shṭha)-gōtrattu-Jaiyimiṉi-sūtrattuk=Kāḍaṉ Śrīkṛishṇa Agnicha(chi)ttayājikkup=paṅg-oṉṟu | i-

1305 nnāṭṭu Malariy=āṉi(ṉa) Śrīkaṉ[ṭ*]ach-cheturvvēdimaṅgalattu Kāśyapa-gōtrattu Āśvalāyaṉa-sūtrattu Nārāya-

1306 ṇaṉ Subrahmaṇyabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu Āśvalāyaṉa-sūtrattup-Peruveṅgū-

1307 rt-Tattaṉ Sōmaṉukkup=paṅg-oṉṟu | innāṭṭu Mikōḻaich-Chōḻamādēvich-chaturvvēdimaṅgalattu Lōhita-gō-[1]

1308 gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭut-Tūr[p]pil Śrī Mādhava Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu |

1309 ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Muṭṭiṟai Aiyyaṉ Dōṇaya-daśapuriyaṉukkup=paṅg-oṉṟu || i-

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[1] This letter is redundant.

1310 vvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimatti Nārāyaṇaṉ Tirumāliruñjōlai-sahasraṇukkup=pañ-

1311 g-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimatti Tirumāliruñjōlai Dāmōdarabhaṭṭaṉukku-

1312 p=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Jayimiṇi-sūtrattu Aṉbil Gōvindaṉ Jātavēdaṉukkup=paṅg-o-

1313 ṉṟu ‖ Kēraḷāntaka-vaḷanāṭṭu Uṟaiyūrk-Kūṟṟattu Rājāśrayach-chaturvvēdimaṅgalattu Rāthītara-gōtrattu Āśva-

1314 lāyaṇa-sūtrattu Nārāyaṇaṉ Subrahmaṇyabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Rāthītara-gōtrattu Āśvalāyaṇa-

Twentyninth Plate: Second Side

1315 sūtrattu Nārāyaṇaṉ Chatrā(Chandrā)bharaṇabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūrch-Chaṇḍila-gōtrattu Drāhyāyaṇa-sūtrattu

1316 Maṇaṟpaḷḷi Kēśavaṉ Ṛishikēśa-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇagōtrattu Āpastambha-

1317 sūtrattuk=Kōmaḍattuch-Chaṅkaranārāyaṇaṉ Śrīkṛishṇa-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Ā-

1318 pastambha-sūtrattuk=Kokkarai-Kēśavanārāyaṇabhaṭṭaṉukkup-paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpa-

1319 stambha-sūtrattu Ira(ru)ṅgaṇḍi Divākaraṉ Yajñātma-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-gōtrattu Ā-

1320 [pa*]stambha-sūtrattu Akkiperumāṉ Tiruvirāmīśvara-kramavittaṉukkup=paṅg-oṉṟu ‖ ivvūr Bādarāyaṇa-gōtrattu Ā-

1321 pastambha-sūtrattu Mayindakkuṟit-Tiruvaraṅgaṉ Tiruvaraṅgayajñaya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Vatsa-

1322 gōtrattu Āpastambha-sūtrattuk=Kārambichcheṭṭu Nārāyaṇaṉ Dāmōdarasahasraṇukkup=paṅg-oṉṟu ‖

1323 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Māraṅgaḷūr Mahēśvaraṉ Veṇṇayabhaṭṭaṉukkup=pa-

1324 ṅg-oṉṟu ‖ ivvūr Gautama-gōtrattu Āpastambha-sūtrattup=Paśiṇḍippuṟattu Ambalattāḍi Dōṇa-

1325 ya-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Ma(Va)ṅgi-

1326 ppuṟattuk-Kalaiśaṉpaṭṭaṉ Mādhava-daśapuriyaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu

1327 Āpastambha-sūtrattuk=Kārambichcheṭṭu Yajñapūti-Śrīdhara-daśapuriyaṉukkup=paṅg-oṉṟu ‖

1328 ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Kuravaśari Marggayaṉ Patma(dma)nābha-daśapu-

1329 riyaṉukkup=paṅg-oṉṟu ‖ ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk=Kāñ-

1330 jikkuri Kēśavan Śrīmādhava-sahasranukkup=paṅg-oṉṟu | innāṭṭu Naṅgai-Brahmadē-
1331 yam=āṇa Ariñjigaich-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattu Surasārambi Māḍa-
1332 pōśan Uludan Bhavadrōṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Ātraya-gōtrattu Āpastambha-sū-
1333 trattu Dvēdaigōmapurattu Nārāyaṇan Chakrapāṇi-sahasraṉukkup=paṅg-oṉṟu | ivvūr Murgga-
1334 la-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Nārāyaṇan Tatta-sahasraṉukkup=paṅg-o-
1335 ṉṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chaṉṉappaṉ Chakrapāṇi-daśapuriyaṉu-
1336 kkup-paṅgoṉṟu | Kōnāṭṭu Uṟattūrk-kūṟṟattuk=Kaṟṟaḷiyēriy=āṇa Vikrama-kēsarich-chaturvvēdimaṅgala-
1337 ttu Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu Vādavūrch-Chēndaṉ Chandirābharaṇa-bhaṭṭaṉukkup=paṅg-oṉ-
1338 ṟu | Śūralūrk-kūṟṟattuch-Chōḻa-Uttamach-chaturvvēdimaṅgalattu Murggala-gōtrattu Āpastambha-sūtra-
1339 ttu Uruppuṭṭūrt-Tirumaḷapāḍi Ādittapiḍāra-daśapuriyaṉukkup=paṅg-oṉṟu || Rājāśraya-vaḷanāṭṭut-Taṉiyūr
1340 Tiruveḷḷarai Vāśishṭa(shṭha)-gōtrattu Baudhāyaṇa-sūtrattu Jātavēdaṉ Nārāyaṇa-bhaṭṭaṉukkup=paṅg-oṉṟu ||

Thirtieth Plate: First Side

1341 Ivvūr Vāśishta(shṭha)-gōtrattu Baudhāyaṇa-sūtrattu Patma-(dma)nābhaṉ Jātavēdabhaṭṭaṉukkup=
1342 paṅg-oṉṟu | ivvūr Viśvāmitra-gōtrattu Baudhāyaṇa-sūtrattu Madisūdaṇa-Śaṅkaranārāya-
1343 ṇabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Gōvindaṉ
1344 Kēśava-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Viśvāmitra[-gōtra*]-ttu Baudhā-yaṇa-sūtrattu Tiya(Triya)-
1345 mbakaṉ Nilakaṇṭa-daśapuriyaṉukkup=paṅg[oṉṟu] | ivvūr Viśvāmitra-gōtrattu Baudhāya-
1346 ṇa-sūtrattu Paśuvati-Nārāyaṇa-daśapuriyaṉukkup=paṅg-oṉṟu | ivvūr Kauṇḍinya-gōtrattu
1347 Baudhāyaṇa-sūtrattu Paśuvati-Śāttabhaṭṭa-sōmayājikkup=paṅg-oṉṟu | ivvūr Kāśyapa-
1348 gōtrattu Baudhāyaṇa-sūtrattu Śrīdharaṉ Nakkapirāṉ-bhaṭṭaṉukkup=paṅg-oṉṟu | ivvūr
1349 Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Nilakaṇṭaṉ Śrīkṛishṇa-bhaṭṭaṉukkup= =paṅg-oṉṟu || Mu-

1350 ṇṇai-vallavāyānāṭṭu-Uttamaśōḻach-chaturvvēdi-maṅgalattu-Vatsa-gōtrattu
1351 Āpastambha-sūtrattu Ādiyūr Raṇadhīramaṅgalattu Rudraṉ Kēśavakramavit [ta*]ṉu-
1352 kkup=paṅg-oṉṟu ‖ Rājāśraya-vaḷanāṭṭup-Pāchchilk-kūṟṟattuk-Kiḻpalāṟṟup-Pē-
1353 rumarudūr Ātrēya-gōtrattu Āśvalāyaṇa-sūtrattu Haridāsaṉ Śrīkaṇṭabhaṭṭa-
1354 ṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu
1355 Tāyaṉ Jaḍā(ṭā)dharaṉukkup=paṅg-oṉṟu ‖ innāṭṭuk-Kalāṟkūṟṟattut-Tirumaṅgalattu Vā-
1356 sishṭa(shṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Nandīśvaraṉ Nārāyaṇa-bhaṭṭaṉukkup =paṅg-oṉṟu ‖ i-
1357 vvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Vāsudēvaṉ Nandīśvara-bhaṭṭaṉukkup =paṅg-o-
1358 ṉṟu ‖ ivvūr Vāsishṭa(shṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Brahmaṇyadēvaṉ Udayādittabhaṭṭa-
1359 ṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Drāhyayaṇa-sūtrattu Śāttaṉ Śivagaru-
1360 ḍa-sahasraṉukkup=paṅg-oṉṟu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Nakkaṉ
1361 [Pū]tikkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇaṉ Tirumā-
1362 liruñjōlaikkup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattuk-Ko-
1363 ṟṟaṉ Nīlakaṇḍaṉukkup=paṅg-oṉṟu ‖ ivvūr Kāśyapa-gōtrattu Drā-

Thirtieth Plate: Second Side

1364 hyāyaṇa-sūtrattuch-Chōlai Mādhavabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Ātrēya-gōtra-
1365 ttu Drāhyāyaṇa-sūtrattu Nakkaṉ Vāsudēvabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Viśvāmi-
1366 tra-gōtrattu Drāhyāyaṇa-sūtrattu Nīlakaṇḍaṉ Śiṅgappirāṉ-bhaṭṭaṉukkup= paṅg-oṉṟu ‖
1367 ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattuk-Kaṇṇaṉ Sōma-sahasraṉukkup= paṅg-o-
1368 ṉṟu ‖ ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Kēśavaṉ Śaṅkaraṉukkup= paṅg-oṉ-
1369 ṟu ‖ ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Śōmāśi Śaṅkaranārāyaṇaṉukkup =paṅg-o-
1370 ṉṟu ‖ ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇaṉ Vāmaṇasvāmi-sō-
1371 mayājikkup-paṅg-oṉṟu ‖ ivvūr Viśvāmitra-gōtrattu Āśvalāyaṇa-sūtrattu Maṇarkāl-
1372 Ūraṉ Nārāyaṇa-sahasraṉukkup=paṅg-oṉṟu ‖ innāṭṭu Veḷḷalaiyūrk-kaṇḍattu Śaṅkēttimaṅgalattu Vatsa-
1373 gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Rishikēśavaṉ Aḍigaṇambi-saha-

1374 sraṇukkup=paṅg-oṉṟu | ivvūr Hāri[ta*]-gōtrattu Āpastambha-sūtrattuk=Kumuṉ-
1375 ḍili Śrīkṛishṇaṉ Dēvara(rā)ta-sahasraṇukkup=paṅg-oṉṟu | Rājarāja[p-Pāṇḍi] maṇḍalattuk-Kaḷa-
1376 kkuḍi-nāṭṭu Māṉanilainallūr Ātrēya-gōtrattu Āpastambha-sūtrattuk=Ki-
1377 ḻākkil Gōvindaṉ Chēndappirāṉbhaṭṭa-sōmayāja(ji)kkup=paṅg-oṉṟu | iv-
1378 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk-Kiḻākkil Chēndippirāṉ Gōvindabhaṭṭa-Ā-
1379 hitāgnikkup=paṅg-oṉṟu | | Āga[1] Hrāma(Brāhma)ṉappēr-veṭṭiṉa ēḍu muppadu ||

Thirtyfirst Plate: First Side

1380 Śrī[-K]ayilāsam=āṉa Śrī-Rājarāja-Īśvaramuḍaiyār-archchanā-bhōgap-paṅgu iraṇḍil Nittavinō[da]-
1381 vaḷanāṭṭu Muḍichchōṇāṭṭu Jananāthach-chaturvvēdimaṅgalattup-piḍāgai Irumbuḷai Śivabrā-
1382 hmaṇaṉ Bhāradvāja-gōtrattu Baudhāyaṉa-sūtrattu Subrahmaṇyaṉ Nambiśāmibhaṭṭaṉukkup=
1383 paṅg-oṉṟu | Arumoḻidēva-vaḷanāṭṭu Maṅgala-nāṭṭu Maṅgalattu Śivabrāhmaṇaṉ Kāśyapa-
1384 gōtrattu Baudhāyaṉa-sūtrattut-Tōṉṟi-Īśvara-bhaṭṭaṉukkup=paṅg-oṉṟu | Naḍuviṟ-Śrī-
1385 kōyil=āṉa Muḍikoṇḍaśōḻa-viṇṇagarkku archchanābhōgap-paṅgu iraṇḍil Nittavinō-
1386 da-vaḷanāṭṭu Veṇṇik-kūṟṟattu Cōḻamahādēvich-chaturvvēdimaṅgalattu Kāśyapa-gōtratt
1387 tu Vaikhāṉasa-sūtrattu Dēvadattaṉ Aṉantapiḍārabhaṭṭaṉukkup=paṅg-oṉṟu |
1388 innāṭṭu Muḍichchōṇāṭṭu Jananāthach-chaturvvēdimaṅgalattu Ātrēya-gōtrattu Vai-
1389 khāṉasa-sūtrattu Kēśavaṉ Tiruvaraṅgabhaṭṭaṉukkup=paṅg-oṉṟu | ivvūrt-Tirumēṟṟaḷi-
1390 y=āṉa Tribhuvanamahādēvi-viṇṇagarkku archchanābhōgap=paṅgu-iraṇḍil Rājēndrasi-
1391 ṁha-vaḷanāṭṭu Veṇṇaiyūr-nāṭṭup-Pañchavaṉmahādēvich-chaturvvēdimaṅgalat-
1392 tu Gautama-gōtrattu Vaikhāṉaśa-sūtrattu Subrahmaṇyaṉ Ārāvamudu-bhaṭṭaṉukkup=paṅg-oṉṟu |

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[1] This has been engraved over an erasure which continues for three more lines and which may be read as follows:

1379 . . yanāṭṭut-Tiru-
1380 ppēr Bhāradvāja-gōtrattu Aśvalāyana-sutrattu Iravi(bha)-ṭṭan So-
1381 mada(tta)bhaṭṭanukkup=paṅg-iraṇḍu // Rājendrasimha-vaḷanāṭṭup-Po(y)gaināṭṭuk-
1382 Kaṇḍarādittach-chaturvedimangalattu Nambūr Nāgaiya-bhaṭṭanukkup=paṅgu oṉṟu

1393 Kshatriyaśikhāmaṇi-vaḷanāṭṭut-Tēvūr-nāṭṭu Ālattūr Vāsishṭha gōtrattu Vaikhāṉasa-sūtrattu
1394 Amudaṉ Arumoḻidēvabhaṭṭaṉukkup=paṅg-oṉṟu ‖ ivvūr Jananātha-viṇṇagar-dēvar-ar-
1395 rchchanābhōgap-paṅgu iraṇḍil Nittavinōda-vaḷanāṭṭu Āvūrk-kūṟṟattu Maṇukula-chūḷāmaṇich-cha-
1396 [tur]vvēdimaṅgalattu Bhārggava-gōtrattu Vaikhāṉasa-sūtrattuch-Chēndaṉ Śiṅgabhaṭṭaṉukkup=paṅ-
1397 g-oṉṟu ‖ innāṭṭu [Vī]raśōḻa-vaḷanāṭṭu Udaiyamāttāṇḍach-chaturvvēdimaṅ-galattu Gautama-gō-
1398 trattu Vaikhāṉasa-sūtrattup-Paṟpanābaṉ Śrīvāsudēvaṉukkup=paṅg-oṉṟu ‖ Tirumaḍaippaḷḷi

Thirtyfirst Plate: Second Side

1399 Vaidyaṉ Kaviṉiyaṉ Oṟṟiyūraṉ Aṉantaguṇan=āṉa Vaḷavaṉmaṅgalappērai-yaṉukkup=paṅ-
1400 gu mūṉṟu ‖ Tiru-Rājēndrasiṁha-vaḷanāṭṭuk-Kuṟukkai-nāṭṭup-Piḍāṅguḍi Bhāra-dvāja-gōtrattu [Āśvalā]-
1401 yaṉa-sūtrattu Ādittaṉ Gaṇapurattukku Jōdishap-paṅg-oṉṟu ‖ Ashṭapaṭṭaṉ [‖*] Nityavinōda-vaḷanā-
1402 ṭṭu Āvūrk-kūṟṟattu Manukula-chūlāmaṇa(ṇi)ch-chaturvvēdimaṅgalattu Ampa-shṭaṉ-Aṇṇāttaḍigaḷ Śiṅ-
1403 gattukkup=paṅg-oṉṟu ‖ Kaṇakkappaṅgu [‖*] Rājendrasiṁha-vaḷanāṭṭup-Poygaināṭṭuk-Kaṇḍarādityach-cha-
1404 turvvēdimaṅgalattu Maddhyasthaṉ Piḍāraṉ Śrīkurgūrkkuk=kaṇak[ka]p-paṅg-oṉṟu ‖ Nityavinōda-vaḷanāṭṭu Mu-
1405 ḍichchō-ṇāṭṭu Jananāthach-chaturvvēdimaṅgalattu Maddhyasthaṉ Muṇṇūṟṟuvaṉ Nāṟpattumūvaṉukkuk=kaṇa-
1406 kkap-paṅg-oṉṟu ‖ innāṭṭu Āvūrk-kūṟṟattu Manukulachūḷāmaṇich-chaturvvē-dimaṅga-
1407 lattu Maddhyasthaṉ Vēmbaṉ Irunūṟṟuppadiṉaṟuvaṉukkuk=kaṇakkap-paṅg-oṉṟu ‖ Ksha-
1408 triyśikkāmaṇi-vaḷanāṭṭu Aḷanāṭṭup-Pāppārkuḍi-Madhyasthaṉ Nāṉūṟṟuvaṉ Tiya (Trya)-
1409 mbakaṉukkuk=kaṇakkap-paṅg-oṉṟu ‖ Nityavinōda-vaḷanāṭṭu Veṇ-
1410 ṇik-kūṟṟattu Śrīpūti-Madhya[stha*]ṉ Aravaṇaiyāninṟāṉukkuk=kaṇakkap-paṅ-
1411 g-oṉṟu ‖ Rājēndrasiṁha-vaḷanāṭṭup-Po[y*]gaināṭṭu Madhurāntakach-chaturvvē-dimaṅgalattu Maddhyasthaṉ Na-
1412 garattāṉ Veṇkāḍaṉukkuk=kaṇakkap-paṅg-oṉṟu ‖ Kāvidip-paṅgu [‖*] Nitya-vinōda-vaḷanāṭṭu Muḍichchō-ṇā-

1413 ṭṭu Jananāthach-chaturvvēdimaṅgalattu Maddhyasthaṉ Piḍāraṉ Vaṭapatraśā-
yikkuk=kāvidip-paṅg-arai | Rājēndra-
1414 siṁha-vaḷanāṭṭup-Po[y]gaināṭṭu Madhurāntach-chaturvvēdi-maṅgalattu Maddhya-
sthaṉ Kumaraṉ Iraṇḍāyira-
1415 vaṉukkuk=kāvidip=paṅg-arai | Arumoḷidēva-vaḷanāṭṭu Iṅga-nāṭṭu Neṟkuppai
Maddhyasthaṉ Purushōttamaṉ
1416 Nīlakaṇṭaṉukkuk=kāvidip-paṅg-arai | Nittavinōda=vaḷanāṭṭu Veṇṇik-kūṟṟattu
Neṟkuṟṟattu Masya(dhya)stha-
1417 ṉ Echcherumāṉ-Araiyaṉukkuk=kāvidippaṅg-arai | Ugachchap-paṅgu [|*]
ivvūr Śrīkayilāsam=āṉa Śrī-Rājarāja-Ī-

Thirtysecond Plate: First Side

1418 śvarattukku uvachchappaṅgu [|*] Nityavinōda-vaḷanāṭṭu Vīraśōḷa-vaḷanāṭṭu
Udayamāttāṇḍach-chaturvvēdimaṅgalattu uvachchaṉ Ka.-
1419 laṉ Kiḷāvaṉukku uvachchap-paṅg-oṉṟu | Tribhuvaṉa-mahādēvich-charuppēdi-
maṅgalattup-piḍāgai Kuḷappāṭṭu uvachcha[ṉ]
1420 Amalaṉ Tēvaṉukku ugachchap-paṅg-oṉṟu | Naḍuvida(ṟ)-Śrīkōyil=āna Muḍi-
goṇḍaśōḷa-viṇṇagarkku ugachchap-
1421 paṅgu [|*] [Ku*]ḷappāṭṭu Kachchaṉpālai Maṉṟaṉukku ugachchappaṅg-oṉṟu |
Udaiyamāttāṇḍach-charuppēdimaṅgalattu uga-
1422 chchaṉ Karikālaṉ Tēvaṉukku ugachchappaṅg-oṉṟu | Tirumēṟṟaḷiy=āṉa [Tri]
bhuvaṉa-mahādēvi-viṇṇagarkku=ugachchappa-
1423 ṅgu [|*] Mēṟpaḍiyūr ugachchaṉ Karikālaṉ Maṇḍagavaṉukku ugachchapaṅg-
oṉṟu | ivvūrp-piḍāgai Tribhuvaṉamādēvinall-
1424 lūr=ugachchaṉ Ūrāṉ=Aṇṇāmalaikku=u[ga*]chchappaṅg-oṉṟu | Jananātha-
viṇṇagarkku ugachchappaṅgu [|*] Udaiyamāttāṇḍach-charup
1425 pēdimaṅgalattu ugachchaṉ Karikālaṉ Kaṇṇaṉukku ugachchap-paṅg-oṉṟu | Tri-
bhuvaṉamahādēvich-charu[pēdi]maṅgalattup-piḍā-
1426 gai Kuḷappāṭṭ-ugachchaṉ Śūṟṟi-Veṅkāḍaṉukku ugachchap-paṅg-oṉṟu | Nāviśap-
paṅgu [|*] Nitya[vinōda*]-vaḷanāṭṭu Vīraśōḷa-vaḷanāṭṭu Tribhu(bhu)
1427 va[ṇā*]mahādēvich-charuppēdimaṅgalattup-piḍāgai Tribhuvaṉamādēvinallūr
nāviśaṉ Piramaṉ Tiruvaḍigaḷuk
1428 ku nāviśap-paṅgu arai | innāṭṭu Veṇṇik-kūṟṟattu Śrīpūti nāviśaṉ Aṉaiyaṉ-
Chūṟṟikku nāviśap-paṅ-
1429 gu arai | innāṭṭu Āvūrkkūṟṟattu Maṉu[ku*]lachūḷāmanich-charuppēdimaṅgalattu
nāviśaṉ Maṇḍagavaṉ=Āṭṭaṉuk-
1430 ku nāviśappaṅgu arai | innāṭṭu Ūṟṟukkāṭṭu-nāviśaṉ Vāmaṉaṉ Māṅguḍikku
nāviśap-paṅgu arai |
1431 ivvūr Śrīkayilāsam=āṉa Śrī-Rājarāja Īśvaramuḍaiyārkku nilam eṉ-vēli | ivvūr
Naḍuvi-

1432 ṟ-Śrīkōyil=āṉa Muḍigoṇḍaśōḻa-viṇṇagar-dēvarkku nilam eṇvēli | ivvūrch(t)-Tiru-mē-

1433 ṟṟaḷiy=āṉa Tribhuvanamādēvi-viṇṇagar-dēvarkku nilam nāl vēli | ivvūr Jananātha-viṇṇagar-

1434 dēvarkku nilam eṇ vēli | ivvūr Kēraḷāntaka-viṇṇagar-dēvarkku nilam mūvēli | ivvūr Sūryyadē-

1435 [va]ṟkku nilam vēli | ivvūr Subrahmaṇyadēvarkku nilam vēli | ivvūr Duggaiyārkku nilam vēli | ivvūr

1436 Mahā-Śāstāvukku nilam vēli | ivvūrp-Piḍāriyārkku nilam vēli | ivvūr Tribhuvanamādēvip-pērēri-

1437 k-karaik-Kaṇavadiyārkku nilam mūvēli | ivvūrp-piḍāgai Kuḷappāṭṭu-mādēvarkku nilam iruvēli | Kūḍa-

1438 ndaṉūr (Kūttaṉūr)-Mādēvarkku nilam ā(a)rai // Chiṟaiyūr-Mādēvarkku nilam arai | Uṟattūr-mādēvarkku nilam vēli |

Thirtysecond Plate: Second Side

1439 Chōṟṟutturai-Mādēvarkku nilam arai | Muññāyil-Mādēvarkku nilam arai | Mayinmālaiyanallūr-Mādē-

1440 varkku nilam arai | Mēṭṭu-mēṟkuḍi-Mādēvarkku nilam kāl | Chikkal-Mādēvarkku nilam arai | Niyāyana-

1441 ḍainallūr-Mādēvarkku nilaṁ=kāl | Parakēśarinallūr-Mādēvarkku nilam arai | Ādanallūr-Mādēvarkku nilam

1442 arai | Kīḻ-Māndūr-Mādēvarkku nilaṅ=kāl | Kūttaṉūr Vishṇukkaḷukku nilam arai | [Mu]ññāyil-Vishṇukkaḷukku

1443 nilam arai [|*] Puḷiyakkuḍi-Vishṇukkaḷukku nilam arai | Chiṟaiyūrp-Piḍāriya(yā)rkku nilam oru mā | Chōṟṟutturaip-Piḍā[1]

1444 riyārkku nilam oru mā | Uṟattūrp-Piḍāriyārkku nilam oru mā | Muññāyil-Piḍāriyārkku nilam oru mā | Kūttanūrpi(p)-

1445 Piḍāriyārkku nilam oru mā | Mayiṇmālaiyanallūrp-Piḍāriyārkku-nilam oru mā | Peṇṇāgaḍattup-Piḍāriyār-

1146 kku nilam oru mā | Gōvindanallūrp-Piḍārikku nilam oru mā | Mēṭṭumērkuḍip-Piḍārikku nilam nālu mā | Mīmāñsa(ṁsa)-

1447 bhaṭṭavṛitti nilam aiyvēli | Vēdānta-bhaṭṭa-virutti nilam aiyvēli | Vyākaraṇap-paṭṭa-virutti-nila=nāl vē-

1448 li | Paviḻiyak-kiḍa(ḍai)ppuṟattukku nilam iru vēli | Taitti-[ri*]yak-kiḍaippuṟam nilam iru vēli | Vājasanē-

1449 yak-kiḍaippuṟam iru vēli | Santōhak(chhandōgak)-kiḍa(ḍai)p-puṟam nilam iru vēli | Adh(th)arvvak-kiḍa(ḍai)ppuṟam nilam iru [v*]ē

[1] The medial ā sign is at the beginning of the next line.

1450 li | Talavu(va)kā[ra]k-kiḍaippuṟam nilam iru vēli | Rūpāvatārak-kiḍaippuṟam nilam iru vēli | Smṛiti mūla-

1451 grandh(th)am-ōduvippāṉukku nilam iru vēli | Bhāratam-vāśippāṉukku nilam iru vēli | Ambalam me-

1452 lugit=toṭṭi-niṟaichchut=taṇṇīr-aṭṭuvāṉukku nilam iru vēli | visha-bhōgattukku nilam iru vēli | Kuśava-

1453 rkku nilam vēli | Taichchar=kollarkku nilam vēli | ivvūr śāsanam veṭṭi pūrjjai(pūjai)

1454 y=āgap=peṟṟa kāshṭhakāri Kṛishṇaṉ-Araṅgaṉ=āṉa Tribhuvaṇa-mahādēvip-pērāchāriyaṉukkut=tuṇi

1455 nilam vēli | ivvūr śāsaṉam veṭṭi pūjjaiy=āgap=peṟṟa kāshṭhakāri Ārāvamadu-Purushō-

1456 ttamaṉ=āṉa Rājēndrasiṁhap-pērāchāriyaṉukkut=tuṇi nilam vēli |

TRANSLATION

SANSKRIT TEXT

(I. 1). Hail !Prosperity!

(V.1) May the arms of Śārṅgin (i.e. Vishṇu), who has a body as blue as the sapphire (Indranīla), which are resplendent with the *Śārṅga* and other weapons, which are marked with the *Kāśmīra* ointment (smeared) on the surface of Lakshmi's two round breasts, whose golden bracelets glitter on account of their having rubbed against the high summits of the whirling Mandara *(mountain)*, (at the time of the churning of the Milky Ocean) (*and*) which protect the three worlds, increase greatly your prosperity!

(V. 2). May the illustrious Chōḷa race, the kings born in which bear (in the scales) equality with their progenitor the Sun, who bring delight to the goddess of wealth (just as the rays of the Sun bring delight to the lotuses), who have expelled ignorance (just as the Sun expels darkness), who have illuminated his own (the right) path (just as the Sun illuminates the heavenly path), who destroyed the brilliance of all the circles of kings (just as the sun destroys the brilliance of the moon), who shine on account of their eternal rise (just as the Sun always shines after rising), protect for a long time the earth girdled by the Ocean.

(V. 3). From the Sun (Ahimakara), the sole eye of the whole Universe, was (born) Manu, the first of kings; (then) was born his son Ikshvāku, whose footstool was touched by rows of diadems of kings. In his family was (born) king Māndhātṛi, who was equal to Dhātṛi (Brahman), who was a store-house of virtues, and who justly ruled this earth extending as far as the Lōkālōka mountain.

(V. 4). From him was born king Muchukunda as glorious as Mukunda who defended the abode of Gods (heaven) in the battle between the Gods and the Asuras.

(V. 5). Then came king Śibi of unequalled excellence, the jewelled light of the renowned and spotless race, whose fame is praiseworthy and the greatness of whose glorious acts are always praised by the pious in this world.

(V. 6). who, excepting Vyāsa, the best among poets, is able to describe the qualities of that profoundly virtuous king, who preserved his own life (only), for the benefit of others.

(V. 7). As a full moon to the ocean of that family, was born (king) Chōḷa, who was the repository of all arts (*kalās*) (just as the fullmoon is the repository of all its phases, i.e., *kalās*), and the kings born in that family thenceforward bore the name Chōḷa after his name.

(V. 8). Then was born to him a son, Rājakēsarin (by name) who was lion unto the chiefs among elephants, the enemy (kings). From him was born king Parakēsarin who was strong and eager or active in uprooting the enemy circles.

(V. 9). The name of Rājakēsarin and (that) of this Parakēsarin became alternately the order of kings born in their family.

(V. 10). Then was born in that family king Suraguru who was unequalled and who shone in intellect like the celestial preceptor (o.e. Bṛihaspati). While this daringly heroic king was ruling over the entire world, the exceedingly alarmed Mṛityu (Yama, the God of death) dared not creep among his subjects.

(V. 11). Having defeated in a great battle Mṛityu (Yama) of whom the mortals are terribly afraid, he (Suraguru) achieved the title of Mṛityujit, difficult even for the dēvās.

(V. 12). In that race was born king Uparichara Vasu who rode in the celestial car *(vimāna)* fast as the mind, above the celestial abode (heaven) shone by (his own) brilliance, like the sun.[1]

(V. 13). In that family was born King Karikāla (the god of) Death to his enemies, who raised embankments to the Kāvērī (river).

(V. 14). When innumerable kings of this family, who enjoyed the whole earth, had gone to the heavens, there was born a king, Vijayālaya by name, who with his enormous strength protected the earth upto (the limits of) the ocean.

(V. 15). From that king came forth (king) Āditya (from that mountain rose the sun)—of great splendour, who possessed incomparable lustre and who destroyed the dense darkness in the form of the inimical kings.

(V. 16). From him who was the sole abode of countless heaps of gems (and) who possessed enormous strength, rose, for the benefit of the world, king Parāntaka endowed with arts, just as the moon rises with all his phases *(kalās)* from the milk-ocean (which contains within it countless heaps of gems and huge aquatic animals to give pleasure to the world).

(V. 17). Having conquered in battle the king of Simhaḷa (Ceylon), the Pāṇḍyan ruler, the farfamed and unconquerable Kēraḷa (king) and the Pallava king, that warrior (Parāntaka) captured also their fame, territories, their wealth and their vehicles.

(V. 18). With the pure *hāṭaka* (gold) brought from all the quarters which were subdued by the prowess of his own arm, this light of the solar race (i.e. Parāntaka) covered the temple of Chandraśēkhara (Śiva) at Vyāghrāgrahāra (i.e. Chidambaram).

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[1] *Tamilppolil*, Vol. 3, p. 98 f. This act of riding on a celestial car is attributed to Karikāla mentioned in the next verse in the Tamil translation published in the reference cited.

(V. 19). That king established after his own name, a village, Vīranārāyaṇa *agrahāram* (Chaturvēdimangalam), a mark (on the forehead) of the earth, of great wealth immutable even at the end of the age *(Kalpa)*.

(V. 20). This chief among the kings, himself prosperous founded many other prosperous and great villages *(agrahāras)* in various places of the earth.

(V. 21). He caused to be excavated hundreds and thousands of deep channels with clear water in order to make the earth very fertile.

(V. 22). When that Parāntaka directed his attention to protect the world of gods (i.e., died), Ariñjaya, his son carried out the protection of the world of mortals.

(V. 23). From Ariñjaya was born Parāntaka, (who was) equal (in prowess) to the destroyer of the (three) cities (i.e., Śiva), (who was) the crusher of the circle of enemy kings, (and) who, (causing his) subjects to be pleased by his good qualities, peacefully furled the earth girdled by the ocean.

(V. 24). At the city named Chēvūra, he (Parāntaka) who had the quarters filled with heaps of very pointed arrows sent forth from his own beautiful bow, caused to flow manifold rivers of blood springing from the high mountains, i.e., the enemies' elephants cut asunder by (his) sharp sword.

(V. 25). He (who) having quickly conquered in war Vīra-Pāṇḍya who was fierce on account of having shattered his many enemies by the tip of the sword, raised instantly his own spotless fame to the heights of the summit of the Sahya mountain and the heaven.

(V. 26). When that king, the foremost of the rulers of the earth, passed away to protect the abode of the gods, his son Rājarāja, the light of the Chōḷa race, whose footstool was licked (i.e. rubbed) by rows of crests of kings, bore the burden of the heavy earth on his arm which was surpassing the lustre of the body of Śēsha, the lord of serpents.

(V. 27). The illustrious Rājarāja whose valour was his wealth, having conquered by the strength of his arms the Simhaḷa, Pāṇḍya, Kēraḷa kings, the lords of Koṅkana (also) the Māḷavas, Andhras, Gaṅgas, Kaliṅgas, Vaṅgas, (and) the Magadhas, the kings of Chālukyas, the Kurus and all others in battle, captured their elephants, horses, territories, diamonds and wealth.

(V. 28). The traces (left by the playful butting) of the tusks of his elephants are even today visible all over the mounds on the banks of the waters of the river Tuṅgabhadrā.

(V. 29). Just as God Īśvara received (controlled) the Gaṅga rushing down (falling fast) from the heavens in his own matted locks, so also Rājarāja mounted on a horse and alone having made to return his own army, that resembled (in vastness) the (very) ocean of the (time of the) end of the Age *(Kalpa)*, withstood by (means of) his thin sword (alone) as if by sport, the onrushing army of Satyāśraya.

(V. 30). That great armed (king) after uprooting the Bāṇa king (equal in) prowess to Bāṇāsura, cut off Bhōgadēva's head.

(V. 31). Kēśava, the commander of Satyāśraya, the equal of Kēśava (i.e. Vishṇu) was captured alive by Rājarāja in battle.

(V. 32). That chief among kings (Rājarāja) shone in brilliance while destroying the armies of the enemies like (Śiva) the bearer of Pināka, destroying all the souls at the end of the age (Yuga).

(V. 33). While the army of the enemies was being destroyed by that king in battle not even a single person was seen anywhere without feet, thighs, stomach, chest, hands or head uncut.

(V. 34). He with his arms (resembling) the Mandara mountain rapidly and energetically churned the ocean of Satyāśraya's armies that had covered the whole earth and that had its rows of horses resembling the eddying waves, the crowds of elephants resembling the crocodiles, the multititudes of foot soldiers resembling the masses of waters and quickly seized the moon of fame along with the Lakshmī of Victory.

(V. 35). Resembling Yama, this banner *(ketu)* of the race of Manu, with a single horse (i.e., riding on a horse) routed within a moment that powerful (potentate) Satyāśraya in battlefront in the midst of rivers of blood, captured all that were won by the prowess of his (Satyāśraya's) arms, the rutting elephants, horses, precious stones, women and numerous umbrellas and the banners.

(V. 36). Kings (hailing) from the (countries) as far as the mountain, whose slopes are lit by the rising Sun (i.e. all the eastern kings), as far as the southern ocean, as far as the mountain of sunset, and as far as that chief of mountains, that is (sanctified by) the seat of (Śiva) (viz., Himālayas), (i.e., kings of all quarters) so interested in saving their own race and enjoying the many pleasures (of life) sought refuge in the two lotus (like) feet of the perpetual sportsman (Nityānityavinōda, i.e., Rājarāja).

(V. 37). Since the king became the generous shelter for the kings who resorted to his feet, the enlightened call him whose prowess is unequalled in the earth, Rājaśraya.

(V. 38). The glory of Indra, Yama, Varuna and Kubēra was taken away by the king one after another, the foremost among men, after having conquered their quarters.

(V. 39). Of him was born the great king Madhurāntaka, the ornament of the race of Manu, of whom they say that he was (the very) Vishṇu come to the earth to destroy the force of Kali.

(V. 40). By his smiles and by the (bright) radiance of his body he brought delight to his parents and increased greatly the fear of his enemies from day to day.

(V. 41). Holding his foster mother's hands with his, he placed his steps slowly on the earth as if doubting whether the earth will be capable of bearing his weight or not.

(V. 42). Even as a boy he became well versed in all the Vēdas and Śāstras, well practised in riding horse, elephant and chariots, and well-versed in the use of arms and weapons (literally weapons held in hand and those hurled). For his generous qualities, he came to be loved by his subjects.

(V. 43). After Rājarāja had gone to enjoy the heaven after having enjoyed the earth, this brave Madhurāntaka, an ocean with precious stones of (good) qualities bore the the burden of the earth.

(V. 44). Wearing on his head the golden crown, shining on account of the radiance of the *padmarāga* (stone), he shone like the mountain of sunrise in the morning bearing aloft on its top the disc of the sun.

(V. 45). While the king Madhurāntaka who acted like Vishṇu bore the earth by his great arm, the world shone like the orb of the moon emerging out of the cave of the mouth of Rāhu, the Kali.

(V. 46). When (the king) ruled this earth, the people were devoted to Dharma and their own duties, free from portentious happenings, ever wealthy and with pomp subdued, (had eternal wealth and subdued pomp) were exceedingly gay and happy, and took delight in truth; (there were) timely rains; the rivers had pure water, and the earth was everywhere adorned with varied yields (of grains).

(V 47). This king who, like the sun, the progenitor of his race, reached the eminence of Dharma resembling the Udaya mountain day after day, who was bowed by the whole world, who set his feet (or rays) on the heads (or summits) of several kings (or mountains) decked with thousands of spotless jewels, who possessed fierce prowess (or great brilliance), who with his arms (or rays) favoured the whole world, and who following the good path (the heavens), illumined the universe.

(V. 48). Tha Kāmbōja king, aspiring for his (Rājēndra's) friendship (and) in order to save his own fortunes sent him a triumphant chariot, with which he had conquered the armies of the enemy kings in the battles[1].

(V. 49). Having pleased (the king) of unequalled prowess with countless good (or Bhadra kind of) elephants looking like fresh clouds that (elephants and clouds) sport on the mountains, and were worthy of being used for the coronation; (or were about to shower rains) the wise lord of Chakragōshṭha obtained immense wealth.

(V. 50). It is no wonder that all kings carried out his command out of fear, because even Mahēndra bears it on his head even today.

[1] *Tamilppolil*, loc. cit., p. 130. It is stated in the Tamil translation that the Kāmbōja king conquered his enemies with the help of Rājendra which is not correct.

(V. 51). He became eager to capture Mānyakhēṭa to fulfill the vow of his father that he would never sport in the hills (for hunting) as long as he did not capture Mānyakhēṭa.

(V. 52). Which (Mānyakhēṭa) surrounded by the sāla trees kissing (i.e. touching) the clouds, shines like the expanse of earth surrounded by the Lōkālōka mountain.

(V. 53). While that great city was burning amidst thousands of series of flames of the fire thrown by his army, the women, moving in the open spaces of high palatial residences inlaid with varied jewels, appeared on account of the nets of smoke rising (from the fire) like the lightning moving frequently in the midst of groups of clouds.

(V. 54). The divine horde, abandoning even the celestial abode caught by the everconsuming flames of the terrible fire burning aloft from that city probably suddenly fled (away) out of fear, suspecting it to be the fire of the time of the deluge.

(V. 55). This sportive warrior king captured, even remaining in his own capital all their wealth and vehicles along with their spotless fame, after having burnt Mānyakhēṭa by his army (Mānyakhēṭa) which was the residence of the Chālukyas as well as the Yadus who have adorned the quarters by their spotless fame and which like the celestial city, was unassailable even in mind by the enemies.

(V. 56 & 57). The illustrious (Rājēndra), having mounted upon a horse of good breed, charming, (riding) fast as the wind, well trained in the five fold ways of galloping accompanied by young princes, with dignity befitting his own, mounted on horses similar (to the one he rode), attached (to him), accomplished in the two arts of painting etc., loved by him, understanding his mind intuitively, grateful, wise, versed in (all) arts, of spotless great families and skilful in the art of spying and also by feudatories, possessors of innumerable good qualities, with limbs afflicted by strokes (of weapons) on the foreside (i.e. who had never shown their back) on the battlefields, experts (in fighting) and having arms befitting their rank, the hero in the midst of the cavalry (the illustrious Rājēndra) pleasing to the eyes and minds of the people and resplendent, displaying *viḍākrīḍā* made his father Rājarāja accomplished in his vow.

(V. 58). The strong (Rājēndra) having conquered the mighty Simhaḷa king by a fierce army, captured in battle his territory his crown, his queen and her crown, his daughter, his mass of properties, his vehicles and also the garland of Indra and the spotless crown of the Pāṇḍya preserved by him (the Simhaḷa king).

(V. 59). How can his greatness be described by me here and now, at whose two feet the king of Ceylon, of known strength and valour, his army having been defeated in battle and himself caught along with his wives, sons and others, made a bow out of fear.

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[1] The import of this word is not quite clear. It is related to the Tamil *viḍāyāṟṟi* intended to convey the the relaxed mood.

(V. 60). He of the unshattered (i.e., unassailable) prowess and self-possessed made the Purāṇa-dvīpa his own having occupied it with his army and brought the spoils.

(V. 61). He whose circle of enemies are frightened and whose canopy of fame was spread over all the skies, became a *śarabha* unto the lion of Jayasimha when he conquered the very powerful lion of Jayasimha by his strength.

(V. 62). It is no wonder that the fire of his prowess burnt (i.e., consumed) the great race of Taila (i.e., 1. The Chālukya king of that name; 2. or oil); but it is a wonder that having crossed the ocean it burnt Kaḍāha (1. The island of Kedah; 2. The vessel of burning called Kaḍhāi, Kaḍhai, etc.), which is sealed (sa-mudram).

(V. 63). He of the unshattered prowess, became the beloved of all the kings, having conquered the territory protected by the penance of Bhārgava avowed to kill the rulers of the world.

(V. 64). He, the torch of all the kings and possessing innumerable good qualities, having heard of Bhagīratha as having emaciated his body in the penance (practised) for the sake of bringing down the Gaṅgā, himself caused her (the Gaṅgā) to be brought here to his territory (carried) on the heads of kings living on her banks.

(V. 65). This crest jewel among the kings (Rājēndra) staying at Vyāghrāgrahāra, gave away a whole village *agrahāra* with (the pouring of) water to the foremost of Brāhmaṇas, masters of all the Vēdas.

(V. 66). There the Brāhmaṇas unequalled in courage, stability, penance, greatness and humility, who considered all the Vēdas as a trifle on account of the greatness of their intellect, who were the abodes where the wealth of the import of Śāstras sported, who were the holiest of the holies, daily display their extraordinary intellect.

(V. 67). This Rājarāja's son made the village *agrahāra* called Tribhuvanamahādēvi (-chaturvēdimaṅgalam) after his mother's name fertile by the flow of enormous and sweet waters of the Kāvēri along with other villages with its quarters, deafened by the loud chantings of the Vēdas and (made it) the most beautiful place (literally essence) in the world.

(V. 68). This illustrious Madhurāntaka enjoying eternal wealth having reached the eighth year of his reign gave away to these thousand and eighty (Brāhmāṇas) the villages included in Vīrachōḷa-vaḷanāḍu *(rāshṭra)*, placed in the (division of) Vaḷarāshṭra with Nityavinōda as the first (word in its name, i.e., Nityavinōda-vaḷanāḍu) in (his territory)[1].

(V. 69). The king granted out of love, fiftyone villages included in that Rāshṭra to those foremost of Brāhmaṇas.

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[1] There is some confusion in the Tamil translation (op. cit.) of this verse.

(V. 70). His minister called the illustrious Jananātha, Bṛihaspati among the ministers of the king, a second body of his, chief of the pious treading the virtuous path, an ocean for the streams of learning and the pleasure-grove of Lakshmī was the *vijñapti* to the residents of this village versed in the Vēdas.

(V. 71). The wise man Nārāyaṇa, famous with Krishṇapura as the first word (in his name), the performer of sacrifice, living in Madhyāsikā[1] of this king and a moon (from) the great milky ocean of Navāgrahāra (i.e. Puttūr) did all that should be done for this village.

(V (72). (He was) a pond for the playing of the swan of learning; a wide play-ground for Lakshmī of Logic; the birth-place of courage, intellect, love, wealth and compassion; a touch-stone for assessing the Paṇḍitas of the learned assembly; a lamp of learning unto the hidden truths of the course of Śrutis, known and unknown.

(V. 73). This king Rājēndrachōḷa, whose footstool is decked by the crown of the humble and bowing kings, himself with bowed head salutes the future kings and requests that this village be protected.

(V. 74). May this village, which has revealed the excellent and sacred path by the flames of the dazzling fire from the different sacrifices (and) which is served by the Brāhmaṇas always engaged in the activity of (giving) counsels in the good path, prosper till the end of the Kalpa.

(V. 75). May Rājēndra-Chōḷa, whose jewel-like qualities transcend beyond the three worlds, whose intellect exceeds all the Śāstras, who is well versed in the arts, whose footstool is rubbed by the rows of crowns of the kings, who has shattered the enemies and who has much literature worthy (on account) of his bright and great fame, rule the expanse of the whole earth till the sun and moon (last).

(V. 76). This everlasting grant was composed by the poet Nārāyaṇa, son of Śaṁkarārya and a resident of Pārśva-grāma (the neighbouring village).

This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēntrasimha-pērāchārya, both (being) well-versed in the art of sculpturing[2].

[1] The Tamil translation (op. cit.) interprets this term as the *pradhāna-sthāna*, i.e., the capital.

[2] The text for this passage is in prose.

TRANSLATION

TAMIL TEXT

(Line 1.) Hail ! Prosperity ! (*This is the order of*) Kōnēriṉmaikoṇḍāṉ (issued) to the *nāṭṭār* (i.e. members of the Divisional Assembly), the headmen of *brahmadeyas* and the representatives of the *ūr* and *nagaram* in *dēvadāna, paḷḷichchanda, kaṇi-murrūṭṭu, veṭṭappēru* and old *arachchālābhōgam* in Veṇṇikkūṟṟam (situated) in Vīrasōḷa-vaḷanāḍu (a division) of Jayaṅgoṇḍasōḷa-maṇḍalam[1]. In the eighth year and the hundred and seventh day of Our (*reign*), when we were in the inner apartment of the *maṇḍapam* (called Irājēndrasōḷa-Brahmādhirājaṉ to the east of the mansion within the palace at Perumbaṟṟappuliyūr,) *it being decided that*) Tribhuvanamahādēvippērēri, the public (*lake*) of the district in Vīrasōḷa-vaḷanāḍu in Nityavinōda-vaḷanāḍu, areca and firewood plantations of the *araiyars* of this lake, the common village sites (*of the*) district, public (*chiṟupaṟṟai*) forests of this district, land thus measured, the (*paṟṟu*) leased-land of (*persons including*) Tirumāl-Kāḍan of Neṟkuppai, Tañjai Nāṭṭukkōṉ and Vēḷāṉ Araṅgaṉ (the following villages, viz.) Chembaṅguḍi, Kuḷappāḍu, Tuḷār, Nallambar, Tirubhuvanamahādēvinallūr, Vichchūr *alias* Chikkar, Muññāval, Kūttaṉūr, Kamugañchēndaṅguḍi, Vaikundanallūr, Mayimālayanallūr Kīḻ-Māndūr, Parakēsarinallūr, Peṇṇāgaḍam, Uṟattūr, Chiṟaiyūr, Kīḻ-Chōṟṟutturai, Neḍuvāyil, Eṟupāḍi, Puḷigaikkuḍi, Peruṅguḍi, Muṇḍaṉūr, Dāmōdaranallūr, Arašūr, Vāḷuvanallūr, Guṇaśīlanallūr, Cheyyānallūr, Chiṟṟālinallūr, Nittavinōdanallūr, Veṅgūr, Niyāyanaḍainallūr, Chēndamaṅgalam, Igaḷānilainallūr, Vīranārāyaṇamaṅgalam, Karuvūr, Gōvindanallūr, Vīrasōḷanallūr, Koññāppūr, Maṇimaṅgalam, Tuṟaiyānallūr, Vāmananallūr —all these villages of this district (*nāḍu*), Ādanallūr Chiṟumuṇṇiyūr, Mēṭṭu-Mēṟkuḍi, Kāḍaṉ Kārikuṟichchi of Būtamaṅgalam, Dēvadāṇakkuḍi, a *devadāna tirappu* of Parutti-Niyamam, Viḷāṅguḍi, Kaṇimuṟṟūṭṭu-*irangal* of Veṇṇi. Neḍuṅgaṇakkuḍi, Ayalūṭṭi-kāṇi of Pūdamaṅgalam, Śrī-karaṇamaṅgalam *alias* Kōṭṭārakkuḍippaḷḷi-removed from *paḷḷichchandam*, and Puṟakkuḍi (all) these villages in Veṇṇikkūṟṟam of this district, after transferring the rights of the previous tenants and after taking away the *Veḷḷān-vagai* including *kārāṇmai, mīyāṭchi* and *migudikkuṟaimai*, having converted from the eighth year into brahmadēya exempted from paying *marjiyādi* taxes, at the rate (at which they are collected from) brahmadēya, among these villages—

(Line 30). Two hundred *kalam* of paddy by land (measuring) one hundred and sixtythree (*vēli*), seven *mā*, *kīḻ* three-fourths, four *mā*, half *kāṇi*, *mundirigai* and *kīḻ* four *mā* (that remained) after excluding [1*] land (measuring) five hundred and seventyeight (*vēli*), three and a half *mā*, half *kāṇi*, *kīḻ* four *mā*, three *kāṇi*, *kīḻ* three-fourths and one *mā* (comprising of) Tiribhuvaṇamahādēvip-pērēri and bund, [2*] land (measuring) three *kāṇi*, *mundirigai*, *kīḻ* eight *mā*, three *kāṇi*, *kīḻ* three-fourths and one *mā* (comprising)

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[1] See p. 31 supra for a constructional form of the Tamil text. The adverbial particles such as *cholla*, *vara*, etc., are translated as finite verbs to enable the readers follow the translation more easily.

the illustrious temple of Tiruviṟaiyāṉkuḍi-mādēvar inside this lake, [3*] and (measuring) one and a half *mā, mundirigai, kīḻ* two *mā, kāṇi,* half *kāṇi, kīḻ* eight *mā* (comprising) garden containing tax-free (groves of) cocoanut and mango, of this (god), [4] land (measuring) six and a half *mā* (comprising) ponds and streams in the land of areca and firewood plantations of the *araiyars* of this village, [5*] land (measuring) eleven and three-fourth *(vēli)*, three and a half *mā, kīḻ* one and a half *mā, mundirigai, kīḻ* half and two *mā* (comprising of) the house-sites (for the) habitation of the *nāṭṭār*, [6*] land (measuring) one-fourth *(vēli)*, and half *mā* (comprising) the tank common to the *nāḍu* and the bund—thus the deductable land (measuring) five hundred and ninetyfive and three-fourth *(vēli)* two and a half *mā, kīḻ* three-fourth, two and a half *mā, mundirigai, kīḻ* half and two *mā* (from the total of) land (measuring) seven hundred and fiftynine *(vēli)*, four and a half *mā, mundirigai, kīḻ* three-fourths, one *mā*, three *kāṇi, kīḻ* three-fourths and one *mā* that remained after deducting the land (comprising) village residential site entered and included in Nittavinōdanallūr of this district from the land measured (under one unit) as Tribhuvanamahādēvip-pērēri common to the district, the areca and firewood plantations of the *araiyargaḷ* of this lake, village residential site common to the district, and the *chiṟuparraik-kāḍu* common to the district.[1]

(Line 263) Thus these villages (*were*) surveyed as one unit after cancelling the different assessments and old names from the eighth year (*and*) assessed a tax of fiftyone thousand and fifty *kalams* of paddy, thirtytwo and a half *kāśu* of *mīṉ-pāṭṭam* and sixtyfive *akkam* for land measuring two thousand five hundred and fifteen and three-fourth (*vēli*), three *mā, kāṇi, kīḻ* three fourths and one and a half *mā, kīḻ* half and two *mā*, after excluding from the (total) land (measuring) three thousand one hundred and thirtyfive (*vēli*) and four and a half *mā, mundirigai, kīḻ* three fourths and two *mā*, three and a half *kāṇi, kīḻ* three *mā* and three *kāṇi* (*the following portions*, viz.), land comprising village residential sites, the illustrious temples of *Mādēvar* and open grounds, the illustrious temples of *Vishṇukkaḷ* and open ground, the Gaṇapati temple and open ground, Aiyaṉ temples and open grounds, *Piḍāri* temples and open grounds, the gardens of these temples, cocoanut and mango gardens, quarters of *Kammāḷars* and *Paṟaiyas*, the cremation ground, tanks and bunds, rivers, channels and streams including Tribhuvanamahādēvippērēri and its bund, Sundaraśōḻa channel, Śiṅgaḷāntakaṉ channel, Karuvāykkal *alias* Mummuḍiśōḻap-pēṟāṟu, Kāmapatākai channel, that flow to villages outside, the stream that flows out from Veṇṇi-measuring (in all) six hundred and nineteen (*vēli*) and six *mā, kāṇi mundirigai, kīḻ* three *kāṇi, mundirigai, kīḻ* three-fourths and three *kāṇi*. Of this tax which is fixed for this *brahmadeya* named Tribhuvanamahādēvich-chaturvēdimaṅgalam in Vīraśōḻa-vaḷanāḍu in Nittavinōda-vaḷanāḍu given to one thousand and eighty *chaturvēdi* Bhaṭṭas from the eighth year, one-fourth should be paid in the eighth year, exactly half (*chembādi*) in the year opposite

[1] This is the first of the 54 units included in this *agrahāra*. Similar details are given for each unit. To avoid the tedious and cumbersome translation of these passages upto line 263, consisting mostly of figures, a table is given representing all these passages. This section is only an example for the translation of the passages that follow.

A. List of Villages and details

No.	Village and land included in the newly formed *agrahāra*	Total extent land	Description of land excluded	Extant of land excluded	Extent of land assessed	Tax in kind and money	Reference to Text
1.	Tribhuvanamahādēvip-pērēri, Areca and firewood plantations of the *araiyars* of the lake, the public *Śiṟuporṟai* forest.	(75*)9 *veli*, 4-1/2 *mā*, 1 *mundirigai* *kīḻ* 3/4 1 *mā*, 3 *kāṇi*, *kīḻ* 3/4, 1 *mā*.	Tribhuvanamahādevip-pērēri and bund, Triruviṟaiyāṇkuḍi-mādēvar temple and open ground, tax-free (cocoanut mango) garden of this temple, pond and stream in the areca and firewood plantations of the *araiyars*, public habitation site of the *nāṭṭār* and public tank of this district and its bund.	595[1] 3/4 *veli*, 2-1/2 *mā*, *kīḻ* 3/4, 2-1/2 *mā*, *mundirigai*, and *kīḻ*, 1/2, 2 *mā*,	163 *veli*, 7 *mā* and *kīḻ* 3/4, 4 *mā*, 1/2 *kāṇi*. 1 *mundirigai*, and *kīḻ* 4 *mā*.	200 *kalam*	Line 30
2.	*Paṟṟu* land of Tirumālkāḍaṉ of Neṟkuppai, Tañjai-nāṭṭukkōn and Veḷān Araṅgaṉ	160 1/2 *veli* 2-1/2 *mā*, *kīḻ* 7 *mā*, 1/2 *kāṇi*, 1 *mundirigai* and *kīḻ* 4 *mā*.	Temple and open ground, tank and bund of this temple	6-1/2 *mā*, 1 *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	160 1/4 *veli*, 3-1/2 *kāṇi*, *kīḻ* 3/4, 1/2 *kāṇi*, 1 *mundirigai*, and *kīḻ* 4 *mā*.	1500 *kalam* and *miṉpāṭṭam* 1 *kāśu*.	Line 46
3.	Chembañguḍi	137 *veli*, 6 *mā*, 1-1/2 *kāṇi*, 1 *mundirigai*, and *kīḻ* 4-1/2 *mā*.	Piḍāri temple and open ground, Aiyyan temple and open ground, Singaḷāntakan *vāykkāl*, channel towards Mayimālaiyanallur, Karu-*vāykkāl alias* Mummudiśōḻap-pēráṟu, Sundaraśōḻa *vāykkāl* and the cremation ground.	1/2 *veli*, 2-1/2 *mā*, 1 *mundirigai*, *kīḻ*, 8 *mā*, 3 *kāṇi* and *kīḻ* 3/4, 1 *mā*.	136-1/2 *veli*, 2 *mā* 3 *kāṇi*, 1 *mundirigai*, *kīḻ* *kāṇi*, 1 *mundirigai* and *kīḻ* 4 *mā*.	4000 *kalam* and *miṉpāṭṭam*	51

[1] The figure five is in excess of the actual total of lines 35-42, where the figures are given for each of the features described in column 4. From unit 2 onwards the figures for each of the items mentioned in column 4 are not given in the text.

4.	Kuḷappāḍu	129 *vēli*, *māgāṇi*, 1/2 *kāṇi*, 1 *mundirigai*, and *kīḻ* 1/2,	Tank and bund of this village, Singaḷāntakaṉ *vāykkāl*, Śeyyānallūr *vāykkāl*, channel towards Vāḷuvanallūr channel towards Peruṅguḍi, Mādēvar temple and open ground, tax-free tank and bund of this temple, Aiyyaṉ temple and open ground, tax-free tank and bund of this god, two Piḍāri temples and cremation ground.	1 3/4 *vēli*, 2 *mā* 3 *kāṇi*, 1 *mundi-rigai kīḻ* 1/2, 3 *mā*, 3-1/2 *kāṇi*, 1 *mundirigai*, and *kīḻ* 4 *mā*.	127 *vēli*, 3-1/2 *mā* 1 *mundirigai*, *kīḻ* 3/4, 4 *mā*, 3 *kāṇi* and *kīḻ* 3/4, 1 *mā*.	3100 *kalam*	
5.	Tuḷār	124 3/4 *vēli*, 1 *kāṇi*, 1 *mundirigai*, *kīḻ* 3/4, 1 *mā*, 1/2 *kāṇi* 1 *mundirigai*, and *kīḻ* 4 *mā*.	Tank and bund, Piḍāri temple and open ground, Aiyyaṉ temple and open ground, Pulvēḷūr *vāykkāl*, channel flowing towards Maṇagaḷ-Munniyūr and cremation ground.	1/2 *vēli*, 3 *mā*, 1 *kāṇi*, *kīḻ* 3/4, 4 *mā*, 1/2 *kāṇi* 1 *mundirigai*, and *kīḻ* 4 *mā*.	124 *vēli*, 2 *mā*, and *kīḻ* 3/4, 2 *mā*.	3800 *kalam* and *miṉpā-ṭṭam* 3 *kāśu*.	69
6.	Nallambar	122 1/2 *vēli*, 4 1/2 *mā*, *kīḻ* 1/2, 4-1/2 *mā* 1 *mundi-rigai*, and *kīḻ* 4 *mā*.	Tank and bund	3 *mā*	122-1/2 *vēli*, 1-1/2 *mā*, *kīḻ* 1/2, 4-1/2 *mā*, 1 *mun-dirigai* and *kīḻ* 1/2, 2 *mā*.	800 *kalam* and *miṉpā-ṭṭam* 1 *kāśu*.	76
7.	Tribhuvana-mādēvinallūr	90 *vēli*, 7 *mā*, 3 *kāṇi*, *kīḻ* 1/2, 3 *mā*, 1/2 *kāṇi*, 1 *mundirigai*, and *kīḻ* 4 *mā*.	Śiṅgaḷāntakaṉ *vāykkāl*, Koññāppūr *vāykkāl*, and cremation ground.	7 *mā*, 3 *kāṇi*, *kīḻ* 1-1/2 *mā*, 1 *mundi-rigai*, and *kīḻ* 1/2, 2 *mā*.	90 *vēli*, *kīḻ* 1/2, 1-1/2 mā, 1 *mundi-rigai* and *kīḻ* 1/2, 2 *mā*.	2500 *kalam* and *miṉpā-ṭṭam* 1 *kāśu*.	80
8.	Vichchūr *alias* Chikkar	79 *vēli*, 8 *mā*, 3 *kāṇi*, 1 *mundirigai*, *kīḻ* 7 *mā*, 3 *kāṇi*, *kīḻ* 3/4,	Piḍāri temple and open ground tank and bund of the goddess, tank and bund of the village and Kāmapatākai-*vāykkāl* flowing towards the villages outside.	8 *mā*, 1 *mundirigai*, *kīḻ* 1/4, 1/2 *mā*, 1 *mundirigai kīḻ* 1/2, 2 *mā*.	79 *vēli*, 3 *kāṇi*, *kīḻ* 3 *mā*[1], 1/2 *kāṇi* 1 *mundirigai*, and *kīḻ* 4 *mā*.	1100 *kalam* and *miṉpā-ṭṭam* 1 *kāśu*.	86

[1] Read 2 *mā*.

9. Muññāval	77 *vēli*, 6-1/2 *mā*, 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 1/2, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	Tank and bund of the village, Mādēvar temple and open ground, Piḍāri temple and open ground, Kāmapatākai *vāykkāl*.	3 *mā*, 3 *kāṇi*, *kīḻ* 9-1/2 *mā*, 1 *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	77 *vēli*, 2 *mā*, 3-1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 3 *kāṇi*, *kīḻ* 3/4 1 *mā*.	400 *kalam*	92
10. Kūttanūr	74 3/4 *vēli* 1 *mundirigai*, *kīḻ* 1/2, 2 *mā*, 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ*	Karu *vāykkāl alias* Mummuḍiśōḻapperāṟu, Siṅgaḻāntakan *vāykkāl*, Mahādēvar temple and open ground, tax-free garden of this god and tax-free tank and bund of this god, Aiyaṉ temple tank and open ground, Gaṇapati temple and open ground, tax-free garden of this god and the cremation ground.	1/2 *vēli*, 1/2 *mā*, *kīḻ* 3 *kāṇi*, and *kīḻ* 3/4, 1 *mā*.	76 *vēli*, 4-1/2 *mā*, 1 *mundirigai*, *kīḻ* 1/2, *māgāṇi* 1/2 *kāṇi* and *kīḻ* 8 *mā*.	200 *kalam*; *miṉ-pāṭṭam* 1 *kāśu* and 8 *akkam*.	98
11. Kamugaṉśēndakkuḍi	75 3/4 *vēli*, 3 *mā*, 1-1/2 *kāṇi* *kīḻ* 7 *mā*, 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 4 *mā*.	Tank and bund of this village, cremation ground, Veṇṇil *nīrōḍukāl*, channel flowing towards Ādanallur.	1 *vēli*, 7-1/2 *mā*, 1/2 *kāṇi* and *kīḻ* 8 *mā*.	74 1/2 *vēli*, 1/2 *mā* 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 3/4, 4 *mā*, 1/2 *kāṇi* 1 *mundirigai*, *kīḻ* 4 *mā*.	2500 *kalam* and *miṉ-pāṭṭam* 2 *kāśu*.	106
12. Vaikundanallūr	70-1/2 *vēli*, 1/2 *kāṇi* 1 *mundirigai*, *kīḻ* 3 *mā*, 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 4 *mā*.	Tank and bund of this village.	1/2 *vēli*	70-1/4 *vēli* 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 3 *mā*, 1/2 *kāṇi* 1 *mundirigai*, and *kīḻ* 4 *mā*.	1200 *kalam* and *miṉ-pāṭṭam* 2 *kāśu*.	112
13. Mahimālaiyanallūr	69 *vēli*, 8 *mā*, *kīḻ* 1/2, 3 *mā* 3 *kāṇi* and *kīḻ* 3/4, 1 *mā*	Mahādēvar temple and open ground, and cremation ground.	3 *mā*, 1/2 *kāṇi*, *kīḻ* 1/2, 4 *mā*, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	69 *vēli*, 4 *mā*, 3 *kāṇi*, 1 *mundirigai* *kīḻ* 3/4, 4 *mā*, 1-1/2 *kāṇi*, and *kīḻ* 8 *mā*.	2500 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	115
14. Kīḻmāndūr	..	..	—	58 *vēli*, 2 *mā*, 1/2 *kāṇi*, *kīḻ* 7 *mā*, 3 *kāṇi*, *kīḻ* 3/4 1 *mā*	800 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	120

15.	Parakēsarinallūr	58 *vēli*, 3 *mā*, 3-1/2 *kāṇi*, 1 *mundirigai*, and *kīḻ* 1/4.	Piḍāri temple and open ground, tank and bund, Kāmapatākai *vāykkāl* flowing through land of this village to villages outside. Mādēvar temple and courtyard and the tank and bund of this god.	1/4 *vēli*, 1/2 *mā*, 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 3 *kāṇi*, and *kīḻ* 3/4, 1 *mā*.	57-3/4 *vēli*, 3 *mā*, *kāṇi*, *kīḻ* 4 *mā*, 1/2 *kāṇi*, *mundirigai* and *kīḻ* 4 *mā*.	800 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	121
16.	Peṇṇāgaḍam	55 *vēli*, 1/2 *mā*, 1/2 *kāṇi*, *kīḻ* 3/4, 3 *mā*, 1-1/2 *kāṇi*, and *kīḻ* 8 *mā*.	Kāmapatākai *vāykkāl* flowing through land of this village.	*mā*, 3 *kāṇi*, *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	54-3/4 *vēli*, 3 *mā*, 3 *kāṇi*, *mundirigai* *kīḻ* 6 *mā*, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	600 *kalam* and *miṉ-pāṭṭam* 8 *akkam*.	127
17.	Uṟattūr	54-1/4 *vēli*, *kāṇi*, *kīḻ* 1/4, 1/2 *kāṇi*, *mundirigai* and *kīḻ* 4 *mā*.	Mādēvar temple and open ground, tank and bund of this god, and Mummuḍiśōḻap-pēṟāṟu flowing through land of this village.	1/2 *vēli* and *kīḻ* 8 *mā*.	52-3/4 *vēli*, 1/2 *kāṇi*, *mundirigai*, *kīḻ* 3/4, 2 *mā*, 1/2 *kāṇi*, *mundirigai*, and *kīḻ* 4 *mā*.	1000 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	131
18.	Chiṟaiyūr	49 *vēli*, 2 *mā*, 1/2 *kāṇi*, *kīḻ* 1/2 4 *mā*, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	Kāmapatākai channel flowing through land of this village.	*mā*	49 *vēli*, *mā* 1/2 *kāṇi*, *kīḻ* 1/2, 4 *mā*, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	1300 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	136
19.	Kīḻ-Chōṟṟuttuṟai	45-1/2 *vēli*, *mā kāṇi*, *mundirigai*, *kīḻ* 1/2, 3-1/2 *mā*, 1/2 *kāṇi*, *mundirigai*, and *kīḻ* 4 *mā*.	Tank and bound, Karu *vāykkāl alias* Mummuḍiśōḻap-pēṟāṟu	7-1/2 *mā* and 1/2 *kāṇi*	45 *vēli*, 3-1/2 *mā*, 1/2 *kāṇi*, *mundirigai*, *kīḻ* 1/2, 3-1/2 *mā*, 1/2 *kāṇi*, *mundirigai* and *kīḻ* 4 *mā*.	1000 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	139
20.	Neḍuvāyil	39-3/4 *vēli*, 4 *mā*, 1/2 *kāṇi*, *kīḻ* 1/2, 2 *mā*, 3 *kāṇi*, and *kīḻ* 3/4,	Cremation ground	1/2 *kāṇi*, *mundirigai* and *kīḻ* 4 *mā*.	39-3/4 *vēli*, 3 *mā*, 3-1/2 *kāṇi*, *mundirigai* *kīḻ* 8 *mā*, 3 *kāṇi* and *kīḻ* 3/4, *mā*.	1750 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	141

21.	Ēṟupāḍi	22-3/4 *vēli*, 1-1/2 *kāṇi*, *kīḻ* 1/2, 3-1/2 *mā*, *mundirigai*, *kīḻ* 1/2, 2 *mā*.	..	..	..	400 *kalam*	147
22.	Puḷigaikkuḍi	38-3/4 *vēli*, 3-1/2 *mā*[1] 1/2 *kāṇi*, *kīḻ* 1/2 3 *mā*, 1/2 *kāṇi*, *mundirigai*, and *kīḻ* 4 *mā*.	Vishṇukkaḷ Śrīvaikuṇḍamuḍaiyār temple and open ground, cocoanut and mango groves of this god, pond and stream.	1/2 *vēli*, 1/2 *kāṇi*,[2] *mundirigai*, *kīḻ* 1/2, 4 *mā*, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	38 *vēli*, 7-1/2 *mā*, *kīḻ* 3/4,[3] 3 *mā*, 3 *kāṇi* and *kīḻ* 3/4, *mā*.	1200 *kalam*	149
23.	Peruṅguḍi	31-3/4 *vēli*, 1 *kāṇi*, *kīḻ* 3/4, 4 *mā*, 1/2 *kāṇi* *mundirigai*, and *kīḻ* 4 *mā*.	Aiyyaṉ temple and open ground, Piḍāri temple and open ground, garden of this goddess, Kammāṇa quarters and Paṟaiyar's quarters.	1 *mā*, 3 *kāṇi*, *mundirigai*, *kīḻ* 2 *mā*, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	31-1/2 *vēli*, 3 *mā*, 1-1/2 *kāṇi*, *mundirigai*, *kīḻ* 3/4, 1 *mā*, 3 *kāṇi* and *kīḻ* 3/4, 1 *mā*..	600 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	155
24.	Muṇḍaṉūr	29-1/2 *vēli*, 4-1/2 *mā*, *kīḻ* 8 *mā*, 1/2 *kāṇi*, *mundirigai*, and *kīḻ* 4 *mā*.	Karuvāyakkāl *alias* Mummaḍiśōḻap-pēṟāṟu flowing through land of this village.	3 *mā*, 1-1/2 *kāṇi* *kīḻ* 1/2, 4 *mā*, 1-1/2 *kāṇi*, *kīḻ* 8 *mā*.	29-1/2 *vēli*, 1 *mā*, *mundirigai*, *kīḻ* 1/2 3 *mā*, 3 *kāṇi*, and *kīḻ* 3/4, 1 *mā*.	660 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	161
25.	Dāmōdaranallūr	26 *vēli*, 1-1/2 *mā*, *kīḻ* 3 *mā*, 1/2 *kāṇi*, *mundirigai*, and *kīḻ* 4 *mā*.	Śōṟṟuttuṟai channel flowing through land of this village.	3-1/2 *kāṇi*, and *kīḻ* 8 *mā*.	26 *vēli*, 1/2 *mā*, *mundirigai*, *kīḻ* 3/4, 1/2 *kāṇi*, *mundirigai*, *kīḻ* 4 *mā*..	300 *kalam* and *miṉ-pāṭṭam* 2 *akkam*	166

[1] Read 3 *mā*, 3 *kāṇi*, *kīḻ* 1/2 4 *mā* instead of 3 1/2 *mā*, 1/2 *kāṇi*, *kīḻ* 1/2, 3 *mā*.
[2] Read 1 *mā*, instead.
[3] Read 1/2 *kāṇi*, *kīḻ* 3/4, 4 *mā*.

26.	Araśūr	33 *vēli*, 6-1/2 *mā*, *kīḻ* 1/2, 1-1/2 *kāṇi*, and *kīḻ* 8 *mā*,	..	..	..	400 *kalam and miṉ-pāṭṭam* 3 *akkam*	170
27.	Vāḷuvanallūr	20 *vēli*, 3-1/2 *mā*, *mundiri-gai*, and *kīḻ* 1/2	..	..	..	600 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	172
28.	Guṇaśīlanallūr	24 *vēli*, 4-1/2 *mā*, *mundiri-gai*, *kīḻ* 9-1/2 *mā*, *mundiri-gai* and *kīḻ* 1/2, 2 *mā*.	..	..	..	500 *kalam* and *miṉ-pāṭṭam* 6 *akkam*.	173
29.	Cheyyānallūr	24-1/2 *vēli*, 4-1/2 *mā*, *mundirigai*, *kīḻ* 7-1/2 *mā*, *mundirigai*, and *kīḻ* 1/2, 2 2 *mā*.	Tank and bund of this village	1/2 *vēli*	24 *vēli*, 9-1/2 *mā*, 1/2 *kāṇi*, *mundi-rigai*, *kīḻ* 7-1/2 *mā*, *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	1100 *kalam* and *miṉ-pāṭṭam* 6 *akkam*	174
30.	Chiṟṟālinallūr	25-3/4 *vēli*, 2-1/2 *mā*, 1/2 *kāṇi*, *kīḻ* 3-1/2 *mā*, *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	Tank and bund, Aiyyaṉ temple and open ground, Sundaraśōḻan channel flowing through land of this vilage, channel flowing towards Tuḷār through land of this village.	4 *mā*, *kīḻ* 3/4, 1 *mā*, 3 *kāṇi*, and *kīḻ* 3/4, 1 *mā*.	25-1/2 *vēli*, 2-1/2 *mundirigai*, *kīḻ* 6 *mā*, 3 *kāṇi*, and *kīḻ* 3/4, 1 *mā*.	1000 *kalam* and *miṉ-pāṭṭam* 1 *kāśu*.	180
31.	Nittavinōdanallūr	23 *vēli*	Residential site of the village	3 *vēli*	20 *vēli*	1000 *kalam*	186
32.	Veṅgūr	30 *vēli*, 7-1/2 *mā*, *kīḻ* 4 *mā*, 1-1/2 *kāṇi*, and *kīḻ* 8 *mā*.	..	..	..	900 *kalam* and *miṉ-pāṭṭam* 4 *akkam*	188

33.	Niyāyanaḍainallūr	22-1/4 *vēli*, 1-1/2 *kāṇi*, *kīḻ* 4 *mā*, 3 *kāṇi*, and *kīḻ* 3/4, 1 *mā*.	..	..	..	1000 *kalam*, *miṉ-pāṭṭam* 3 *akkam*	190
34.	Chēndamaṅgalam	11-1/2 *vēli*, 3 *mā*, 3 *kāṇi*, *mundirigai*, *kīl* 1/4, 1/2 *mā*, *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	..	..	..	600 *kalam*	191
35.	Igaḻāniiainallūr	8 *vēli*, 6 *mā* *kīḻ* 2-1/2 *mā*, *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	..	..	..	500 *kalam* and *miṉ-pāṭṭam* 6 *akkam*	193
36.	Vīranārāyaṇamaṅgalam	23-1/2 *vēli*, 3 *mā*, 3 *kāṇi*, *mundirigai kīḻ* 3 *kāṇi* and *kīḻ* 3/4, 1 *mā*.	..	..	..	300 *kalam*	195
37.	Karuvūr	18 *vēli*, 6-1/2 *mā*, *mundirigai*, *kīḻ* 3 *kāṇi* and *kīḻ* 3/4, 1 *mā*.	Cremation ground	*kāṇi*, *mundirigai*, *kīḻ* 3/4, 1/2 *kāṇi*, *mundirigai*, *kīḻ* 4 *mā*.	18 *vēli*, 6 *mā*, 1/2 *kāṇi*, *mundirigai*, *kīḻ* 1/4, 1/2 *mā*, *mundirigai* and *kīḻ* 1/2, 2 *mā*.	700 *kalam* and *miṉ-pāṭṭam* 2 *akkam*.	197
38.	Gōvindanallūr	17-1/2 *vēli*, *mā kāṇi*, *kīḻ* 9 *mā*, 1/2 *kāṇi*, *mundirigai*, ard *kīḻ* 4 *mā*.	..	..	..	300 *kalam* and *miṉ-pāṭṭam* 4 *akkam*	201
39.	Vīrasōḻanallūr	16-1/2 *vēli mā-kāṇi*, *mundirigai*, *kīḻ* 1/2, 4 *mā*, 1-1/2 *kāṇi* and *kīḻ* 8 *mā*.	Channel flowing to Mayimālayanallūr through land of this village and the cremation ground.	1/2 *mā*, 1/2 *kāṇi*, *mundirigai* and *kīḻ* 4 *mā*.	16-1/2 *vēli*, 1/2 *mā*, 1/2 *kāṇi*, *kīḻ* 1/2, 1-1/2 *kāṇi*, *kīḻ* 8 *mā*.	800 *kalam* and *miṉ-pāṭṭam* 4 *akkam*	203

40.	Koññappūr	16 *vēli*, 7 *mā*, 3-1/2 *kāṇi*, *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	Śiṅgaḷāntakan *vāykkāl* flowing through land of this village.	1 *mā*.	16 *vēli*, 6 *mā*, 3-1/2 *kāṇi*, *mundirigai*, and *kīḻ* 1/2, 2 *mā*.	400 *kalam* and *miṉ-pāṭṭam* 3 *akkam*	208
41.	Maṇimaṅgalam	15-1/2 *vēli*, 4 *mā*, 3 *kāṇi*, *kīḻ* 1/2, 1-1/2 *kāṇi*, and *kīḻ* 8 *ma*.	..	..	..	250 *kalam* and *miṉ-pāṭṭam* 2 *akkam*.	211
42.	Turaiyānallūr	15 *vēli*, 7 *mā*, 1/2 *kāṇi*, *mundirigai*, and *kīḻ* 4 *mā*.	..	..	..	100 *kalam*	212
43.	Vāmaṉanallūr	14-1/2 *vēli*, 2 *mā*, 3-1/2 *kāṇi*, *kīḻ* 1-1/2 *mā*, *mundirigai* and *kīḻ* 1/2, 2 *mā*.	..	..	..	500 *kalam* and *miṉ-pāṭṭam* 3 *akkam*	213
44.	Ādanallūr	82 *vēli*, 1/2 *mā*, 1/2 *kāṇi*, *kīḻ* 3/4, 4 *mā*, 3-1/2 *kāṇi*, *mundirigai* and *kīḻ* 3/4, 3 *kāṇi*	Temple *(Śrikōyil)*, tank and bund, garden, residential site, cremation ground, Pulvēḷur *vāykkāl* and Maru-*vāykkāl* flowing from Veṇṇi through land of this village.	2-1/2 *vēli*, 1/2 *kāṇi*, *mundirigai*, *kīḻ* 3/4, 1 *mā*, 3 *kīḻ* and *kīḻ* 3/4, 4 *mā*, 3 *kāṇi*	79-1/2 *vēli*, 1-1/2 *kāṇi*, *mundirigai*, *kīḻ* 3 *mā*, 1/2 *kāṇi* and *kīḻ* 3/4, 1 *mā*.	1000 *kalam*	215
45.	Chiṟumuṉṉiyūr	44-1/2 *vēli*, 4 *mā* 3 *kāṇi*, *mundirigai*, *kīḻ* 8 *mā*, 3-1/2 *kāṇi*, and *kīḻ* 8 *mā*.	Lake bund, watercourse, residential site, tanks, mound in washermen's quarters, channel flowing to Nagar through land of this village.	2-1/2 *vēli*, 3 *mā*, 3-1/2 *kāṇi*, and *kīḻ* 3/4, 1 *mā*.	42 *vēli*, 3-1/2 *kāṇi*, *kīḻ* 1/2, 2 *mā*, 3-1/2 *kāṇi*, and *kīḻ* 8 *mā*.	400 *kalam* and *miṉ-pāṭṭam* 2 *kāśu*.	221

46. Mēṭṭu-Mēṛkuḍi	36-1/2 *vēli*, 4-1/2 *mā*, 1/2 *kāṇi*, *mundi-rigai*, and *kīḷ* 9-1/2 *mā*.	*Paṟaiyar's* quarters, tanks and bunds, channel flowing from Veṇ though land of this village.	3/4 *vēli*, 4 *mā*, *kāṇi*, *kīḷ* 1/4, 3 *kāṇi*, and *kīḷ* 3/4, 1 *mā*.	35-3/4 *vēli*, 1-1/2 *kāṇi*, *mundirigai*, *kīḷ* 3-1/2 *mā*, *kāṇi*, *mundirigai* and *kīḷ* 4 *mā*.	1000 *kalam* and *miṉ-pāṭṭam* 2 *kāśu*.	227
47. Kāḍaṉ Kārikuṟichchi in Pūdamaṅgalam.	21 *vēli*, 1 *mā*, 1/2 *kāṇi*, *mundirigai*, *kīḷ* 8 *mā*, 1-1/2 *kāṇi*, *mundirigai*, and *kīḷ* 8 *mā*.	Residential site, tank and bund	1 *vēli*, *kīḷ* 3/4, 4 *mā*, 1/2 *kāṇi*, *mundirigai* and *kīḷ* 4 *mā*.	20 *vēli*, 1 *mā*, 1/2 *kāṇi*, *kīḷ* 9 *mā* *kāṇi*, and *kīḷ* 4 *mā*	500 *kalam* and *miṉ-pāṭṭam* 2 *kāśu*.	232
48. Dēvadāṇakkuḍi, a *dēvadāṇam* and *tiṟappu* of Paruttī-Niyamam	17 *vēli*, 3-1/2 *mā*, 1/2 *kāṇi*, *kīḷ* 2 *mā*, 1-1/2 *kāṇi* and *kīḷ* 8 *mā*.	..	..	17 *vēli*, 3-1/2 *mā*, 1/2 *kāṇi*, *kīḷ* 2 *mā*, 1-1/2 *kāṇi* and *kīḷ* 8 *mā*.	100 *kalam*	236
49. Viḷaṅguḍi	6 *vēli*, 8 *mā*, *kāṇi* *kīḷ* 1/2, 1-1/2 *kāṇi*, and *kīḷ* 8 *mā*.	Tank and bund	1/4 *vēli*, 1/2 *kāṇi*, and *kīḷ* 8 *mā*.	6 *vēli*, 3 *mā*, 1/2 *kāṇi*, *kīḷ* 2 *mā*, 1-1/2 *kāṇi* and *kīḷ* 8 *mā*.	150 *kalam*	238
50. *Kaṇimuṟṟūṭṭu-iṟaṅgal* of Veṇṇi	3-1/2 *vēli*, 4 *mā*, *kāṇi*, *mundirigai*, and *kīḷ* 4 *mā*.	..	..	3-1/2 *vēli*, 4 *mā*, *kāṇi*, *mundirigai*, and *kīḷ* 4 *mā*.	50 *kalam*	241
51. Neḍuṅgaṇakkuḍi	13 *vēli*, 3 *mā*, 3 *kāṇi*, *kīḷ* 3/4, 2 *mā*, 1-1/2 *kāṇi* and *kīḷ* 8 *mā*.	Tanks, residential sites, Aiyyaṉ temple, cremation ground.	4 *mā*, 1/2 *kāṇi*, *kīḷ* 3/4, 1/2 *kāṇi*, *mundirigai*, and *kīl* 4 *mā*.	12-3/4 *vēli*, 4-1/2 *mā*, 1/2 *kāṇi* *kīḷ* 2 *mā*, 1/2 *kāṇi*, *mundi-rigai*, and *kīḷ* 4 *mā*.	250 *kalam*	243
52. Ayalūṭṭi-*kāṇi* in Pūdamaṅgalam	7 *vēli*, 4 *mā*, 1/2 *kāṇi*, *mundirigai* *kīḷ* 1/2, 2 *mā*, 3 *kāṇi* and *kīḷ* 3/4, 1 *mā*.	Stream and bund	4 *mā*, 3 *kāṇi*, *mundirigai*, *kīḷ* 1/4, 1/2 *mā*, *mundirigai*, *kīl* 1/2, 2 *mā*.	6-3/4 *vēli*, 4 *mā*, 1-1/2 *kāṇi*, *kīḷ* 7 *mā*, 1/2 *kāṇi*, *mundirigai*, and *kīḷ* 4 *mā*.	50 *kalam*	247

53.	Śrīkaraṇamaṅgalam *alias* Koṭṭārakku-ḍippaḷḷi removed from *Paḷḷichchandam*	45 *vēli*, 3-1/2 *mā*[1] 1/2 *kāṇi*, *mundirigai*, *kīḻ* 1/2, 1/2 *mā*, *mundiri-gai* and *kīḻ* 1/2, 2 *mā*.	Pulveḷḷur and Pūvaṉūr channels flowing through land of this village, residential site, tank, Aiyaṉ temple and *Paṟaiyar's* quarters.	2-1/2 *vēli*, 4 *mā*, *kāṇi*, *mundirigai*, *kīḻ* 1/2, 2 *mā*.	42-1/2 *vēli*, 3 *mā*, *kāṇi*, *mundirigai*, *kīḻ* 3/4, 3-1/2 *mā*, *mundirigai* and *kīḻ* 1/2, 2 *mā*.	350 *kalam*, *miṉ-pāṭṭam*, 1/2 *kāśu*.	252
54.	Purkuḍi	12-1/4 *vēli*, *mundirigai*, *kīḻ* 1/4, *mun-dirigai*, and *kīḻ* 1/2, 2 *mā*.	Residential site	1-1/2 *mā*, 1/2 *kāṇi mundirigai*, *kīḻ* 1/2, 1 *mā*, 1/2 *kāṇi mundirigai* and *kīḻ* 4 *mā*.	12 *vēli*, 3 *mā kāṇi*, *mundirigai*, *kīḻ* 1/2, 3 *mā*, 3-1/2 *kāṇi* and *kīḻ* 8 *mā*.	300 *kalam*	259
		3135 *vēli*, 4-1/2 *mā*, *mundirigai*, *kīḻ* 3/4, 2 *mā*, 3-1/2 *kāṇi*, *kīḻ* 7 *mā*, 3 *kāṇi*.		619 *vēli*, 6 *mā*, *kāṇi*, *mundirigai*, *kīḻ mā*, *kāṇi*, *mun-dirigai*, *kīḻ* 3/4 *vēli*, 3 *kāṇi*.	2515-3/4 *vēli*, 3 *mā*, *kāṇi*, *kīḻ* 3/4, 1-1/2 *mā*, *kīḻ* 1/2, 2 *mā*.	15050 *kalam*, *miṉ-pāṭṭam* 32-1/2 *kāśu* and 65 *akkam*	264-277
1.	Udaiyamāttāṇḍa-chchaturvēdimaṅ-galam	102-3/4 *vēli*, 1-1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 1-1/2 *mā*, 1 *mundirigai*, *kīḻ* 1/2, 2 *mā*.	Residential site, Mādēvar temple, open ground and tax-free garden, of the god Vishṇukkaḷ Śrī-Vaikun-dam-uḍaiyār temple, open ground and tax-free garden of the god Piḍāri temple and open ground tank and bund of the village, Karuvāyakkāl *alias* Mummaḍiśōḻappērāṟu across this village.	1-1/2 *vēli*, 2 *mā* 1-1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 2 *mā*; 1-1/2 *kāṇi* *kīḻ* 8 *mā*.	101 *vēli*, 6 *mā*,[2] 3-1/2 *kāṇi mun-dirigai*, *kīḻ* 3/4, 4 *mā*, 1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 4 *mā*.	5000 *kalam* and *miṉ-pāṭṭam* 2 *kāśu*.	283
2.	Śrīpūdi (Bhūti)	148 *vēli*, 8 *mā* 3-1/2 *kāṇi*, *mundirigai*, *kīḻ* 3 *mā* 1-1/2 *kāṇi*, *kīḻ* 8 *mā*	Residential site, Tank and bund, *Śrīkōyilgaḷ* and gardens, quarters of the untouchables, cremation ground, Karuvāykkāl, Kuñjiramallapperu-vāykkāl flowing to Virasōḻa-vaḷa-nāḍu	5 *vēli*, 8 *mā* 3-1/2 *kāṇi*, *mundiri-gai*, *kīḻ* 1/2, 1 *mā*, 1-1/2 *kāṇi*, *kīḻ* 8 *mā*.	142-3/4 *vēli*, 4 *mā* 3-1/2 *kāṇi*, 1 *mundirigai*, *kīḻ* 1/2, 2 *mā*.	5000 *kalam*, *miṉ-pāṭṭam* 2-1/2 *kāśu*.	292

[1] Read 7-1/2 *mā* instead of 3-1/2 *mā*.

[2] The entries in this item do not tally. Of this 4 *mā* is in excess of the actual total.

(i.e 8th + 1st year), three-fourths in the year opposite (i.e. 8 + 1 + 1st year) and the whole tax assessed for this village should be paid as permanent tax thereafter from the year opposite (i.e. 8 + 1 + 1 + 1st year). Let the tax of five thousand *kalms* of paddy and 2 *kāśu* of *mīn-pāṭṭam* for land in Udayamāttāṇḍach-chaturvēdimaṅgalam of this *nāḍu* measuring one hundred and one (*vēli*) and six *mā*, three and a half *kāṇi*, *mundirigai*, *kīḻ* of three-fourth and four *mā*, half *kāṇi*, *mundirigai*, *kīḻ* four *mā* after excluding from the (total) land measuring one hundred and two and three-fourth *(vēli)* and one and a half *kāṇi*, *mundirigai* *kīḻ* one *mā*, half *mundirigai*, *kīḻ* half and two *mā*; (*the following portions* viz.) land comprising the village residential sites, the illustrious temple of Mādēvar of this village and open ground, the tax-free garden of this god, the illustrious temple of Vishṇukkaḷ Śrīvaikunda-muḍaiyār of this village and open ground, the tax-free garden of this god, the Piḍāri temple of this village and open ground, tank and bund of this village, Karuvāykkāl *alias* Mummu-ḍiśōḻappērāṟu cutting across land of this village measuring one and a half (*vēli*)—and two *mā*, one and a half *kāṇi*, *mundirigai*, *kīḻ* two *mā*, one and a half *kāṇi*, *kīḻ* eight *mā*, and of five thousand *kalams* of paddy and two and a half *kāśu* of *mīnpāṭṭam* for land in Śrīpūdi, a brahmadēya in Veṇṇikkūṟṟam cancelling the previous assessment, measuring one hundred and two and three-fourth *(vēli)* and four *mā*, three and a half *kāṇi*, *mundirigai*, *kīḻ* half and two *mā* after excluding from the (total) land measuring one hundred and fortyeight (*vēli*) and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīḻ* three *mā*, one and a half *kāṇi*, *kīḻ* eight *mā* (*the following portions*, viz.) land comprising the residential sites in the village, tank and bund, the illustrious temples, gardens, quarters of the *paṟaiyars*, the cremation grounds, Karuvāykkāl that flows through land in this village, Kuñjiramallap-peruvāykkāl flowing towards Vīraśōḻa-vaḷanāḍu measuring five *vēli* and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīḻ* half and *mā*, one and a half *kāṇi*, *kīḻ* eight *mā*, be paid as permanent tax from the eighth year. Let the *brāhmaṇas* having previous (tenancy) retain their own lands and pay themselves the tax assessed for their lands. Having cancelled the various assessments and old names of these villages, let this brahmadēya Tribhuvanamahādēvich-chaturvēdimaṅgalam in Vīraśōḻa-vaḷanāḍu in Nittavinōda-vaḷanāḍu become one village from the eighth year. We order that it shall be thus entered into the accounts.

(Line 305). (This) our order was written by Araiyaṉ Muḍikoṇḍa-chōḻan, the headman of Pālaiyūr in Pālaiyūr-nāḍu (a sub-division) of Ūṟṟukkāṭṭukkōṭṭam in Jayaṅgoṇḍa-śōḻamaṇḍalam (who) writes our orders, signed by the superintendents of our writs (*Ōlai-nāyakaṉ)*[1] and was issued and, in accordance with it, it was ordered to be entered in the accounts by our (*Karumamārāyum*) secretaries and the arbitrators; our secretaries having transmitted (this order), the superintendent of the Department of *Puravuvari* (*Puravuvari-tiṇaikkaḷattu-kkaṇkāṇi)*, the officers of the Department (*puravuvari-tiṇaikkaḷam*) the *varippotta-gam* (i.e. officers in charge of Revenue registers), the *mugaveṭṭi*, the *varippottagakkaṇakku* (i.e. the accountant in the Department of Tax registers), the *variyiliḍu* (i.e. the officers who make entries in Revenue Registers) and the *paṭṭōlai* (keepers of Royal writs) being present. These villages[2] were entered in the revenue register in the eighth year and the hundred and tenth

[1] The names of officers given in this section are listed separately, see supra, p. 22

[2] The names of villages which are repeated in the text are not given here.

day and were formed into a *brahmadēya* named Tribhuvanamahādēvich-chaturvēdimaṅgalam and to this village were added Udayamā[r*]ttāṇḍa-chchaturvēdimaṅgalam and Śrīpūdi, the Brāhmaṇas *(of which villages)* (were allowed) to retain their own lands and had to remit themselves the taxes on their lands.

(Line 356) (We) appoint (the following persons)—the administrator of the district (*kaṇkāṇi nāḍu vagai śeykiṉṟa*) and officers of the Department of Land tax (*Puravuvari-tiṇaikkaḷam)* for going round the hamlets accompanying the female elephant.

(Line 360) A royal order (*tirumugam*) embodying the above and with the words "it behoves you also to be with these persons, to point out the boundaries, to go to the hamlets accompanied by a female elephant, to set up (boundary) stones and milk-bush and to draw up and give the deed of gift" in the writing of the Royal scribe (*mandiravōlai*) Araiyaṉ Muḍikoṇḍaśōḻan, headman of Pālaiyūr in Pālaiyūr-nāḍu in Uṟṟukkāṭṭukkōṭṭam in Jayaṅgoṇḍa-Śōḻamaṇḍalam, and with the signatures of the Superintendents of the Royal writs *(tirumandirav-ōlai-nāyagam)* having been sent to us, we, the members of the District Assembly (the *nāṭṭōm*) in the eighth year of the reign of the glorious king Śrī Rājēndra-chōḻadēva *alias* Parakēsarivarman.

Who—in the longstanding era (of prosperity) while Fortune, having been constant, was increasing (and) while the damsel of the big earth, the woman of victory in war and the matchless lady of fame rejoiced having become his great queens—conquered with (his) big fighting army—Iḍaituṟai-nāḍu; Vaṉavāśi covered (i.e. protected) by the fence (wall) of continuous forests; Koḷḷippākkai whose fort-walls were surrounded by thick small wood; Maṇṇaikkaḍakkam (Mānyakhēṭa)[1] very fierce to approach;[2] and captured (the hereditary) crown of the kings of Ceylon (*Īḻam*) (surrounded by the) surging sea and the exceedingly beautiful crowns of their consorts; the beautiful crown and the necklace of Indra deposited with them by Teṉṉavar (i.e. the southern king—the Pāṇḍya);[3] the whole territory of Ceylon on the transparent sea; the crown praised by many, the garland (emitting) red rays[4]—the family treasures worn rightfully by (the king of) Kēraḷa charging with armaments; many ancient islands (whose) old and great guard (was) the sea resounding with conches; and the crown of pure gold, worthy of Lakshmī (*Tiru*), which Paraśurāma, who destroyed the pricks of twentyone generations of kings having fiery bows in battle, deposited having considered the fortifications of Śāndimattīvu impregnable—

We, the *nāṭṭōm* (i.e. the assembly of the district) seeing it (i.e. the order) being brought, respectfully advanced (towards), received and carried (it) on our heads and accompaying the female elephant, walked round the hamlets, set up (boundary) stones and milk-bush and drew up and gave the deed of boundary for the *brahmadēya* Tribhuvana-mahādēvich-chaturvēdimaṅgalam.

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[1] The composer has cleverly translated Mānyakhēṭa. It is very doubtful whether he would have meant 'the camp of Maṇṇai' (cf. *SII*, III, p. 28). Vide the Sanskrit portion for a poetic description of the destruction of that city.

[2] For the reading *arum-araṇ*, the meaning will be 'whose fortification were unapproachable."

[3] Contra: 'Crown of Sundara' (*SII*, loc. cit.), Teṉṉavar has the suffix of an honorific plural.

[4] Contra: 'the garland of the Sun' (ibid.)

(Line 382) The eastern boundary (of which) forms the western boundary of Vaḍa-Śāttamaṅgalam in Veṇṇik-kūṟṟam in this *nāḍu* in the north-eastern corner of land in this village—proceeding from the spot on the southern bank of the channel called Pūvaṇūr-vāykkāl along with the western boundary of this Vaḍa-Śāttamaṅgalam as it lies towards the south-west and going to the south reaching the northern bank of the channel called Arumoḷidēva-vāykkāl flowing towards Vaḍa-Śāttamaṅgalam to the west and north; cutting across this channel to the south and getting on the southern bank; further to the south along the western boundary of Vaḍa-Śāttamaṅgalam reaching the northern bank of the channel called Pulvēḷūr-vāykkāl to the west; further cutting across this channel down south to the southern bank and along the same boundary as it lies, in an easterly direction further to the south after reaching the north-western boundary of the field called Vaṇṇārppēṟu in Nagar *alias* Chōḷa-vijjādharach-chaturvēdimaṅgalam, a *brahmadēya* in this *nāḍu* (district) going to the south along the western boundary of this (i.e., Vaṇṇārppēṟu field); as it lies, and further west after reaching the northern bank of the channel called Jayaṅgoṇḍaśōḷap-peruvāykkāl flowing towards this Chōḷa-vijjādharach-chaturvēdimaṅgalam, further south-east along the boundary on the northern bank of this channel as it lies, crossing to the south reaching the north-western boundary of the field belonging to Tiruvaraṅga-kramavittaṉ of Irāyūr, in Chōḷa-vijjādharach-chaturvēdimaṅgalam on the southern bank of this channel (and then) to the south and west; further along the western boundary to the south reaching the northern bank of this channel called Kaṭṭi-vāykkāl flowing towards Chōḷa-vijjādharach-chaturvēdimaṅgalam and to the west, crossing the channel towards the south and reaching the south bank and from there proceeding in the south-southwest-south direction in the centre of Aḷundūrp-pilāṟu as it lies, the western boundary of Chōḷa-vijjādharach-chaturvēdi-maṅgalam to the west and north after reaching the north-western boundary of the land in Maṇalūr of this district; further proceeding towards the south and south-west along the western boundary of this land as it lies, to the west and north after reaching the outer bund on the north bank of the Maṇalūr lake, proceeding to the west and north-west along the boundary of this bund as it lies, to the north and east from the north-eastern boundary of the land in Veṇṇi, a *nagaram* in Veṇṇik-kūṟṟam (and) a *dēvadā a* of Rājarāja-Īśvaram-uḍaiyār; further to the north-west along the northern boundary of this land as it lies, and to the north and east of the ant-hill on this boundary; proceeding further to the west, north west, west and north-west along this boundary as it lies, and to the north and east to the north-western boundary of the land, the house-site of Chandiraṉ Aiyāṟan, a merchant of this Veṇṇi; further proceeding to the south-west and south along the western boundary of this land as it lies, and to the west and north from the northern boundary of the inner small channel called Cheppuvāyil-vāykkāl in Veṇṇi; proceeding to the west along the northern boundary of this channel and crossing over to the southern bank towards the south and again proceeding to the south-south west and south along the western boundary of the land, the house-site of Nakkaṉ Guṇaśīlaṉ, a merchant of Veṇṇi and to the north and west from the northern boundary of the land on the northern bank of the Veṇkāḍudēva-vāykkāl, the house-site of Tuṟaiyaṉ Ariñji, a merchant of Veṇṇi; further proceeding to the west along the northern boundary of this land reaching the boundary leaving the

ant-hill near the limit of this (northern) boundary to the right (i.e. to the left) and further along this boundary to the south-west, west and north-west, and to the north, east and west of the eastern boundary of the land, the house-site of Tēvaṉ Pūraṉ, a merchant of Veṇṇi; further proceeding towards north along the eastern boundary of this land and to the east from Cheppuvāyil-vāykkāl in Veṇṇi and still after crossing the channel towards the north going along the eastern boundary of the land, the house-site of Tēvaṉ Nakkaṉ, a merchant of Veṇṇi, to the north-east along the boundary leaving the ant-hill near it to the left (i.e. to its right) and to the east and south reaching the north-eastern boundary of this field; further crossing towards the north-west the inner small channel lying in an east-west (direction) to the north of this field, to the west, north-west and west along the northern limits of this channel, still north and east along the south-eastern boundary of the land, i.e., the house-site, on the north bank of Pāṇḍanāgaṉ-vāykkāl, of Tēvaṉ Pūraṉ, a merchant of Veṇṇi; further proceeding towards the north-west and west along the northern boundary of this land, crossing the inner small channel towards the west lying in a south to north (direction), still to the west along the northern boundary of the public land of Veṇṇi-nagaram, and to the north and east along the eastern boundary of this land; further towards the north along the limits of this boundary as it lies, crossing the inner small channel lying in the east to west (direction) and proceeding towards the north and northeast along the limits of the boundary as it lies, and after crossing the inner small channel lying in the east to west (direction) to the right of the ant-hill in the west near the boundary, to the east and south after reaching the north-eastern boundary of the land, i.e. the house-site, on the northern bank of Arikulavāraṇa-vāykkāl, of Divākaraṉ Paśuvaṉ, a merchant of this *ūr* (Veṇṇi), further to the west along the northern boundary of this land to the north from the centre of the inner small channel lying in the south to north (direction), and then to the south, south-west and south along the boundary as it lies, to the west and north after reaching the bend of the channel *(tirivu)*[1] facing the west in this channel; further to the west, north west and west along the boundary as it lies in the centre of this channel and to the north and east from the centre of the channel called Saṅkarattāṉ-vāykkāl lying in the south to north (direction); further proceeding to the south, southwest and southeast on the boundary as it lies, along the centre of this channel reaching the western limits of this channel and proceeding to the southeast, south and southwest along this western limit as it lies (and then) to the west, north and south from the northern bank of Karikālaśōḻap-peruvāykkāl (*alias* Mummaḍiśōḻap-pērāṟu); further crossing the Mummaḍiśōḻap-pērāṟu to the south, reaching the western bank of the inner small channel lying in the south to north (direction) and crossing this channel in the south-east after going further south along this boundary as it lies, proceeding along the east bank towards the south-west, and to the west, south and north of the south-west corner of the land, i.e. the house-site of Vāsudēvaṉ Tiruvaḍigaḷ and Śiṅgan Kāḷaṉ, merchants of Veṇṇi; further to the east along the southern boundary of this land as it lies, reaching the centre of the inner small channel lying in the east to west (direction) and (from there) to the east along the boundary and to the south from the

[1] *Tirivu* is evidently the bend of the channel where it is meandering.

north-western boundary of the raised public dry land of this Veṇṇinagaram; further to the west along the western boundary and to the east along the southern boundary of this (dry) land, proceeding to the west and south from the western boundary of the land of Tāḷi-Kāri, a merchant of Veṇṇi, further proceeding to the south along the western boundary of this land as it lies and further south to the left of the tank in the west near the residential site of Veṇṇi, along this boundary and crossing towards the south the highway *(peruvaḷi)* lying in the east to west (direction), still to the south and southeast along this boundary, proceeding to the south along the western boundary as it lies, of the land of the god at Dāmōdara-viṇṇagar at this Veṇṇi, still west and south from the south western boundary of this land; further along the southern boundary of this land towards the south east and east, and still east along the southern boundary of the residential site of Veṇṇi, to the south and west of the western boundary of this site; further to the south, south-west ad south along the western boundary of this site as it lies, proceeding to the west and south of the south-western boundary of the garden, the house-site of Appi-Chūṟṟi, a merchant of Veṇṇi; further to the south east along the southern boundary of this land as it lies and still south and west from the north-western boundary of the residential site of Īḻachchēri of this Veṇṇi, to the south along the western boundary, as it lies, of this site, to the west of the channel called Chōḻakōṇ-vāykkāl, crossing this channel to the south and proceeding to the south from the western bank inside the tank called Kōḻipporkuḷam, (still) to the west from the north of Īṅgaittūṟu[1] on the western bank inside this tank; crossing over to the eastern bank of Kōḻipporkuḷam in the south-easterly (direction), towards the east along this boundary, and still east along the southern boundary of the meadow forming part of Veṇṇi, and to the east, north-east and south east along the southern boundary of the cultivated land called Kollaṅkuḻi in this Veṇṇi and still east and west from the south-eastern boundary of the land called Tiruvaraṅga-viḷāgam in this Veṇṇi, further proceeding towards the north along the eastern boundary of this Tiruvaraṅga-viḷāgam as it lies and to the east of the southern boundary of the raised dry land in Tiruvaraṅga-viḷāgam; further proceeding towards the east and south-east along the southern boundary of this land and towards the north-east, north and north-east along the western boundary of this land, to the right of the thick bushes of Īśaṅgu and Pirāy and still to the north-east and north from the boundary, and to the south, west and east from the southern bank of Karikāla-śōḻap-peruvāykkāl *alias* Mummadiśōḻap-pērāṟu; crossing over to the northern bank of Mummadiśōḻappērāṟu, towards the west along the boundary as it lies, and still to the north from the south-eastern boundary of the field called Mayiriṭṭu-kuḻi in this Veṇṇi; further to the north and north west along the eastern limits of this boundary of this field as it lies and proceeding to the northwest and west along the northern limits of this land as it lies, and still to the east and north from the eastern bank of the channel called Veṇṇip-pilāṟu; further towards the north along this boundary as it lies on the eastern bank of this channel, to the east from the southern limits of the channel called Gaṇapati-vāykkāl, in this Veṇṇi, and proceeding further east along this boundary as it lies and to the south of the north-

[1] Thick meshy underwood of a sensitive shrub (Iṇḍañ-cheḍi-Mimosa rubicaulis).

western corner of the land, i.e. the house-site of Kuppai Jātavēdaṉ, a merchant of Veṇṇi, proceeding to the south along the western boundary of this land as it lies, to the west from the ant-hill covered by Iśaṅgu; further southeast along the boundary, as it lies, cutting across the inner small channel flowing near to the east of this (ant-hill), still to the south and west of the bushes of Iśaṅgu on to the north bank of Mummaḍiśōḷap-pērāṟu *alias* Karikālaśōḷap-pērāṟu; further proceeding to the east and southeast from the south bank of Mummaḍiśōḷap-pērāṟu after crossing over towards the south;to the south and west from the west bank of the channel flowing southwards from this Mummaḍiśōḷap-pērāṟu towards Paḷḷakkuḍi, to the south, southwest, south, southeast, southeast and south along the boundary on the west bank of this channel, still to the west, north and south along the north bank of the channel called Śrīkaṇṭa-vāykkāl, crossing over to the south bank and proceeding towards the east along the boundary on the south bank as it lies, to the south from the south bank of Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāṟu, after proceeding towards the east along the boundary as it lies on the south bank of this channel, crossing over to the north bank and reaching the east bank of the channel called Palaputtāṉ-Paṭṭuvāykkāl of Nagar *alias* Chōḷavijjādharach-chaturvēdimaṅgalam, further proceeding along the east bank of this channel to the north, to the south and east from the south-western boundary of the land in Paḷḷimēl-Ādamaṅgalam, *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr in Veṇṇikkūṟṟam, further east along the southern boundary of this land as it lies, and to the south of the ant-hill covered by Iśaṅgu and southeast and east along the boundary as it lies, proceeding to the right of the tank called Iḍaiyaṉkuḷam of Paḷḷimēl-Ādamaṅgalam *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr towards the south-east along this boundary and to the south and west from the north bank of Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāṟu; further crossing over to the south bank of the Mummaḍiśōḷap-pērāṟu towards the south-east and proceeding to the east along the boundary as it lies on the southern bank and to the south from the west bank of Pulvēḷūr-vāykkāl crossing this channel towards the east and still to the south bank of Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāṟu and east and south-east along the boundary as it lies, on the southern bank, still to the south and west from the north-west boundry of the land in Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, a *brahmadēyam* of this *nāḍu* (district); further proceeding to the south along the western boundary of this land as it lies, and to the west from the east bank of Pulvēḷūr-vāykkāl, crossing towards the southwest to the west bank and proceeding to the south along the boundary as it lies on the west bank and still crossing this channel to the east and to the east along the southern limit, as it lies, of the inner small channel flowing towards the east near to the south of the land in Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, to the west and south from the western boundary of the land called Muṇḍaṇēri in Pūvaṇūr *alias* Avaṇikēsarich—chaturvēdimaṅgalam; further towards the south along the western boundary, towards the west along the northern boundary, towards the south and south-east along the western boundary and towards the south-east along the southern boundary

of this *ēri* land,[1] and proceeding still towards the south along the western boundary of Avaṉikēsarich-chaturvēdimaṅgalam, to the west, north and south from the headwaters (*mēl-talai*) in the south of the sluice (*vāy*) of the lake in this place (*ūr*)[2] near to the west of the tank called Āmbākkuḷam in Avaṉikēsarich-chaturvēdimaṅgalam; further proceeding to the south-west and south along the boundary as it lies, inside the southern bank of this sluice and still to the south and west from the centre of the channel called Śiṅgaḷāntakaṉ-vāykkāl, (on) the northern boundary of Kīḻp-Pūṇḍi *alias* Olōkamādēvich-chaturvēdimaṅgalam, a *brahmadēya* of this *nāḍu:*

(Line 568). The southern boundary; further westwards along the boundary as it lies in the centre of this Śiṅgaḷāntakaṉ-vāykkāl and north from southestern boundary of the land in Rājarāja-Īśvarapuram in Rājarāja-vaḷanāḍu on the north bank of this Śiṅgaḷāntakaṉ-vāykkāl, still north along the eastern boundary of this land in this Rājarāja-Īśvarapuram and east from the centre of the inner small channel called Tiruvālaṉ lying in an east-west (direction) adjoining the south of land in Ariñjigaipuram in Vīraśōḷa-vaḷanāḍu, further proceeding to the east along this boundary as it lies in the centre of this channel and southward along the centre of the inner small channel lying in the south-north (direction) to the east of land in this Ariñjigaipuram; still north along the boundary as it lies in the centre of this channel and in an easterly direction along the boundary as it lies in the centre of the inner small channel called Aiññūṟṟuvaṉ lying in the east-west (direction); proceeding to the south from the centre of the inner small channel lying in the south to north (direction) near to the east of land in Ariñjigaipuram and to the north along the boundary that lies in the centre of this channel, still east of the inner small channel called Mayimālayan and crossing this channel towards the northeast, proceeding to the north along the eastern boundary of the land in this Ariñjigaipuram and still west along the northern boundary and north along the eastern boundary and northward from the right of the ant-hill lying near the west and proceeding to the east, south and north along the centre of the inner small channel called Śrī-Parāntakaṉ; proceeding further to the east along the boundary in the centre of this channel, to the south along the centre of the inner small channel called Parivaiyttāṉ-kāl lying in the south to north (direction) near to the east of land in Ariñjigaipuram, and proceeding to the north along the boundary as it lies, in the centre of this channel and further east along the channel called Irumaḍiśōḷap-peru-vāykkāl lying in the east to west direction, crossing over this channel to the north and proceeding to the north along the boundary as it lies in the centre of this channel called Parivaittāṉ-kāl, still to the east from the centre of the channel lying in the east-west (direction) near the north of land in this village and proceeding to the north and to the west along the boundary as it lies in the centre of this channel, west to the right of the tank called Kāḍukāḷ-kuḷam and to the southwest along the western boundary of this land, still west along the northern boundary as it lies to the south, along the western boundary and

[1] This appears to suggest that it was actually a silted lake.

[2] The word *ūr*, used here and in the passages that follow has been translated as 'place' in preference to 'village', for both *nagaram* and *brahmadēya* are referred to as *ūr* in the context.

to the west along the northern boundary of land as it lies, in this Ariñjigaipuram; further west along this boundary to the right of the sapling of the pipal tree lying near the south of this boundary and west along the boundary to the right of the sapling of the tamarind tree lying near the north of this boundary, to the north, east and west from the centre of the channel called Tiruveṇkāḍu and further north and west along the boundary as it lies in the centre of this channel, east and north from the channel called Madhurāntaka-vadi lying in the south to the north (direction); further crossing over this Madhurāntaka-vadi towards the west and proceeding towards the west along the boundary as it lies in the centre of Tiruveṇkāḍu-vāykkāl, i.e. the northern boundary of the land on the southern bank of Tiruveṇkāḍu-vāykkāl in Rājarāja-Īśvarapuram in Rājaraja-vaḷanāḍu to the north from the south-eastern boundary of land in Rājarāja-Īśvarapuram on the northern bank of this channel, further to the north and north-east along the eastern boundary of this land and still north along this boundary as it lies on the left of Nāvaṛ-kaṭṭai[1] near to the east of this boundary and then on the left of Puṅgaṅ-kaṭṭai[2] near to the east of this boundary and to the east and south from the north-eastern boundary of this land; further west along the northern boundary as it lies and north from the northwestern boundary of this land in Rājarāja-Īśvarapuram, to the south along the western boundary of this land as it lies and still south, southeast and south along the boundary to the left of Puṅgaṅ-kaṭṭai near to the west of this boundary and to the west and south from the centre of the channel called Tiruveṇkāḍaṉ further east along the boundary as it lies in the centre of this channel, to the south from the north-western boundary of the land in Rājarāja-Īśvarapuram on the southern bank of this channel, further proceeding to the south along the western boundary, to the west along the northern boundary and to the south along the western boundary of the land in this place (*ūr*) and to the west and north of the ant-hill on the boundary, proceeding to the west along this boundary as it lies, north from the centre of the channel Tiruveṇkāḍaṉ and towards the south along the boundary in the centre of this channel, to the west from the channel called Kāmapatākai, crossing over to the southern bank of this channel and proceeding towards the south and to the west of the land (*kaṇakkappeṟu*) in this Irājarāja-Īśvarapuram, proceeding further west along the boundary as it lies, to the left of the ant-hill in the north of the boundary, proceeding to the west along the boundary to the north of the ant-hill lying in the centre, to the north from the centre of the inner small channel lying in the south to north (direction) and proceeding to the north along the boundary as it lies in the centre of this channel, reaching to the east from the centre of Kāmapatākai-vāykkāl and proceeding towards the north and northeast along the boundary as it lies in the centre of this channel, and to the east and south from the north east of the land, i.e. house-site of the *chadukkattār* including Chintāmaṇiyārūr, a merchant of Irājarāja-Īśvarapuram, further to the west along the northern boundary, to the south along the western boundary and to the west along the northern boundary, and to the north and west of the east bank of the channel

[1] Nāval is Jāmūn-plum (called Jambū-phala in Sanskrit). *Kaṭṭai* may perhaps refer to a tree.
[2] Indian beech.

called Arumoḻidēvaṉ; further crossing this channel towards the southwest and proceeding along the boundary on the west bank and towards the west, along the northern boundary of land (belonging to the) Piḍāriyār in Rājarāja-Īśvarapuram called Kaviri-Naṅgai on the bank of Tribhuvanamahādēvip-pērēri, to the west and north of the east bank of the channel called Mahimālayaṉ, crossing over this channel to the west bank and proceeding to the west along this boundary, to the north from the north-western boundary of the garden land, i.e. the house-site, of the *chadukkattār* including Māṟaṉ Piramāṇi, a merchant of this place (*ūr*) and further to the south along the western boundary of this land and to the west from the ant-hill on this boundary, further to the east along this boundary and to the south-east along the boundary as it lies in the centre of the channel (called) Mahimālaiyaṉ, to the west and south from the north-western boundary of the garden land, on the southern bank of this channel, i.e. a house-site of the *chadukkatār* including Veṇkāḍaṉ Kāmaṉ, a merchant of Rājarāja-Īśvarapuram, proceeding to the south and south east along the western boundary of this land; to the west and north along the northern boundary of the garden land, i.e. the house-site of the *chadukkattār* including Pūdi Aiyāṟaṉ, a merchant of this place (*ūr*); further to the west along the northern boundary of this land, to the west along the northern boundary of this land, to the north from the centre in the channel lying in a south to north (direction) and to the south along the boundary in the centre of this channel, to the west from the centre of Śiṅgaḷāntakaṉ-vāykkāl and to the east along the boundary in the centre of this Śiṅgaḷāntakan-vāykkāl, to the south from the southern bank of the channel called Irumaḍiśōḻaṉ flowing to the east, from the bend (*tiriwu*) facing south of this channel, to the east along the southern bank of this channel, to the south from the north-western boundary of the public dry land of this city (*nagaram*) Irājarāja-Īśvarapuram on the southern bank of this channel, further to the south-east, east and south-east along the southern boundary of this land, to the south and west of the ant-hill of this boundary, further proceeding to the south-east along this boundary and to the south-east along the boundary from the left of the ant-hill near the south and further south along this boundary from the left of the ant-hill near the west of this boundary; to the south and west along the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Chāttaṉ Tāḷi, a merchant of this Irājarāja-Īśvarapuram, further to the east and south-east along the southern boundary of this land, to the east along the southern bank and to the north along the east bank of the tank near this boundary, to the south, west and east from the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Paḷḷich-Chaḍaiyaṉ, a merchant of this place (*ūr*); further to the east along the southern boundary of this land, to the south from the southern bank of the inner small channel called Mēṭṭu-vāykkāl flowing towards the south-east in this Irājarāja-Īśvarapuram, proceeding to the southeast along the boundary on the southern bank of this channel, to the south and west from the north-western boundary of the land on the southern bank of this channel, i.e. the house-site of the *chadukkattār* including Śrī-Kōvattanaṉ (Śrī Gōvarddhanan) of Parambai, a merchant of this place, proceeding to the south along the western boundary of this land and to the west along the northern boundary of the channel called Rājarāja-Īśvarapurattu-vāykkāl, crossing over to the southwest of this channel, to the north and

west from the western boundary of the house site of Māraṉ-Kuppai, a merchant of this place, within the habitation site of this Irājarāja-Īśvarapuram, to the south along the western boundary of this land to the right of Mahua *(Iluppaik-kaṭṭai)* near this boundary, and to the west along the south western boundary of the public waste land for the cattle to graze in this place, further southeast along the southern boundary of this land, to the south and west from the western boundary of the dry land, i.e. the house-site of Saṅkara-ppāḍiyāṉ Mānāyaṉ Namināgaṉ, further proceeding to the south-east along the western boundary, to the southeast along the southern boundary, to the north-east along the eastern boundary of this land and to the west, south and east from the south-western boundary of the public land of this city Irājarāja-Īśvarapuram, further proceeding to the east and southeast along the southern boundary of the public land of this city *(nagaram)* and still southeast to the right of the ant-hill near this boundary, to the south and west, further southwards along the western boundary of this land; as it lies in the centre of the Siṅgaḷān-takan-vāykkāl, and to the north of the bend *(tirivu)* facing north of this channel, proceeding to the north along the boundary as it lies on the east bank of this channel, to the east from the centre of Siṅgaḷāntakan-vāykkāl, and towards the north along the centre of this channel, to the east on the north bank of the channel called Śivapādaśēkharaṉ lying in the east to west (direction), further to the west along the boundary as it lies on the north bank of this channel, to the north from the south-east boundary of the land on the north bank of this channel, in Irājarāja Īśvarapuram, and to the north along the eastern boundary of this land, to the east from the southern bank of Siṅgaḷāntakaṉ-vāykkāl, proceeding towards the north from the northern bank of this channel after crossing over, further north along the boundary on the east bank of Uḍaikuḷam in Irājarāja-Īśvarapuram, to the east from the ant-hill on this boundary, further towards the north and north west along this boundary to the right of the ant-hill on it, and to the east and north from the bend *(tirivu)* facing south along the western boundary of this land; further proceeding to the south, south west and south along this western boundary as it lies and to the west and north from the centre of this Siṅgaḷāntakaṉ-vāykkāl, proceeding towards the west along this boundary in the centre of this channel and to the north from the north-western boundary of the land in Irājarāja-Īśvarapuram on the southern bank of this Siṅgaḷāntakaṉ channel, further proceeding towards the south west and south along the western boundary of this land, and to the west and north from the north bank of Śivapādaśēkharaṉ-vāykkāl to the right of the twin ant-hills near the south-west of this land, proceeding towards the north west along the boundary as it lies on the north bank of this Śivapādaśēkharaṉ-vāykkāl, to the north and east from the centre of this Siṅgaḷāntakaṉ-vāykkāl; and westward along the centre of this channel, still to the north from the Puṅgaṅ-kaṭṭai near the south-eastern boundary of land in Teṉ-Chēndaṉkuḍi in Rājarāja-vaḷanāḍu on the north bank after crossing this channel to the north.

(Line 722). The western boundary, further proceeding towards the northeast, north and northwest along the eastern boundary of the land in Teṉ-Chēndaṉkuḍi, to the east south and north from the south bank of the channel flowing into Tribhuvaṉamahādēvip-pērēri in the north-eastern limits of this land crossing over to the north bank across this

channel and proceeding to the north along the eastern boundary of the land in Vaḍa-Chēndangudi of this *nāḍu* and to the east along the south-eastern boundary of the land in in Paṇaṅguḍi in this *nāḍu*, further towards the north along the eastern boundary of this land, to the east after reaching the northeastern boundary of land in Paṇaṅguḍi in the south of the bank of this lake (and) near to the west of the sluice called *veṭṭittūmbu* on the north bank of Tribhuvanamahādēvip-pērēri, proceeding to the west along the northern boundary of this land, i.e. the north bank of this lake, as it lies, to the north from the south-eastern boundary of the land in Paṇaṅguḍi north of the bank of this lake, and to the east from the ant-hill on the northeast of this land; towards the north to the right of the Īṅgai bush to the west of this boundary; proceeding to the west along the northern boundary of this land as it lies, and to the north from the northern boundary of this land that is the eastern boundary of land in Koḍumuḍi-Ālattūr of this *nāḍu*, proceeding further towards the north along the eastern boundary of the land in this Koḍumuḍi-Ālattūr, further north along this boundary to the left of the ant-hill, to the east from the *kulaikkarai* (on the) southern boundary of land in Vijayālaya-chaturvēdimaṅgalam, a *brahmadēya* of Kāndāṇa-nāḍu, further proceeding to the east, northeast and east along the boundary on this *kulaikkarai*, to the south and east from the southeastern boundary of the burning ground of the *paraiyas* of this place (*ūr*), to the north and north-west along the west bank of the channel lying in the south to north (direction) near to the east of this burning ground to the east and north from the ant-hill on this boundary, proceeding to the north, northwest and north along the boundary on the west bank of this channel, still to the west and north, and to the east and north of the ant-hill on this boundary, further towards the north along the boundary and to the east from the south bank of the tank called *Uppukkuḷam*, to the west along the south bank and to the north along the west bank of this tank and to the north and east from the centre of Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāṟu;

(Line 754) The northern boundary—further proceeding towards the east along the boundary as it lies in the centre of this Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāṟu to the south from the south bank of the channel flowing eastwards to Neṟkuṉṟam in Veṇṇik-kūṟṟam originating from the bend (*tirivu*), facing southeast, of this Mummaḍiśōḷap-pērāṟu, proceeding to the east along the boundary as it lies on the south bank of this channel, further east, southeast and east along the south bank of the channel flowing into the Tiruvaraṅgaṉ-kuḷam in Neṟkuṉṟam from the bend (*tirivu*) facing north in the (this) channel, to the south and west from the west bank of the bend *(tirivu)*, facing east, of the channel flowing northwards and then eastwards originating from the Karikālaśōḷap-peruvāykkāl *alias* Mumma-ḍiśōḷap-pērāṟu flowing towards Neṟkuṉṟam, crossing over to the south bank of this channel and proceeding towards the east along the boundary and along the boundary on the south bank of the channel originating from the bend (*tirivu*) facing north and flowing east towards Neṟkuṉṟam, further east along the southern boundary of the field called Neṟkuṉṟattuk-kāḍu, crossing over towards the east the inner small channel flowing towards the north to Neṟkuṉṟam, proceeding towards the east along the southern boundary of the field called Vichchukkāṟ-chey, to the south and west from the west bank of the channel called Peruṅgaṇṇāṟṟu-vāykkāl flowing towards the north to Neṟkuṉṟam, crossing over towards

the northeast to the east bank of this channel, proceeding towards the north along the boundary as it lies on the east bank of this channel, further to the east and south from the south bank of the inner small channel flowing towards the east originating from this channel (i.e. Peruṅgaṇṇāṟṟu-vāykkāl), further to the northeast and east along the boundary as it lies on the south bank of this inner small channel, proceeding to the east along the southern boundary of the field called Piyaltuḍavai in Neṟkuṉṟam, and to the south and east along the southeastern boundary of this field; further proceeding to the north east, north and northeast along the eastern boundary of this field, to the east and south from the south bank of the stream called Paḷa-Veṇ, further proceeding towards the north, northwest and northeast along the boundary on the south bank after turning round all the bends, to the south, extreme east (*kiḻakkiḻakku*) and to the south from the bank of the stream which is the eastern boundary of land in Pālmuṭṭam in Neṟkuṉṟam of this *nāḍu*, further proceeding towards the north, east and northeast along the boundary on the bank of this stream, to the east and south from the south bank of Veṇ, further proceeing towards the east, the southeast and east along this boundary as it lies on the south bank of Veṇ, to the south and west from the western bank of Veṇ, and still southeast along this boundary on this bank, crossing over to the east bank towards the southeast, proceeding to the south and west along the southern boundary of land in Jātivyāsach-chaturvēdimaṅgalam *alias* Avaḷivaḷanallūr, a *brahmadēya* in Āvūr-kūṟṟam, to the southeast along this boundary and to the south and west from the north bank of Veṇ, proceeding towards the east along the boundary as it lies on the south bank of Veṇ after crossing over to the southeast, to the south from the west bank of Veṇ, further proceeding towards the east and northeast along the southern boundary of Jātivyāsach-chaturvēdimaṅgalam *alias* Avaḷivaḷanallūr as it lies on the east bank of Veṇ after crossing over towards the east, to the south and east from the southwestern boundary of land in Kaviṇiyakkuḍi in Veṇṇik-kūṟṟam, further proceeding towards the southeast along the southern boundary and towards the south along the western boundary of this land, crossing the channel called Paḷa-Veṇ lying in the east to west (direction), to the south along this ridge and proceeding towards the southeast and the east along the southern boundary of this land, crossing over to the southeast (the channel) Maṟuvāy flowing into Veṇ (but cut off) from Paḷa-Veṇ to the south along the east bank of this channel and further to the south and west from the north bank of this Veṇ, proceeding towards the southeast along the centre of this Veṇ and reaching the north bank of the Pulvēḷūr channel, i.e. the southern bank of Veṇ (from which) it originates; further proceeding to the east along the boundary as it lies on this south bank of this Veṇ, to the south-east along the southern boundary of land in Kaviṇiyakkuḍi on this south bank, to the south and west from the southwest boundary of land in Iṭṭigaikkuḍi on the south bank of this Veṇ, and to the east along the southern boundary of this land, to the south from Maṟuvāy on the east boundary of this land draining into Veṇ from Pulvēḷūr-vāykkāl, to the south and east after reaching the southern bank of this Veṇ across Maṟuvāy towards the southeast, proceeding to the east along this boundary as it lies on this south bank of Veṇ, and further cutting the river towards the south-east across to the north bank, and to the south and east from the southeastern boundary of the field called Nāraṇa-maśakkal in Naṇmūlakkuḍi in this *nāḍu*;

further to the north along the eastern boundary of this land, and to the northeast along the eastern boundary of the land called Tāḷi-maśakkal of this place (*ūr*), further to the east and south from the western boundary of the land in Dēvaṉmaṅgalam in this *nāḍu*, to the west from the north bank of Veṇ to the south of the western boundary of this land, crossing over to the southern bank of this Veṇ towards the southeast and proceeding towards the east, northeast and southeast along the southern boundary of land in Dēvaṇmaṅgalam on the south bank of Veṇ and to the south, east and west from the southeastern boundary of this land, proceeding towards the north along the eastern boundary of this land and towards the east from the south bank of this Veṇ, crossing over towards the north to the north bank of this Veṇ towards the southeastern boundary of land in Dēvaṇmaṅgalam called Kaḍambaṉ-nānūṟṟukkāl and thence proceeding to the north along the eastern boundary, to the east along the southern boundary and to the south along the western boundary of this land and towards the east, south and west from the north bank of Veṇ, crossing this river towards the south and proceeding towards the east along the centre of this river and towards the northeast and reaching the north bank of this river and the southern boundary of the eastern cremation ground in Dēvaṇmaṅgalam, proceeding to the northeast along this boundary and to the south and east from the southern boundary of the dry land in Chāttaṅguḍi of this *nāḍu*, proceeding to the southeast along the southern boundary of this land and to the south along the western boundary of the land (covered by) the stream of this place and towards the south west from the north bank of Veṇ; crossing this river Veṇ towards the southeast and proceeding from the south bank towards the southeast along this boundary and towards the south and west along the northwestern boundary of the land in Pāṟṟuṟai *alias* Marudattūr of this *nāḍu;* proceeding towards the south along the western boundary and towards the southeast and east along the southern boundary of this land and to the west and south from the northwestern boundary of the land on the northern bank of Pūvaṇūr channel in Vaḍa-Śāttamaṅgalam of this *nāḍu;* proceeding to the south along the western boundary of this land and to the west from the north bank of Pūvaṇūr channel, crossing this channel towards the southeast and proceeding towards the east along the south bank and to the south towards the spot where (the boundary) started first the land within the four boundaries specified thus and

(Line 848) the land of this place (*ūr*)[1] lying within Veṇṇi, a city of Veṇṇik-kūṟṟam, a *nagaram*, and a *devadāna* of Irājarāja-Īśvaramuḍaiyār, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern corner of the land given as tax-free to the servant at the mansion of the *nagarattār*, to the south along the western boundary of this land and to the west from the north bank of the channel called Veṇkāḍudēva-vāykkāl in this Veṇṇi—the southern boundary—proceeding to the west along the northern ridge of this channel towards the southeastern boundary of the land, i.e. the house-site of Nakkaṉ Veṇṇi, a merchant of this place and then to the north—the western boundary—proceeding to the north along the eastern boundary of this land and to the east from the southern ridge of the Cheppuvāyil channel—the northern boundary

[1] Tribhuvanamahādēvich-chaturvēdimaṅgalam.

proceeding towards the east along the southern ridge and to the south to the place where (the boundary) started: thus this land and

(Line 860) the land of this place lying within the lands of Veṇṇi, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern boundary of the land in the southern bank of Veṇkāḍudēva-vāykkāl of this place—the house-site of Chēndaṉ-Māṟāppuli, a merchant of this place, on the south along the western boundary of this land, to the southeast from this boundary (passing) to the left of the ant-hill nearby, to the north, west and south from the northern ridge of the channel called Tiruchchiṟṟambalavāykkāl in this Veṇṇi; crossing this channel towards the southeast to the southern ridge, to the east along this ridge, to the south and west from the western ridge of the channel called Tiruvaraṅgavadi in this Veṇṇi, to the south along this boundary (lying) on this ridge and to the west from the ant-hill on this boundary; the southern boundary—to the west along this boundary, to the north from the eastern boundary of the land, the house-site of Ārūr Kaṇavadi, a merchant of this Veṇṇi; the western boundary—to the north along the eastern boundary of this land, to the east from the southern bank of Tiruchchiṟṟambala-vāykkāl, crossing over this channel towards the north towards the southern ridge of Veṇkāḍudēva-vāykkāl and then to the east, cutting across this channel towards the northeast to the north along the boundary on the northern ridge of this channel, to the east from the southern boundary of the land, the house-site of Śōḻaṉ-Nambi and Śōḻaṉ-Mānābharaṇaṉ, merchants of this place, the northern boundary—to the east, southeast, east, southeast and south along the southern boundary of this land as it lies, to the south and west after reaching the place where (it) started: thus this land and

(Line 884) the land of this place, lying within the lands of this Veṇṇi, the eastern boundary of this land—proceeding from the north-eastern corner which is the north-western boundary of the land on the south bank of Dāmōdiraṉ-vāykkāl of this place—the house-site of Koḷḷi-Malaiyaṉ, a merchant of this place, to the south along the western boundary of this land, to the west from the northern ridge of the channel called Māchchātta-vāykkāl in this Veṇṇi; the southern boundary—to the west along the western boundary of this land, to the north from the southeastern boundary of the land, the house-site of Ādittan Śūlapāṇi, a merchant of this place; the western boundary—to the north along the eastern boundary of this land, to the east from the southern ridge of Dāmōdira-vāykkāl; the northern boundary—to the east along this ridge and to the south from the place where (it) started: thus this land

(Line 894) Thus among these lands included within big four boundaries thus specified, having excluded land called Ōmappuñjey of Veṇṇi, a *nagaram* in Veṇṇik-kūṟṟam and a *dēvadāna* of Rājarāja-Īśvaram-uḍaiyār lying within (mixed up with) the lands of Kāḍaṉ-Kārikuṟichchi, Guṇaśīlanallūr and Cheyyānallūr included in the Tribhuvanamahādēvich-chaturvēdimaṅgalam—dry land called Oṉṟēy-āṟumā of this Veṇṇi lying within the lands of Kuḷappāḍu and Cheyyānallūr included in this Tribhuvanamahādēvich-chaturvēdimaṅgalam—land of Rājarāja-Īśvarapuram, a *nagaram* in Rājarāja-vaḷanāḍu lying within the lands of Nittavinōdanallūr included in Tribhuvaṇamahādēvich-chatur-

vēdimaṅgalam—land of this Irājarāja-Īśvarapuram lying within the lands of Nittavinōdanallūr, Puḷigaikkuḍi, Igaḷānilainallūr and the areca and firewood plantation lands common to this district included in Tribhuvanamahādēvich-chaturvēdimaṅgalam—land of this Irājarāja-Īśvarapuram lying within the lands of Puḷigaikkuḍi and the areca and firewood plantation lands common to this district included in Tribhuvaṇamahādēvich-chaturvēdimaṅgalam—the garden land comprising of the mango and coconaut (groves) of this Irājarāja-Īśvarapuram lying within the lands of Puḷigaikkuḍi included in Tribhuvaṇamahādēvich-chaturvēdimaṅgalam—the land of Irājarāja-Īśvarapuram (belonging to) the Piḍāriyār Kaviri-Naṅgai on the bund of Tribhuvaṇamahādēvip-pērēri, lying within Nittavinōdanallūr included in Tribhuvaṇamahādēvich-chaturvēdimaṅgalam—land of this Irājarāja-Īśvarapuram and Ariñjigaipuram, a *nagaram* in Vīraśōḷa-vaḷanāḍu lying within lands of Nittavinōdanallūr and, lands measured (as one unit as) Tribhuvaṇamahādēvippērēri, the areca and firewood plantations of the *araiyar* of this lake, the habitation site of this place common to the district and the Chiṟupaṟṟaik-kāḍu common to the district—land called Nāvaṟpaḷḷam of Irājarāja-Īśvarapuram lying within the land measured (as one unit as) Chiṟupaṟṟaik-kāḍu common to the district.

(Line 920) (The following are) the conditions (to be observed) in thus taking possession of the wet lands, the dry lands, the habitation sites, the sacred temples, the sacred gardens, the quarters of the artisans, the quarters of the Paṟaiyars, the cremation grounds, houses, house-gardens, shops, the bazaar street, assembly grounds, waste lands for cattle to graze, lakes, ponds, granaries, store-houses, wells, ant-hills, elevated grounds, forests, *piḍiligai*, barren lands and brackish lands, streams, breaches, rivers, arable lands on river beds, salt-pans, clayey land, low (ponds) with fish, hollows with honey, trees growing up, wells sunk down, without excluding any type of existing lands, lands covered with water, high grounds rolled (by the harrow), where the *iguana* runs or the tortoise crawls—inclusive of cultivating or supervisory (rights), with its excess and deficiency (in measurements).

(Line 926) Channels shall be dug to irrigate or to bale out, the lands with the water in accordance with its course. Channels conveying water to the lands of this village shall get water (from) below (the main sluices).[1] Others shall not cut branches, put up small picottahs, bale water in baskets and dam across. Good water shall not be used for miscellaneous purposes; but it shall be dammed and led (to the fields). Mansions and large edifices shall be built of burnt tiles. Large wells shall be sunk. Cocoanut trees shall be planted in groves *Damaṇaka, maru, iruveli, cheṇbakam, cheṅgaḷunīr, mallikai*, mango, jack, areca-palm, palmyra, creeper-plants and other useful trees of various descriptions shall be sown and planted. Big oil-presses shall be set up. Water shall be drawn and baled out from below the sluices of the channels that convey water (by) cutting across the lands of this village to outlying villages and from the sluices of the channels that convey water (by) cutting across the lands of the outlying villages to lands of this village. *Īḻavas* shall not be permitted to climb the palmyra and cocoanut trees planted (on the borders) of this village.

[1] See supra p. 49 for a discussion on this section.

(Line 937) Exemptions (from the following taxes are) granted (for the lands) thus received: (fee for the) administration (of) the district, (fee for the) administration (of) the unit (*ūr*), (one) *nāḻi* (of paddy on each) basket (of paddy), (one) *nāḻi* (of clarified butter for every) door, (one) *kāṇam* (collected for every) marriage, (fee on) stones (used by) washermen, (one) *kāṇam* (on every) potter, water-cess, fee (for tapping) toddy, (fee on) grains (sold on) receptacles, (fee on) cloth (woven on) looms, fee on brokers, fee on goldsmiths, fee on shepherds, (fee on) fodder (for) sheep, (fee on) good cow (and) good bull, (fee for) the watch of the district, (fee on) transit across (the country, of commodities or fee on short term crops), *virpiḍi*,[1] (fee of one) *mañjāḍi* (on) extensions (to houses), customs, fee on ferries, fee for maintaining justice, tax on (stray) animals, *tiṟeri* and *kūttikāl*[2]—the State shall not collect any kind of tax to be charged and realised by it.

(Line 942) Thus we (the *nāṭṭ m*) gave the deed of boundary[3] prepared (after) planting the stones and milk-bush having gone round the hamlets circumambulated by a female elephant, (effective) as a *brahmadēya* by the name of Tribhuvaṇamahādēvich-chaturvēdimaṅgalam in Vīraśōḻa-vaḷanāḍu in Nityavinōda-vaḷanāḍu from the eighth year inclusive of the conditions and exemptions thus obtained and also of cultivating and supervisory (rights), with its excess and deficiency (in its measurements): I, Nakkaṉ Araṅgaṉ of Puñjiṟṟūr in Kiḻār-kūṟṟam in Nittavinōda-vaḷanāḍu, the head of the department of Land tax, gave the deed of boundary (prepared) after planting the stones and milkbush having gone round the hamlets circumambulated by the female elephant accompanying the *nāṭṭar*; this is my signature.[4]

(Line 1007) Mārāyaṉ Jananāthaṉ having ordered that (the grant) may be entered in the Tax Register in accordance with the deed of boundary thus received (bearing the signatures), the executive officers of *Uḍankūṭṭam* and *Viḍaiyil*, the officers of the Department of Land tax etc., gave (it to the party) after entering it into the Tax Register on the 380th day in the eighth year (and the property) is transferred, having been given by the third party.

(Line 1035) This is approved by[5]......

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[1] Translated as fee for carrying bows (*SII*, III, p. 311) and as sale-note (*South Indian Temple Inscriptions* by T. N. Subramaniam, Vol. III, Pt. II, Annexure, p. xcv).

[2] 'Quarter (*paṇam*) to be paid by the dancing woman'; *Ep. Ind.* XXII, p. 234, note 2. It is not known whether these women could be considered to have belonged to the temple and it is also doubtful whether private establishments of dancing women liable for taxation ever existed.

[3] *araiyōlai* for *aṟavōlai*; See supra, p. 37.

[4] This section is followed by similar passages regarding the signatures of the officials deputed by the the king for the purpose (upto line 954) and of the persons similarly deputed by the local governments (upto line 1007). Details from these lines have been tabulated in Lists A and B (pp. 22-27 and 50-31 respectively). Hence they are not translated here.

[5] This is followed by names of high officials already listed. This section is followed by another containing a list of the donees.

List of Brâhmaṇas who received shares in the gift-village
(The Brâhmaṇas received one share each)

Sl.No.	Place of residence	Gōtra	Sūtra	Place of birth or family	Name
1[1]—1	Vīranārāyaṇach-chaturvēdi-maṅgalam (*Taniyūr* in Rājēndra-siṁha-vaḷanāḍu)	Bhārggava	Āśvalāyaṇa	Iraiyānaraiśūr	Madisūdana (Madhusūdana) Yagñapriyabhaṭṭaṉ
2	Do.	Kāśyapa	Do.	..	Vāsudēvan Śrīkṛishṇabhaṭṭaṉ
3	Do.	Viśvāmitra	Do.	..	Krishṇaṉ Dāmōdarabhaṭṭaṉ
4	Do.	Parāśara	Do.	..	Nārāyaṇaṉ Dāmōdarabhaṭṭaṉ
5	Do.	Do.	Do.	Tiruppēr	Datta-Nārāyaṇaṉ Dāmōdara-sahasraṉ
6	Do.	Āṅgirasa	Do.	Peruvaḷḷiyūr	Akkiśarmaṉ Pāṇḍavabhaṭṭaṉ
7	Do.	Parāśara	Do.	..	Dāmōdaraṉ Tirunārāyaṇaṉ
8	Do.	Kāśyapa	Do	..	Koṟṟaperumāṉ Vimalaṉ
9	Do.	Bhāradvāja	Do.	Pullūr	Tiruvaraṅganārāyaṇaṉ Jātavēdaṉ
10	Do.	Āṅgirasa	Jāmbavya	Valavūr	Śrīrāmaṉ Tirunīlakaṇṭabhaṭṭaṉ
11	Do.	Parāśara	Āśvalāyana	Tiruppēr	Tāya-Nārāyaṇabhaṭṭaṉ
12	Do.	Kuṇḍina	Do.	Nālūr	Kamalanāthaṉ Śrīkaṟpabhaṭṭaṉ
13	Do.	Kāśyapa	Do.	Do.	Nārāyaṇan Divākara-daśapuriyaṉ
14	Do.	Do.	Do.	Do.	Rishikēśavaṉ Śrīvāsudēvabhaṭṭaṉ
15*	Do.	Kuṇḍina	Do.	Do.	Aniruddhaṉ Baladēvabhaṭṭaṉ
16	Do.	Dēvarāta	Do.	Vēlaṅguḍi	Nīlakaṇṭaṉ Gōvindabhaṭṭaṉ
17	Do.	Rāthītara	Do.	Iḍaiyāṟṟu-maṅgalam	Nandinārāyaṇabhaṭṭaṉ
18	Do.	Ātraya	Do.	Kīraṉūr	Śrīkaṇṭaṉ Śivadāsa-sahasraṉ
19	Do.	Rāthītara	Do.	Iḍaiyāṟṟu-maṅgalam	Nārāyaṇan Tirumālbhaṭṭaṉ
20	Do.	Rāthītara	Āśvalāyana	Do.	Tirumāl Subrahmaṇyaṉ
21	Do.	Ātraya	Āpastamba[2]	Mūḍapuram	Bayyakuṭṭi Mādhava-daśapuriyaṉ
22	Do.	Do.	Do.	Kuṇḍūr	Anantīśaṉ Śrīdhara-daśapuriyaṉ
23	Do.	Hārita	Do.	Kuravaśari	Śrīmādhavan Ādittapiḍāra-daśa-puriyaṉ
24	Do.	Kutsa	Do.	..	Kañchipōśan Nārāyaṇaṉ Nārā-yaṇadaśapuriyaṉ
25	Do.	Lōhita	Baudhāyaṇa	Tūrppil	Nandīśvaran Nārāyaṇa-daśapuri-aṉ
26	Do.	Saṁkṛiti	Do.	Iruṅgaṇḍi	Śrīkṛishṇaṉ Vēṇṇambi-daśa-puriyaṉ

1 This is the number of the plate which begins with this entry. The serial number of every plate is given in its relevant place.

* The numbers bearing this mark in this list end the obverse of the respective plate.

2. This is wrongly spelt as Apastambha throughout this record.

27	Do.	Gautama	Āpastamba	Kuravaśari	Śrīkṛishṇaṉ Aṉantiśabhaṭṭaṉ
28	Do.	Kuṇḍiṇa	Do.	Vaṅgippuṟam	Puśāpōśaṉ Tiruveṉkāṭṭadigaḷ Bhaṭṭaṉambi-daśapuriyaṉ
29	Do.	Kaṇva	Do.	Chiṟupuḷuvil	Dāmōdaraṉ Śrīkṛishṇa-daśa-puriyaṉ
30	Do.	Parāśara	Do.	Vaṅgippuṟam	Aṅgiperumāṉ Chaṉṉamādhava-daśapuriyaṉ
2—31	Do.	Kuṇḍiṇa	Āpastamba	Vaṅgippuṟam	Kalaśan Skandhaṉ Dōṇabhaṭṭaṉ
32	Do.	Bhāradvāja	Do.	Kākkaṇḍūr	Kumāra-Nīlan Yajñadēvabhaṭṭaṉ
33	Do.	Do.	Do.	Kāṭṭukkuṟi	Śrīkṛishṇaṉ Mādhava-daśa-puriyaṉ
34	Do.	Kāśyapa	Do.	Kārambich-chēḍu	Ejñayan Trivikrama-daśapuriyaṉ
35	Do.	Bhāradvāja	Do.	Kāṟṟiṟai	Aiyyaṉ Śrīkṛishṇa daśapuriyaṉ
36	Do.	Garga	Do.	Kuñjappavvil	Aiyyappoṟṟi Channaya-daśa-puriyaṉ
37	Do.	Bhāradvāja	Do.	Kōrōvi	Nambitāḻi Mādhavanambi-sahasraṉ
38	Do.	Gautama	Do.	Kārambich-chēḍu	Nārāyaṇaṉ Śrīkṛishṇabhaṭṭaṉ sōmayāji
39	Do.	Kāśyapa	Do.	Kārambich-chēḍu	Kumāra Dōṇan Śrīnārāyaṇa-sahasraṉ
40	Do.	Bhāradvāja	Do.	Poṉṉampuṟam	Bhavarudraṉ Kāmaya-sahasraṉ
41	Do.	Kuṇḍina	Do.	Iruṅgaṇḍi	Nandiperumāṉ Cheṭṭaya-sahasraṉ
42	Do.	Bhāradvāja	Āpastamba	Kōrōvi	Mādhavaṉ Tirumāliruñjōlai-sahasraṉ
43	Do.	Hārita	Do.	Prēmapuram	Śrirāghavaṉ Gōvinda-sahasraṉ
44	Do.	Kāśyapa	Do.	Uviyūr	Bhavaśarmaṉ Dēvaratha-daśa-puriyaṉ
45	Do.	Mudgala	Do.	Uṟupputtūr	Akkiśarmaṉ Gōvinda-daśapuriyaṉ
46*	Do.	Bhāradvāja	Do.	Piṇukkippu-ṟam	Nārāyaṇaṉ Śrībhaktapriyabha-ṭṭaṉ
47	Do.	Kāśyapa	Do.	Aṭṭāmpuṟam	Veṉṉaiyaṉ Attōṇabhaṭṭaṉ
48	Do.	Garga	Do.	Vaṟṟalūr	Śivadāsaṉ Vishṇu-daśapuriyaṉ
49	Do.	Vatsa	Do.	Vaṅgippuṟam	Akkōḷaṉ Sarvakratu-daśapuriyaṉ
50	Do.	Do.	Do.	Vaṅgippuṟam	Akkōḷaṉ Yajñātma-daśapuriyaṉ
51	Do.	Nitundila	Do.	Irāyūr	Subrahmaṇyaṉ Tiruvēḷvikkuḍi-daśapuriyaṉ
52	Do.	Ātraya	Do.	Dvēdai Gōmapuṟam	Irāmadēvan Cheṉṉaya-sahasraṉ
53	Do.	Vatsa	Āpastamba	Vaṅgippuṟam	Śivanārāyaṇaṉ Yajñadatta-kramavittaṉ
54	Do.	Bhāradvāja	Do.	Kārambich-chēḍu	Sujentasvāmi Nārāyaṇabhaṭṭaṉ
55	Do.	Gargga	Āśvalāyana	Vaṅgippuṟam	Attōṇaṉ Sūryadēva-kramavittaṉ
56	Do.	Rāthitara	Āpastamba	Kōṭṭan-Gōmapuram	Tirumāliruñjōlai Veṉṉambi-sahasraṉ
57	Do.	Kuṇḍina	Do.	Kōmaḍam	Rudranārāyaṇaṉ Padmanābha-daśapuriyaṉ

58	Do.	Viśvāmitra	Do.	Kirāñjik-kammatti-pōḻ	Vishṇunambi Eḻuvadiyāṉ sahasraṉ
59	Do.	Vatsa	Do.	Uṟuppuṭṭūr	Tiruveṇkāṭṭadigaḷ Śaṅkaranārāyaṇa-sahasraṉ
60	Do.	Kauśika	Do.	Araṇaippuṟam	Nārāyaṇaṉ Lakshmaṇa-sahasraṉ
61	Do.	Śaṭha	Baudhāyana	Irāyūrch-choṭṭai	Yajñavishṇu-Īśvarabhaṭṭaṉ
62	Do.	Ātraya	Āpastamba	Kiḷākkil	Nāgamayaṉ Dēvaḍi-daśapuriyaṉ
3—63	Do.	Kuṇḍina	Do.	Kuṇḍūr	Vājapē[yayā]ji Kēśava-daśapuriyaṉ
64	Do.	Ātraya	Do.	Viṟpuṟam	Dāmōdaraṉ Bhāskara-kramaviṭṭaṉ
65	Do.	Vatsa	Āśvalāyana	Olikoṉṟai	Aiyyaṉperumāṉ Śivaṇabhaṭṭaṉ
66	Do.	Do.	Āpastamba	Vaṅgippuṟam	Śivanārāyaṇaṉ Māṭṛidāsa-daśapuriyaṉ
67	Do.	Kuṇḍiṇa	Do.	Sāhaṇai	Dāmōdaraṉ Śrīdhara-sahasraṉ
68	Do.	Vatsa	Do.	Vaṅgippuṟam	Attayaṉ Dāmōdara-daśapuriyaṉ
69	Do.	Kuṇḍina	Do.	Muppirāl	Śrīmādhavan Echchambibhaṭṭaṉ
70	Do.	Hārita	Do.	Āsūri (?)	Chaṉṉayaṉ Dhūrjaṭi-sahasraṉ
71	Do.	Do.	Do.	Do.	Dēvadēvēśaṉ Tiruvadigal-daśapuriyaṉ
72	Do.	Vāthūla (Vādhūla)	Do.	..	Uchchatara-pōśaṉ Nārāyaṇaṉ Tiruvāṇandabhaṭṭaṉ
73	Do.	Bhāradvāja	Bhāradvāja	Iḷakkandiṟam	Rēvakumāraṉ Śrīkṛishṇabhaṭṭaṉ
74	Do.	Vatsa	Āpastamba	Vaṅgippuṟam	Dōṇakkuṟi Chandrakumāraṉ Śrīdhara-daśapuriyabhaṭṭaṉ
75	Do.	Aupamanyu	Do.	Uviyūr	Chendippirāṉ Nārāyaṇabhaṭṭaṉ
76	Do.	Bhāradvāja	Āśvalāyaṇa	Kuravaśari	Śaṅkaranārāyaṇaṉ Śrī Parāṅkuśakramaviṭṭaṉ
77	Do.	Kuṇḍiṇa	Āpastamba	Noṭṭūr	Ejñakumāraṉ Nāgadatta-daśapuriyaṉ
78	Do.	Bhāradvāja	Do.	Kuravaśari	Dāmōdaraṉ Nārāyaṇabhaṭṭaṉ
79	Do.	Kuṇḍiṇa	Do.	Vaṅgippuṟam	Trivikramaṉ Śaṅkaranārāyaṇa-daśapuriyaṉ
80*	Do.	Garga	Āśvalāyana	Do.	Kandayaṉ Śrīrāmabhaṭṭaṉ
81	Do.	Do.	Do.	Do.	Śaṅkaranarāyaṇaṉ Nārāyaṇa-bhaṭṭaṉ
82	Do.	Lōhita	Baudhāyaṇa	Kārambich-cheṭṭut-tūṟppil	Ejñaṉ Śrīrāma-daśapuriyaṉ
83	Do.	Hārita	Baudhāyaṇa	Paśumpuṟam	Kapōdīśvaraṉ Kēśava-daśapuriyaṉ
84	Do.	Ātraya	Āpastamba	Viṟpuṟam	Rishikēśavaṉ Śrīrāmach-chaturvēdibhaṭṭa-sōmayāji
85	Do.	Hārita	Do.	Aḻuttaṉūr	Nāgaperumāṉ Ejñaya-daśapuriyaṉ
86	Do.	Lōhita	Baudhāyaṇa	Kārambich-cheṭṭut-tūṟppu	Attikumāraṉ Chaṉṉaya-daśapuriyaṉ
87	Do.	Gautama	Āśvalāyaṇa	Vaṅgippuṟam	Svāmi Poṟkumārabhaṭṭaṉ
88	Do.	Ātraya	Āpastamba	Kuṇḍūr	Mahādēvaṉ Tiruvaraṅga Nārāyaṇa-daśapuriyaṉ

89	Do.	Vatsa	Do.	Naḍādūr	Acchivanaṉ Kumārasvāmibhaṭṭaṉ
90	Do.	Hārita	Do.	Kumiṇḍili	Attindaṉ Kēśava-daśapuriyaṉ
91	Do.	Vatsa	Do.	Cheruppaḷḷi	Dāmōdara-Gōvinda-daśapuriyaṉ
92	Do.	Kauśika	Do.	Pāgalūr	Nārāyaṇaṉ Padmanābha-daśapuriyaṉ
93	Do.	Kāśyapa	Do.	Karippuṟam	Madhusūdana Bhavaskandhabhaṭṭaṉ
94	Do.	Do.	Do.	Kāñjai	Muttāḷi Vishṇubhaṭṭaṉ
95	Do.	Śaṭha	Baudhāyaṇa	Irāyūrch-Choṭṭai	Śrīkrishṇaṉ Śrīmādhavabhaṭṭa-vasantayāji
96	Do.	Bhāradvāja	Āśvalāyana	Iruṅgaṇḍi	Trinētraṉ Śrī Vēdavyāsabhaṭṭaṉ
4—97	Do.	Gargga	Do.	Vaṅgippuṟam	Śaṅkaranārāyaṇabhaṭṭaṉ
98	Do.	Gautama	Āpastamba	Koṇḍampaṭṭi	Oṟṟiyūraḍigaḷ Nāgambi-sahasraṉ
99	Do.	Lōhita	Baudhāyaṇa	Kārambichch-cheṭṭut-tūrppu	Śrīrāma Attiṇḍa-daśapuriyaṉ
100	Do.	Do.	Āpastamba	Do.	Gaṅgādhara Dāmōdara-daśapuriyaṉ
101	Do.	Hārita	Baudhāyaṇa	Paśumpuṟam	Kapōdīśvaraṉ Śivarudra-daśapuriyaṉ
102	Do.	Do.	Āpastamba	Kumuṇḍili	Echchambi Śrīdhara-daśapuriyaṉ
103	Do.	Kuṇḍina	Do.	Kirāñji	Erimiḷagupōśaṉ Śrīnārāyaṇa Śrīvasudēva-sahasraṉ
104	Do.	Bhāradvāja	Do.	Kuṇḍūr	Īśvaraṉ Tiruvēṅkaḍa-kramavittaṉ
105	Do.	Hārita	Do.	Surasārambi	Narasiṅgan Madhusūdanabhaṭṭaṉ
106	Do.	Lōhita	Baudhāyana	Kārambich-cheṭṭut-tūrppu	Yajñātmaṉ Mādhavabhaṭṭaṉ
107	Do.	Kauśika	Āpastamba	Cheṭṭaḷūr	Dāmōdaraṉ Śōlaippirāṉ-kramavittaṉ
108	Do.	Do.	Do.	Do.	Mādhavaṉ Tiruvaraṅga Nārāyaṇabhaṭṭaṉ
109	Do.	Vatsa	Do.	Uṟuppuṭṭūr	Kēśavaṉ Śrīdharabhaṭṭaṉ
110	Do.	Kuṇḍina	Do.	Chāndūr	Trivikramaṉ Yajñadhāma-daśapuriyaṉ
111*	Do.	Hārita	Do.	Prēmapuṟam	Śrīdharaṉ Rāmadēvabhaṭṭaṉ
112	Do.	Kuṇḍina	Do.	Muppirāl	Śivadāsaṉ Vishṇukumāra-daśapuriyaṉ
113	Do.	Do.	Aśvalāyana	Kōmapuṟam	Tiruvēṅkaḍavan Śivaṇaya-krama vittan
114	Do.	Vādhūla	Āpastamba	Kuṇḍūr	Gōvindan Dāmōdara-daśapuriyaṉ
115	Do.	Gautama	Do.	Cheṭṭalūr	Pōśaṉ Eḻuvaḍiyāṉ Bhāskara-kramavittaṉ
116	Do.	Hārita	Āśvalāyaṇa	Tuṟumuṇḍūr	Attōṇaṉ Bhavaskandabhaṭṭaṉ
117	Do.	Do.	Drāhyāyaṇa	Pādakam	Rāmadēvaṉ Vishnu-sahasraṉ
118	Do.	Kāśyapa	Do.	Tuṟumuṇḍi-ppuṟam	Chiṅgayaṉ Kumārasvāmi-sahasraṉ
119	Do.	Hārita	Do.	Tuṟumuṇḍūr	Nārāyaṇaṉ Śivaṇabhaṭṭaṉ

120	Do.	Do.	Do.	Do.	Akkumâraṉ Śrîkuttabhaṭṭaṉ
121	Do.	Vatsa	Do.	Kuṇḍûr	Maṅgalavaṉ Śôlaippirâṉbhaṭṭaṉ
122	Do.	Kâśyapa	Do.	Turumuṇḍi-ppuram	Tammaḍi Dêvaśarmabhaṭṭaṉ
123	Do.	Bhâradvâja	Do.	Irâyûr	Anantapirâṉ Śrîdhara-sahasraṉ
124	Do.	Do.	Do.	Kârambich-chêḍu	Râmadêvaṉ Tiruveṇkâḍa-kramavittaṉ
125	Do.	Kâśyapa	Do.	Turumuṇḍi-ppuram	Tirukkumâraṉ Siṅga-sahasraṉ
126	Do.	Kauśika	Do.	Prayâgai	Śrîmâdhavaṉ Śivaṉabhaṭṭaṉ
5—127	Do.	Do.	Do.	Do.	Śrîmâdhavaṉ Sômadêva-sahasraṉ
128	Do.	Vatsa	Do.	Kuṇḍûr	Vishṇu Gôvindabhaṭṭaṉ
129	Do.	Kauśika	Drâhyâyaṇa	Prayâgai	Tiruppaṉaṅgâḍaṉ Bhaṭṭaṉambi-sahasraṉ
130	Do.	Kâśyapa	Do.	Turumuṇḍi-ppuram	Bhava[s]utan Bhavaskanda-bhaṭṭaṉ
131	Do.	Hârita	Do.	Turumuṇḍûr	Kêśavan Narasiṅgabhaṭṭaṉ
132	Do.	Do.	Do.	Do.	Bhâskaraṉ Mâtruśaṅkaranârâ-yaṇa-kramavittaṉ
133	Do.	Do.	Do.	Do.	Shaḍaṅgavi [t*] Ṛishikêśavabha-ṭṭaṉ
134	Do.	Kauśika	Do.	Araṇaippuram	Kumârasvâmi Sûryadêva-kramavittaṉ
135	Do.	Hârita	Do.	Kuṇḍûr	Akkiśarmaṉ Vâmaṉa-kramavittaṉ
136	Do.	Bhâradvâja	Do.	Pâḍagam	Tiruvaraṅganârâyaṇaṉ Yajña-bhaṭṭaṉ
137	Do.	Do.	Do.	Turumuṇḍûr	Śrîkutta-Akkumârabhaṭṭaṉ
138	Do.	Do.	Do.	Do.	Tirukkaḍavaṉ Bhâskaradêva-sahasraṉ
139	Do.	Vatsa	Do.	Naḍâdûr	Śaṅkaranârâyaṇaṉ Aiyyappirâṉ kramaviṭṭaṉ
140*	Do.	Âtrêya	Do.	Tirumaṅgalam	Nakkaṉ Nârâyaṇaṉ
141	Do.	Do.	Do.	Do.	Nandi Âlaṉ
142	Do.	Gautama	Satyâshâḍha	Nerkuṉṟam	Eḻuvaḍiyâṉ Tiruvarganârâyaṇa-sahasraṉ
143	Do.	Bhârgava	Jaimiṇi	Koṭṭaiyûr	Sadâśivaṉ piḷ[ḷ*]âṉ
144	Do.	Vâsishṭha	Do.	Êmappêrûr	Nârâyaṇaṉ Nârâyaṇabhaṭṭa-vasantayâji
145	Do.	Viśvâmitra	Do.	Âdaṉûr	Kaṇṇaṉ Dhîrasahasra-sômayâji
146	Do.	Bhârgava	Do.	Paḻuvûr	Madisûdana Sûryadêvaṉ
147	Do.	Vâsishṭha	Do.	Puḷḷamaṅgalam	Vâsudêvaṉ Nârâyaṇaṉ
148	Gaṇḍarâdityach-chaturvêdimaṅgalam in Poygai-nâḍu in Râjêndrasiṁha-vaḷanâḍu	Garga	Âpastamba	Kârambich-chêḍu	Koṟutta-pôśaṉ Dâmôdiraṉ Śrîkṛishṇa-daśapuriyaṉ
149	Do.	Kauśika	Do.	Kirâñji	Geḷisâ-pôśaṉ Annandi Mahêśvara-daśapuriyaṉ
150	Do.	Âtrêya	Do.	Kuṇḍûr	Tôṇayan Bhaṭṭaṉambi-daśapuriyaṉ

151	Do.	Hārita	Do.	Cheṭṭaḷūr	Veṇṇippōttu Cheṭṭayaṉ Nārāyaṇabhaṭṭaṉ
152	Do.	Viśvāmitra	Do.	Vēṟppuram	Nārāyaṇaṉ Śrīkṛishṇa-daśapuriyaṉ
153	Do.	Gautama	Do.	Pāmbuṇiṉṟi	Kēśavabhaṭṭaṉ Śrīvishṇu-daśapuriyaṉ
154	Do.	Bhāradvāja	Āśvalāyaṇa	Kuravaśari	Nīlagrīvaṉ Bhavaskanda-sahasraṉ
6—155	Do.	Do.	Āpastamba	Makaśirai	Śrīkṛishṇaṉ Śrīdhara-sahasraṉ
156	Do.	Do.	Do.	Kārambichēḍu	Aṭṭiṇḍaṉ Cheṭṭaya-daśapuriyaṉ
157	Do.	Viśvāmitra	Do.	Vaṅgippuram	Mahādēvaṉ Śrīdharabhaṭṭaṉ
158	Do.	Kauśika	Do.	Kuravaśari	Gōvindaṉ Sūryavishṇubhaṭṭaṉ
159	Do.	Bhāradvāja	Do.	Kuṇḍūr	Tirunīlakaṇṭaṉ Udayadivākarabhaṭṭaṉ
160	Do.	Vatsa	Baudhāyaṇa	Vaṅgippuram	Echchakumāraṉ Naraśiṅga-daśapuriyaṉ
161	Do.	Do.	Do.	Do.	Naraśiṅgaṉ Yajñakumāra-daśapuriyaṉ
162	Do.	Bhāradvāja	Āpastamba	Kāṟṟirai	Tiruveṇkāḍaṉ Tiruvaraṅgadēvabhaṭṭaṉ
163	Do.	Saṁkṛiti	Baudhāyaṇa	Iruṅgaṇḍi	Krishṇaṉ Gōvindabhaṭṭaṉ
164	Do.	Kauśika	Āpastamba	Kōkkarai	Nārāyaṇaṉ Nārāyaṇa-sahasraṉ
165	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Śrīdharaṉ Vishṇunambi-sahasraṉ
166	Do.	Kāśyapa	Do.	Kāñjai	Vishṇumādhava-sahasraṉ
167	Do.	Kapi	Do.	Chiṟupuḷuvil	Keśavaṉ Aiyyappōṟṟi-daśapuriyaṉ
168	Do.	Kāśyapa	Do.	Irāyūr	Puḷiṅgōṟōppaṉ Vishṇu Bhavarudra-daśapuriyaṉ
169*	Do.	Bhāradvāja	Do.	Nambūr	Mādhavaṉ Nāgayabhaṭṭaṉ
170	Do.	Ātrēya	Drāhyāyaṇa	Maṇaṟpaḷḷi	Rudraṉ Tirumāliruñjōlai-sahasraṉ
171	Do.	Do.	Do.	Do.	Rudraṉ Rāmadēva-sahasraṉ
172	Do.	Gautama	Do	. .	Nārāyaṇa Nampirāṉ-sahasraṉ
173	Do.	Parāśara	Do.	Pāḍakam	Nīlaśarmaṉ Śrīrāma-kramavittaṉ
174	Do.	Gautama	Do.	Kirāñji	Vāsudēvaṉ Śrīrāma-sahasraṉ
175	Do.	[Viśvāmitra]	Jayimini	Āḍaṉūr	Nakkaṉ Chōlaippirāṉ
176	Do.	[Vi]śvāmitra	Do	Do	Nakkaṉ Āḻiyāṉ
177	Do.	Do.	Do.	Anbil	Māṟaṉ Tāyaṉ
178	Do.	Kauśika	Āśvalāyaṇa	Chiṟukoṭṭaiyūr	Nīlakaṇṭhaṉ Pītāmbarabhaṭṭaṉ
179	Madhurāntakach-chaturvēdimaṅgalam in the same *nāḍu*	Kāśyapa	Do.	Perumarudūr	Paśupati Śrīnārāyaṇabhaṭṭaṉ
180	Do.	Garga	Do.	Vaṅgippuram	Nārāyaṇaṉ Tiruvaraṅga-kramavittaṉ
181	Do.	Bhāradvāja	Āpastamba	Kaṇḍēru	Dōṇayaṉ Chaṇṇaya-daśapuriyaṉ
182	Do.	Hārita	Do.	Kōmapuram	Mātṛidāsaṉ Rudra-kramavittaṉ
183	Do.	Bhāradvāja	Do.	Kaṇḍēru	Sarvakratu Bhavaskanda-daśapuriyaṉ
184	Do.	Do.	Do.	Do.	Tiruveṇkāḍaṉ Tiruneṟkuṉṟa-daśapuriyaṉ
185	Do.	Do.	Do.	Do.	Tiruvaraṅgaṉ Nārāyaṇa-sahasraṉ
186	Do.	Parāśara	Drāhyāyaṇa	Pāḍagam	Mātṛi Dōṇaṉ Kōḷaśarmabhaṭṭaṉ

7—187	Do.	Do.	Do.	Do.	Madhusūdana Padmanābha-bhaṭṭaṉ
188	Kāmaravallich-chaturvēdimaṅgalam in Miṟaik-kūṟṟam	Gavushu	Āśvalāyaṉa	..	Kaḷavaṉ Dāmōdara-sahasraṉ
189	Do.	Ātrēya	Āśvalāyaṉa	Kiraṉūr	Tāyaṉ Paramēśvaraṉ
190	Do.	Viśvāmitra	Jayimiṉi	Puḷḷamaṅgalam	Śrīkaṇṭhaṉ Vīraṉ
191	Do.	Kāśyapa	Āpastamba	Kuṇḍūr	Nārāyaṇaṉ Vāmaṉa-daśapuriyaṉ
192	Do.	Gautama	Do.	..	Cheṭṭapōśaṉ Tiruvikramaṉ Śri-krishṇa-sahasraṉ
193	Do.	Kāśyapa	Do.	Kuṇḍūr	Śivasvāmi Vishṇu-daśapuriyaṉ
194	Do.	Kuṇḍina	Āśvalāyaṉa	Kōmapuram	Śrīdattaṉ Tiruveṅkāḍa-sahasraṉ
195	Do.	Do.	Baudhāyaṉa	Noṭṭūr	Channakāḷi Tiruvaraṅganārā-yaṇa-sahasraṉ
196	Do.	Kāśyapa	Āpastamba	[Kuṇḍūr]	Nārāyaṇa-Divākara-daśapuriyaṉ
197	Do.	Vatsa	Āśvalāyaṉa	Naḍādūr	Periyanambi Nārasiṁha-krama-vittaṉ
198	Do.	Kāśyapa	Āpastamba	Kāñjai	Nārāyaṇaṉ Channakumāra-daśa puriyaṉ
199	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Bhāskaraṉ Bhavakumāra-daśa-puriyaṉ
200	Do.	Bhāradvāja	Do.	Kōrōvi	Śrīkumāraṉ Tiruvikramaṉ
201	Do.	Kapi	Do.	Chiṟupuḷuvil	Aḍigaḷ Śrīkṛishṇa-kramavittaṉ
202	Do.	Hārita	Do.	Paśumpuram	Nārāyaṇaṉ Śrīmādhavabhaṭṭaṉ
203	Do.	Bhāradvāja	Āśvalāyaṉa	Kuravaśari	Nārāyaṇaṉ Agniśarma-sahasraṉ
204	Paḻaya-Vāṇavaṉma-hādēvich-chatur-vēdimaṅgalam in Iṉṉambar-nāḍu	Gautama	Āśvalāyaṉa	Kaḍavūr	Nārāyaṇaṉ Śārṅgapāṇibhaṭṭaṉ
205*	Do.	Vatsa	Āpastamba	Vaṅgippuram	Vāmaṉaṉ Śivaṉandi-daśapuriyaṉ
206	Do.	Vādhūla	Baudhāyana	Kārambich-chēḍu	Kandāḍai Nārasiṁhaṉ Māhēś-vara-daśapuriyaṉ
207	Do.	Vatsa	Āpastamba	Vaṅgippuram	Vāmaṉaṉ Śrīdhara-sahasraṉ
208	Do.	Kāśyapa	Do.	Kuṇḍūr	Vīraśarmaṉ Gaṅgādhara-sahasraṉ
209	Do.	Vatsa	Do.	Kulakutti	Trivikramaṉ Nārāyaṇa-daśapuri-yaṉ
210	Do.	Bhāradvāja	Do.	Kārambich-chēḍu	Nara [or Nā]ppōttu Tiruvaraṅ-gadēvaṉ
211	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Kēśavaṉ Periyanambi-daśapuriyaṉ
212	Do.	Kāśyapa	Do.	Uṟuppuṭṭūr	Kēśavaṉ Aiyyappirāṉ-kramavittaṉ
213	Do.	Mudgala	Do.	Do.	Rishikēśavaṉ Nārāyaṇa-sahasraṉ
214	Śrī-Parāntakach-chaturvēdimaṅgalam	Śaṇḍila	Do.	Vaṅgippuram	Gōvindaṉ Śrīdhara-daśapuriyaṉ
215	Do.	Ātrēya	Do.	Māṅgaḷūr	Bhūtiperumāṉ Akkaḷabhaṭṭaṉ
216	Do.	Bhāradvāja	Do.	Kāṭṭukkuṟi	Bhavarudraṉ Veṇṇaya-daśa-puriyaṉ
217	Do.	Do.	Do.	Do.	Chōlaippirāṉ Nārāyaṇabhaṭṭaṉ

218	Do.	Hārita	Do.	Ōḍappuṟai	Dōṇayaṉ Śrīrāmabhaṭṭaṉ
219	Do.	Kuṇḍiṉa	Do.	Kōmaḍam	Māraiyaṉ Śrīdattabhaṭṭaṉ
220	Do.	Kāśyapa	Do.	Muṟichchēḍu	Śrīkṛishṇaṉ Rāmadēvabhaṭṭaṉ
221	Do.	Do.	Do.	Kirāñji	Tiruvaraṅgaṉ Gōvardhana-dāśapuriyaṉ
222	Do.	Vatsa	Do.	Kārambich-chēḍu	Poṟ-Drōṇaṉ Lakshmabhaṭṭaṉ
223	Do.	Gautama	Do.	..	Cheṭṭapōśaṉ Aiyaṉ Nārāyaṇa-daśapuriyaṉ
8—224	Do.	Kāśyapa	Do.	..	Tiruveṇkāḍaṉ Bhavakūḷabhaṭṭaṉ
225	Do.	Kapi	Do.	Muṭṭaippuṟam	Śivadēvaṉ Rudrabhūti-daśapuriyaṉ
226	Do.	Gargga	Do.	Kuñjappavvil	Chennayaṉ Periyanambi-sahasraṉ
227	Do.	Bhāradvāja	Do.	Chāndūr	Kaṇṇapirāṉ Kēśava-sahasraṉ
228	Do.	Kāśyapa	Do.	Kārambi-chchēḍu	Kapōtayaṉ Śrīkṛishṇapuradēva-sahasraṉ
229	Do.	Gautama	Do.	..	Cheṭṭapōśaṉ Dāmōdaraṉ Jannarēvibhaṭṭa-Kāṭaka-sarvakratu-vasantayāji
230	Do.	Kauśika	Āśvalāyana	Iruṅgaṇḍi	Śrīmādhavaṉ Tiruvaraṅga-nārāyaṇabhaṭṭa-Āhitāgni
231	Do.	Do.	Āpastamba	Naḍādūr	Tiruvārūraṉ Mahādēvabhaṭṭaṉ
232	Do.	Kaśyapa	Do.	Aṭṭāmpuṟam	Dāmōdiraṉ Aṇṇākach-chaturvēdibhaṭṭaṉ
233	Do.	Kuṇḍiṉa	Āpastamba	Muppirāl	Perumāṇambi Śrīvāsudēva-daśapuriyaṉ
234	Do.	Ātrēya	Do.	Maḷappuṟam	Bhavanāgaṉ Vāmaṇa-daśapuriaṉ
235	Do.	Rāthītara	Do.	Olikoṉṟai	Jaṇṇayaṉ Bhavarudra-daśapuriyaṉ
236	Do.	Ātrēya	Do.	Nandigāma	Akkiśarman Nārayaṇa-daśapuriyaṉ
237	Do.	Kapi	Do.	Chiṟupuḷuvil	Yajñātmaṉ Kāḷakochchabhaṭṭaṉ
238	Do.	Kauśika	Do.	Irāttakkuṟi	Tiruvaraṅganārāyaṇaṉ Śrīkṛishṇa-sahasraṉ
239	Do.	Kapi	Do.	Chiṟupuḷuvil	Yajñātman Anantanārāyaṇa-bhaṭṭaṉ
240*	Do.	Hārita	Do.	Kārambich-chēḍu	Veṇṇippōttu Tiruvēṅgaḍavaṉ
241	Do.	Viśvāmitra	Do.	Vaṅgippuṟam	Puśā-pōsaṉ Kaṇṇaṉ Perumburakkaḍal-daśapuriyaṉ
242	Do.	Do.	Do.	..	Kaṇṇaṉ Śrīkumāra-daśapuriyaṉ
243	Do.	Kuṇḍiṉa	Do.	Chendiṟam	Padmanābhan Chandraśēkhara-daśapuriyaṉ
244	Do.	Mudgala	Do.	..	Nelavaṅka-pōśan Śrīkṛishṇa Rishikēśava-daśapuriyaṉ
245	Do.	Kauśika	Do.	Pāṟkoṉṟai	Rishabhanandi Tiruveṇkāḍa-bhaṭṭaṉ
246	Do.	Hārita	Do.	Ālikkoṉṟai	Vāmaṇaṉ Yajñaya-sahasraṉ
247	Do.	Vatsa	Do.	Vaṅgippuṟam	Chakrapāṇi Tiruvaraṅganārāyaṇa-daśapuriyaṉ

248	Do.	Kāśyapa	Do.	Aṭṭāmpuṟam	Mūtta-aṇṇākaṇ Anantanārāyaṇa-daśapuriyaṉ
249	Do.	Śālāvata	Do.	Vēṟppuṟam	Kandaṉ Kēśavabhaṭṭaṉ
250	Do.	Gautama	Do.	Aṅkārai	Vāmaṇaiyaṉ Śrīvāsudēva-daśa-puriyaṉ
251	Do.	Parāśara	Do.	Kuravaśari	Nāgayaṉ Ambalattāḍi-daśapuriyaṉ
252	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Madhusūdaṇaṉ Nārāyaṇa-kramavittaṉ
253	Do.	Ātrēya	Do.	Vaṅgippuṟam	Śaṅkaraṉ Vēṇṇambibhaṭṭaṉ
254	Do.	Kāśyapa	Āśvalāyaṇa	Irāyūr	Yajñaṉ Kēśava-daśapuriyaṉ
255	Do.	Vādhūla	Āpastamba	Kārambich-chēḍu	Kandāḍai Kēśavaṉ Trivikrama-sahasraṉ
256	Do.	Bhāradvāja	Do.	Kōrōvi	Tiruveṇkāḍaṉ Nārāyaṇa-krama-vittaṉ
257	Do.	Gautama	Do.	Iruṅgaṇḍi	Janārddanaṉ Parañjōti-daśapuri-yaṉ
9—258	Do.	Do.	Do.	Irāyūr	Gaṅgādharan Sūryadēvabhaṭṭaṉ
259	Do.	Gargga	Do.	Muḻaichcheṟu	Veṇṇayaṉ Vishṇubhaṭṭaṉ
260	Do.	Ātrēya	Do.	Māṅgaḷūr	Garuḍavāhaṇaṉ Ulagamuṇḍāṉ-bhaṭṭaṉ
261	Do.	Gargga	Āśvalāyaṇa	Vaṅgippuṟam	Aiyyaṉ Paṭṭadigaḷbhaṭṭaṉ
262	Do.	Hārita	Āpastamba	Muṭṭiṟai	Nārāyaṇaṉ Dēvayabhaṭṭaṉ
263	Do.	Viśvāmitra	Do.	Kuṇḍūr	Śrīkrishṇaṉ Śōlaippirāṉ-sahasraṉ
264	Do.	Kauśika	Do.	Velaveṭṭi	Śēndakumāraṉ Sōmadēva-daśapuriyaṉ
265	Do.	Bhāradvāja	Do.	Makaśirai	Nārāyaṇa Śrīkrishṇabhaṭṭaṉ
266	Do.	Kauśika	Do.	Pāṟkoṇṟai	Śaṅkaranārāyaṇaṉ Nārāyaṇa-bhaṭṭaṉ
267	Do.	Viśvāmitra	Drāhyāyaṇa	Koḍukkil	Śrīkumāraṉ Chakrapāṇibhaṭṭaṉ
268	Do.	Āṅgirasa	Śāṁbhavya	Valavūr	Chāttaṉ Tirunīlakaṇḍabhaṭṭaṉ
269	Do.	Do.	Do.	Do.	Chēndaṉ Śōlaippirāṉbhaṭṭaṉ
270	Do.	Ātrēya	Āgnivēśya	Tirupputtūr	Rāmapriyaṉ Śrīkaṇṭhabhaṭṭaṉ
271	Do.	Do.	Do.	Do.	Rāmapriyaṉ Śrīnārāyaṇa-daśapuriyaṉ
272	Do.	Viśvāmitra	Jaymiṇi	Nāraṇamaṅ-galam	Nārāyaṇaṉ Śrīkrishṇabhaṭṭaṉ
273	Do.	Do.	Do.	Ādaṇūr	Śrīkaṇṭhaṉ Śrīkrishṇaṉ
274	Do.	Vāsishṭha	Do.	Do.	Purushōttamaṉ Pāṇḍaṉ
275	Kīḻ-Aśugūr	Kuṇḍiṇa	Satyāshāḍha	..	Vaḍugaṇpadi-daśapuriyaṉ
276	Do.	Kokkāṇa	Do.	..	Nārāyaṇan Nārāyaṇa-sahasraṉ
277*	Do.	Māṁgala	Āśvalāyaṇa	..	Dāmōdiraṉ Nārāyaṇa-sahasraṉ
278	Chēñalūr in Miḻalai-nāḍu	Kuṇḍiṇa	Baudhāyaṇa	..	Nakkaṉ Nārāyaṇabhaṭṭaṉ
279	Do.	Vāsishṭha	Do.	..	Dattaṉbhaṭṭaṉ
280	Do.	Viśvāmitra	Do.	..	Nīlaṉ Datta-sahasraṉ
281	Do.	Kuṇḍiṇa	Do.	..	Nakkaṉ Mā(Mahā)dēvaṉ
282	Ēmanallūr in Maṇṇi-nāḍu	Bhāradvāja	Kātyāyaṇa	..	Pēchchaṅkiḻaṉ Kēśavanambi Kāḷibhaṭṭaṉ

283	Do.	Gautama	Āpastamba	Kārambich-chēḍu	Śrīvāsudēvaṉ Śrīkrishṇa-daśapuriyaṉ
284	Do.	Kauśika	Do.	Do.	Rāmadēvaṉ Śrīdharabhaṭṭaṉ
285	Do.	Do.	Do.	Do.	Tiruveṇkāḍaṉ Rāmadēva-bhaṭṭaṉ
286	Do.	Do.	Do.	Do.	Śrīdharaṉ Rāmadēvabhaṭṭaṉ
287	Do.	Kuṇḍiṇa	Do.	Pāḍakam	Akkumāraṉ Yajñakumāra-daśapuriyaṉ
288	Do.	Vatsa	Do.	Muḍumbai	Bhavarudraṉ Bhaṭṭanambi-kramavittaṉ
289	Iḍaiyarinallūr	Māḍhila	Satyāshāḍha	..	Śrīvarāhaṉ Śaṅkaranārāyaṇa-daśapuriyaṉ
290	Do.	Kauśika	Do.	..	Vāsudēvaṉ Śrīkrishṇabhaṭṭaṉ
291	Vēmbaṟṟūr *alias* Chōḻamārttāṇḍach-chaturvēdimaṅgalam	Do.	Āpastamba	Sikasai	Kēśavaṉ Bhavarudra-daśapuriyaṉ
292	Do.	Saṁkṛiti	Do.	Iruṅgaṇḍi	Bhavarudraṉ Amudakumāra-daśapuriyaṉ
293	Do.	Saṁkṛiti	Do.	Do.	Śrīdharaṉ Śrīmādhava-daśa-puriyaṉ
294	Do.	Bhāradvāja	Do.	Kārambich-chēḍu	Aiyaṉ Mādhava-daśapuriyaṉ
295	Do.	Lōhita	Baudhāyaṉa	..	Jaṉṉayaṉ Śrīvāsudēvabhaṭṭan
296	Do.	[Śā]ṇḍila	Āpastamba	Cheṟuppūr	Durggaṭi (Dhūrjjaṭi?) Āchcherumāṉ-daśapuriyaṉ
10—297	Do.	Kuṇḍiṇa	Do.	Sāha[nai]	Vishṇambi [Vishṇunambi?]
298	Do.	Śālāvata	Do.	Vēṟpuṟam	Paṭṭi Nārāyaṇabhaṭṭaṉ
299	Do.	Hārita	Do.	Iruṅgaṇḍi	Śrīdharaṉ Kēśavabhaṭṭaṉ
300	Do.	Vatsa	Do.	Mōrōmpuṟam	Tiruveṇkāḍaṉ Tirukkuṟuṅguḍi-daśapuriyaṉ
301	Do.	Gargga	Do.	Kuñjappavvil	Vishṇu Harisvāmibhaṭṭaṉ
302	Do.	Kāśyapa	Do.	Vaṭṭamaṇi	Rāmadēvaṉ Mahēndra-sahasraṉ
303	Do.	Kuṇḍiṇa	Do.	Kirāñjivāḍam	Yajñadattan Tiru(Tri)vēdi-sahasraṉ
304	Do.	Kauśika	Do.	Māvandūr	Tiruveṇkāḍaṉ Kēśava-sahasraṉ
305	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Uḻudaperumāṉ Śrīvasudēva-kramavittaṉ
306	Do.	Kapi	Do.	Muṭṭaippuṟam	Māḍattu Nambi Aḍigaṇambi-daśapuriyaṉ
307	Do.	Gautama	Do.	..	Cheṭṭapōśan Kēśavaṉ Agnidāma sahasraṉ
308	Do.	Gargga	Do.	Kuñjappavvil	Vishṇu Madhusūdana-sahasraṉ
309	Do.	Gautama	Do.	..	Cheṭṭapōśaṉ Dāmōdaraṉ Bhavaskandabhaṭṭaṉ
310	Do.	Do.	Do.	Vaṅgippuṟam	Cheṭṭapōśaṉ Agnidāmaṉ
311	Do.	Hārita	Baudhāyaṉa	Veṉṉippōṭṭu	Kēsa[va*]diga] Ādityapiḍāra-kramavittaṉ
312	Do.	Vatsa	Āpastamba	Nambūrk-kāṭṭukkai	Vāsudēvaṉ Rāmadēva-sahasraṉ
313	Do.	Kuṇḍiṇa	Do.	Kōmapuṟam	Jannayaṉ Veṉṉaya-sahasraṉ

314	Do.	Bhāradvāja	Do.	Chāttūr	Bhavadaṇḍaṉ Padmanābha-kramavittaṉ
315*	Do.	Saṁkṛiti	Do.	Iruṅgaṇḍi	Tirumāliruñjōlai Śrīnārāyaṇa-sahasraṉ
316	Do.	Kauśika	Do.	Māvaṇḍūr	Harisvāmi Vishṇubhaṭṭaṉ
317	Do.	Do.	Do.	Peruvalli	Arjunaṉ Divākarabhaṭṭaṉ
318	Do.	Hārita	Āśvalāyana	Kumuṇḍili	Īśvaraṉ Yajñasūrya-sahasraṉ
319	Do.	Bhāradvāja	Āpastamba	Pirāndūr	Kumaraṉ Śaṅkaranārāyaṇa-sahasraṉ
320	Do.	Do.	Āśvalāyana	Kuravaśari	Poṉṉaṅgi Bhavanandibhaṭṭaṉ
321	Do.	Mitrayu	Āpastamba	Puśāpōśan	Jannīyaṉ Tiruviśalūr-daśapuriyaṉ
322	Do.	Kauṇḍinya	Do.	Muppirāl	Bhavaskandaṉ Bhāskara-daśapuriyaṉ
323	Do.	Do.	Do.	Do.	Bhavaskandaṉ Vishṇu-daśapuri-yaṉ
324	Do.	Kauśika	Do.	Māvaṇḍūr	Vāmaṇa Vishṇubhaṭṭaṉ
325	Do.	Viśvāmitra	Do.	Naḍādūr	Bhavarudraṉ Tirukkuṟuṅguḍi-bhaṭṭaṉ
326	Do.	Kuṇḍiṇa	Do.	Sāhaṇai	Māḍattaiyyaṉ Tiṇḍadōṇa-kra-mavittaṉ
327	Do.	Kauśika	Do.	Velaveṭṭi	Uḻudaperumāṉ Māmadaḷai-sahasraṉ
328	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Śrīvāsudēvaṉ Uḻudaperumāṉ-bhaṭṭaṉ
329	Do.	Gautama	Do.	Cheṭṭapōśaṉ	Jannayaṉ Dāmōdara-sahasraṉ
330	Do.	Bhāradvāja	Bhāradvāja	Kāñjikkuṟi	Kāḷakochchaṉ Bhavarudra-daśapuriyaṉ
331	Do.	Do.	Āpastamba	Kākkaṇḍūr	Nārāyaṇaṉ Tiruviśalūraḍigaḷ-bhaṭṭaṉ
332	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Rāmadēvaṉ Śrīvāsudēva-daśa-puriyaṉ
333	Do.	Gautama	Do.	Pālaḍi	Śrīvāsudēvaṉ Tiruvēṅkaḍa-daśa-puriyaṉ
11—334	Do.	Bhāradvāja	Do.	Korōvi	Nārāyaṇaṉ Ārāvamudu-sahasraṉ
335	Do.	Viśvāmitra	Do.	Chaṇṇakkuṟi	Dēvarathan Pichchadēva-kramavittaṉ
336	Do.	Kauśika	Do.	Velaveṭṭi	Madhusūdaṇa Mahādēva-sahasraṉ
337	Do.	Hārita	Do.	Kuravaśari	Śaṅkaraṉ Tiṇḍadōṇa-sahasraṉ
338	Do.	Kauśika	Satyāshāḍha	Perumpāṇḍūr	Śrīkumāraṉ Kēśava-sahasraṉ
339	Muḷḷilaṅguḍi	Kauśika	Do.	Velaveṭṭi	Vishṇu-Poṟṟāma-daśapuriyaṉ
340	Iḍavai	Bhāradvāja	Do.	..	Kēśavaṉ Śrīkṛishṇabhaṭṭaṉ
341	Do.	Do.	Do.	Poṟppuṟam	Śaṅkaranārāyaṇaṉ Tiruveṇkāḍa-daśapuriyaṉ
342	Do.	Vatsa	Do.	Naḍādūr	Mādhavaṉ Narasiṅgabhaṭṭaṉ
343	Do.	Gautama	Do.	Irāyūr	Vishṇudēvaṉ Vindakumāra-kra-maviṭṭaṉ
344	Do.	Kāśyapa	Do.	Uṟuppuṭṭūr	Kumārasvāmi Aḍigaṇambi-daśa-puriyaṉ
345	Do.	Hārita	Do.	Āsūri	Karumāṇikkaṉ Nārāyaṇabhaṭṭaṉ

346	Kāṭṭūr in Viḷattūr-nāḍu	Gautama	Āśvalāyana	Kārambich-chēḍu	Aḍigal Channavyabhaṭṭan
347	Do.	Kauśika	Bhāradvāja	Piṟāndūrk-korai	Śrīkrishṇan Veṇkāḍudēva-daśapuriyan
348	Do.	Hārita	Āpastamba	Ōḍappuṟai	Poḍigal Nārāyaṇa-daśapuriyan
349	Do.	Do.	Do.	Vaṅgippuṟam	Muṇḍasarapōśan Tiruvaraṅgan Tiruppiḍavūr-sahasran
350	Do.	Kuṇḍina	Do.	Viriñai	Achcheṭṭi Anirda-daśapuriyan
351	Do.	Lōhita	Baudhāyana	Kārambich-chēṭṭuttūrppil	Dāmōdiran Paramātma-daśapuriyan
352*	Do.	Kuṇḍina	Āpastamba	Sāhanai	Attēvan Sōmadēva-daśapuriyan
353	Ōymāṉpuliyūr *alias* Ulagaḷandaśōḷa ch-chaturvēdimaṅgalam in Kāra-nāḍu	Parāśara	Āśvalāyana	..	Mūtta Divākaran Nārāyaṇan
354	Do.	Bhāradvāja	Do.	..	Añjaṇa Divākarabhaṭṭa-sōmayāji
355	Chēndaṉkuḍi in Tiruvindaḷūr-nāḍu	Do.	Āpastamba	Kārambich-chēḍu	Tiruvaraṅgan Aḍigaṇambi-daśapuriyan
356	Tiruniṉṟiyūr	Viśvāmitra	Āśvalāyana	Araṇaippuṟam	Yajñan Bhavanēśvarabhaṭṭan
357	Māṟppiḍugudēvich-chaturvēdimaṅgalam	Bhāradvāja	Āpastamba	Korōvi	Śaṅkaranārāyaṇan Sarvvakratu-daśapuriyan
358	Do.	Do.	Do.	Do.	Sarvakratu Chendippirān-daśapuriyan
359	Do.	Gargga	Do.	Vaṟṟalūr	Tiruvēṅkaḍamādhava-daśapuriyan
360	Do.	Kuṇḍina	Do.	Muppirāl	Aiyyan Kēśava-daśapuriyan
361	Do.	Ātrēya	Do.	Dvēdaigōma-puṟam	Dēvakumāran Paḷḷikoṇḍān-daśapuriyan
362	Do.	Gargga	Do.	Vaṟṟalūr	Mādhavan Sarvakratu-daśapuriyan
363	Do.	Kuṇḍi[na]	Do.	Kōmaḍam	Nāgayan Tiruviśalūr-kramavittan
364	Do.	Bhāradvāja	Do.	Korōvi	Śaṅkaran Damōdara-daśapuriyan
365	Do.	Vatsa	Do.	Vaṅgippuṟam	Gōvindan Bhavarudra-daśapuriyan
366	Do.	Gargga	Do.	Vaṟṟalūr	Kēśavan Mādhavabhaṭṭan
367	Do.	Do.	Do.	Do.	Kēśavan Trivikramabhaṭṭan
368	Do.	Bhāradvāja	Do.	Kirāñji	Śrīkrishṇan Śrīkōva-daśapuriyan
369	Do.	Ātrēya	Do.	Viṟpuṟam	Tiruvaḍibhaṭṭan Mādhava-daśapuriyan
370	Do.	Gargga	Do.	Vaṟṟalūr	Rēvayan Jannarēvibhaṭṭan
12—371	Do.	Kāśyapa	Do.	Aṭṭāmpuṟam	Kēśavan Kuṇḍiśāmibhaṭṭan
372	Do.	Kauśika	Do.	Kōkkarai	Veṇṇayan Tiruviśalūr-daśapuriyan
373	Do.	Viśvāmitra	Do.	Kumāṇḍūr	Tiruvaraṅgadēvan Śrīrāma-daśapuriyan
374	Do.	Vatsa	Do.	Vaṅgippuṟam	Vishṇu-Kēśava-sahasran
375	Do.	Kāśyapa	Do.	Aḷuttanūr	Veṇṇayan Yajña-daśapuriyan
376	Kaḍalaṅguḍi in Kuṟukkai-nāḍu	Bhāradvāja	Āśvalāyana	Kuravaśari	Kēśavan Nārāyaṇa-daśapuriyan

377	Do.	Kāśyapa	Āpastamba	Urupputtūr	Iḷaiya-Bhavakuṇaṉ Nārayaṇa-daśapuriyaṉ
378	Do.	Śaṭha	Baudhāyana	Irāyūr	Choṭṭai Tiruvēḻvikkuḍi Śiṅga-daśapuriyaṉ
379	Do.	Nitundina	Āśvalāyana	Nimbai	Yajñaṉ Nārāyaṇa-daśapuriyaṉ
380	Do.	Bhāradvāja	Āpastamba	Kuravaśari	Nārāyaṇaṉ Veṅkāḍudēva-daśa-puriyaṉ
381	Do.	Ātrēya	Do.	Muḍappuṟam	Tiruvaraṅgaṉ Dāmōdira-daśa-puriyaṉ
382	Do.	Kāśyapa	Do.	Uruppuṭṭūr	Śrīrāmaṉ Sarvadēva-daśapuriyaṉ
383	Kāvirimaṅgalam	Kuṇḍiṇa	Do.	Muppirāl	Mādhavaṉ Vāmaṇa-daśapuriyaṉ
384	Do.	Bhāradvāja	Kātyāyana	Kākkambirāl	Vishṇu Śrīdhara-kramavittaṉ
385	Do.	Rāthītara	Do.	Tāḷāśiri	Rudraṉ Viṇṇaveṇpai-kramavittaṉ
386	Perumtōṭṭam in Adigaimaṅgai-nāḍu	Vatsa	Āpastamba	Kuṇḍūr	Śrīkaṇṭhaṉ Ādittadēva-daśa-puriyaṉ
387*	Do.	Do.	Do.	Do.	Rudraṉ Bhavaskanda-daśapuri-yaṉ
388	Do.	Hārita	Do.	Muppirāl	Nārāyaṇaṉ Bhavarudra-daśa-puriyaṉ
389	Do.	Vatsa	Do.	Kuṇḍūr	Poṟkāḷaṉ Mādhava-sahasraṉ
390	Do.	Hārita	Do.	Muppirāl	Aḷagadi Neḍuṅgaḷattaḍigaḷ sahasraṉ
391	Do.	Gautama	Do.	Erumaṇampiḍā	Veṅkāḍudēvaṉ Yajñaya-daśa-puriyaṉ
392	Do.	Viśvāmitra	Do.	Kirāñchikka-mmatti	Vāmaṇaṉ Śivadāsa-daśapuriyaṉ
393	Do.	Gautama	Do.	Erumaṇam-piḍā	Veṅkāḍudēvaṉ Lakshmaṇa-daśa-puriyaṉ
394	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Veṇṇambi Tiruvaraṅganārayaṇa-sahasraṉ
395	Udayādityamaṅgalam in Tirukkaḻumala-nāḍu	Gautama	Do.	Kuravaśari	Durggayaṉ Śaṅkaranārāyaṇa-daśapuriyaṉ
396	Kañjaṉūr in Nallāṟṟūr-nāḍu	Mudgala	Do.	Ākki	Śrīvāsudēvaṉ Dōṇaya-sahasraṉ
397	Do.	Do.	Do.	Do.	Vishṇubhaṭṭan Nārāyaṇa-sahasraṉ
398	Do.	Ātrēya	Do.	Dvēdaigōma-puram	Kochchibhaṭṭaṉ Svāmikumāra-kramavittaṉ
399	Do.	Do.	Do.	Do.	Jammaḍiperumāṉ Kēśava-kramavittaṉ
400	Do.	Gautama	Kātyāyana	Ādambākkam	Śaṅkaraṉ Kuṉṟaperumāṉ-kramavittaṉ
401	Mahēndrakoṭṭūr	Kuṇḍiṇa	Āpastamba	Kuḍiyūr	Tiruviśalūr Kuṉṟattayya-kramavittaṉ
402	Kuṉṟam in Nāṅgūr-nāḍu	Kāśyapa	Do.	Kāñjai	Attiṇḍabhaṭṭaṉ
403	Do.	Do.	Do.	Muṟikkoṉṟai	Kumāraṉ Bhavarudra-krama-vittaṉ
404	Marudūr	Viśvāmitra	Jayimiṇi	..	Kumāraṉ Nārāyaṇaṉ

405	*Taniyūr* Perumbarra-ppuliyūr	Vāsishṭha	Baudhāyana	..	Puliyaṉ Nārāyaṇabhaṭṭaṉ
13—406	Do.	Raushyāyaṇa	Do.	..	Iravikrishṇa-daśapuriyaṉ
407	Jōtiykkuḍi in Veṇṇa-yūr-nāḍu	Kāśyapa	Āpastamba	Kārambich-chēḍu	Kandāḍai Tiru(Tri)vēdi Yajña-yabhaṭṭaṉ
408	Do.	Ātrēya	Do.	Kilākkil	Dēvarathaṉ Dēvadēvēśa-daśa-puriyaṉ
409	Pañchavaṉ-mahā-dēvich-charuppēdi-maṅgalam	Māṭhala	Satyāshāḍha	Kommārai	Śaṅgaṉ Śēndaṉ Tiruppiḍavūr-daśapuriyaṉ
410	Do.	Kuṇḍiṇa	Āpastamba	Uviyūr	Kaṇṇasvāmi Tiruppuñjaiyaḍigaḷ-daśapuriyaṉ
411	Do.	Kāśyapa	Drāhyāyaṇa	Turumuṇḍi-ppuṟam	Achcheṭṭi Channaperumāṉ-daśa-puriyaṉ
412	Do.	Do.	Do.	Do.	Achcheṭṭi Kumāraperumāṉ-kramavittaṉ
413	Do.	Kauśika	Kātyāyana	Vaṅgippuṟam	Bhavasvāmi Damōdarabhaṭṭaṉ
414	Do.	Kāśyapa	Do.	Āttakkūr	Vishṇu Ādityapiḍārabhaṭṭaṉ
415	Do.	Vatsa	Do.	Surasārambi	Sāṇaperumāṉ Bhāskarabhaṭṭaṉ
416	Do.	Bhāradvāja	Do.	Uṟuppuṭṭūr	Channayaṉ Kāḷisarma-daśapuriyaṉ
417	Do.	Do.	Do.	Kākkampirāl	Vishṇu Rishikēśava-daśapuriyaṉ
418	Do.	Do.	Do.	Veṅgai	Śaṅkaranārāyaṇaṉ Kumāraperu-māṉ-kramavittaṉ
419	Do.	Do.	Do.	Vaṅgippuṟam	Hiraṇyagarbhaṉ Bhavarudra-kramavittaṉ
420	Do.	Do.	Do.	Kākkampirāl	Rudraṉ Sūryadēva-daśapuriyaṉ
421	Do.	Kauśika	Do.	Vaṅgippuṟam	Bhavasvāmi Mādhava-kramavittaṉ
422	Do.	Viśvāmitra	Jayimiṇi	Puḷḷa-maṅgalam	Māhēśvaraṉ Dattaṉ
423	Do.	Bhārgava	Do.	Paḻuvūr	Dāmōdaraṉ Tiruvaraṅganārā-yaṇaṉ
424*	Tiṭṭaikuḍi in Ugaḷūrk-kūṟṟam	Viśvāmitra	Do.	..	Nārāyaṇaṉ Mayūravāhaṇa-sahasraṉ
425	Do.	Do.	Do.	..	Māṟa-Nārāyaṇaṉ
426	Jayaṅgoṇḍaśōḷach-chaturvēdimaṅgalam in Vēśālippāḍi	Parāśara	Āśvalāyaṇa	Tiruppēr	Jātavēdaṉ Kumārasvāmi-sahasraṉ
427	Do.	Pāradāya (?)	Do.	Ōymāṉpuliyūr	Kaṇṇidāyapirāṉbhaṭṭaṉ
428	Do.	Māṭhala	Satyāshāḍha	Kommārai	Śivadāsaṉ Anantadēva-daśapuri-yaṉ
429	Do.	Gautama	Do.	Miḻalai	Navagōpaṉ Veṇkāṭṭudēva-bhaṭṭaṉ
430	Do.	Māṭhala	Do.	Kommārai	Anantaṉ Śivadāsa-daśapuriyaṉ
431	Do.	Kauśika	Drāhyāyaṇa	Prayāgai	Sōmadēvaṉ Paṭṭanambi-krama-vittaṉ
432	Do.	Hārita	Do.	Turumuṇḍūr	Chivaṇaṉ Tiruppori-kramavittaṉ
433	Do.	Gautama	Kātyāyaṇa	Pulippuṟam	Vishṇukumāraṉ Tiruveṇkāḍu-kramavittaṉ

434	Do.	Bhāradvāja	Do.	Pēchchaṅkiḻāṉ	Chiṟiyaḍigaḷ Āmāttūr-aḍigaḷ-kramavittaṉ
435	Do.	Rāthītara	Do.	Tāḷāsiri	Chōlaippirāṉ Viṇṇavēṭpai-krama vittaṉ
436	Do.	Bhāradvāja	Do.	Pēchchaṅkiḻāṉ	Māhēśvaraṉ Māhēśvara-krama-vittaṉ
437	Do.	Hārita	Āpastamba	Kumiṇḍili	Nārāyaṇa-daśapuriyaṉ
438	Do.	Gautama	Do.	Irāyūr	Śrīnārāyaṇaṉ Śrīdhara-daśapuri-yaṉ
439	Do.	Kapi	Do.	Kuṇḍūr	Śivanāgaṉ Dāmōdara-daśapuri-yan
440	Do.	Kāśyapa	Baudhāyana	Kūvaṇḍūr	Śivadāsaṉ Aṭṭamūrti-daśapuri-yaṉ
441	Do.	Vatsa	Āpastamba	Uṟupputtūr	Dāmōdaraṉ Akkāḷa-daśapuriyaṉ
442	Do.	Kāśyapa	Do.	Kārambich-chēḍu	Kumāradōṇaṉ Tirukkadava-Nārāyaṇa-daśapuriyaṉ
14—443	Do.	Do.	Do.	Do.	Bhāskaradōṇaṉ Chakrapāṇi-daśapuriyaṉ
444	Do.	Gautama	Do.	Nellūr	Tiruveṇkāḍaṉ Subrahmaṇya-daśapuriyaṉ
445	Do.	Hārita	Do.	Ōḍapuṟai	Pōḍigaḷ Śrīkṛishṇa-daśapuriyaṉ
446	Do.	Bhāradvāja	Do.	Kākkaṇḍūr	Śaṅkaradōṇaṉ Gōvindabhaṭṭaṉ
447	Do.	Bhārgava	Jaimiṇi	Koṭṭaiyūr	Trivikramaṉ Pūvattaṉ
448	Do.	Nitundiṇa	Āpastamba	Irāyūr	Choṭṭai Dēvadēvēśan Aiyanam-bibhaṭṭaṉ
449	Do.	Hārita	Do.	Kumuṇḍili	Nārāyaṇaṉ Nārāyaṇa-sahasraṉ
450	Do.	Bhāradvāja	Do.	Māṅgaḷūr	Dōṇaiyyaṉ Sūryadēva-daśapuriyaṉ
451	Do.	Mudgala	Do.	Vaṅgippuṟam	Rishikēśavaṉ Poṉmalai-daśapuriyaṉ
452	Do.	Hārita	Do.	Nimbai	Śrīdharaṉ Trivikrama-sahasraṉ
453	Do.	Vāsishṭha	Jaimiṇi	Ādaṉūr	Śrīdharaṉ Chakrapāṇi
454	Do.	Bhārgava	Do.	Koṭṭaiyūr	Rāmaṉ Śivaṉ
455	Do.	Bhāradvāja	Āpastamba	Taṉukku	Dēvadēvēśaṉ Yajñaiya-krama-vittaṉ
456	Do.	Kāśyapa	Baudhāyaṇa	Kūvaṉṟūr	Eḻuvaḍiyāṉ Śivadāsa-sahasraṉ
457	Vaḷavaṉ-mahādēvich-chatur-vēdimaṅgalam, a *Taṉiyūr* in Iruṅgōḷappāḍi	Vatsa	Āpastamba	Mantram	Śāmidēvaṉ Bhāskaradēva Kāṭhaka-sōmayāji
458	Do.	Bhāradvāja	Do.	Irāyūr	Śrīkuḍandai Nārāyaṇaṉ Karu-māṇikka-daśapuriyaṉ
459	Do.	Hārita	Drāhyāyaṇa	Kuṇḍūr	Yajñātmaṉ Kumārasvāmi-sahasraṉ
460*	Do.		Do.	Do.	Yajñātmaṉ Janārddaṇa-krama-vittaṉ
461	Do.	Do.	Āpastamba	Ambik-kuravaśari	Iraviśarmaṉ Kumārasvāmi-daśapuriyaṉ
462	Do.	Do.	Drāhyāyaṇa	Kuṇḍūr	Eḻuvaḍiyāṉ Śiṅgappirāṉ-sahasraṉ

463	Taṇḍattōṭṭam *alias* Mummaḍiśōḻach-charuppēdimaṅgalam in Tirunaṟaiyūr-nāḍu in Uyyakkoṇḍār-vaḷanāḍu	Parāśara	Āpastamba	Kalavakkūr	Tiruvārūraṉ Yajñaya-daśapuriyaṉ
464	Do.	Kauśika	Do.	Bhavakkuṟi	Chakrapāṇi Śaṅkarabhaṭṭaṉ
465	Do.	Kuṇḍiṉa	Do.	Kōmaḍam	Kēśavaṉ Śrīvishṇubhaṭṭaṉ
466	Do.	Bhāradvāja	Do.	Kārambich-chēḍu	Veṅgaipōśan Pirānambi Śrīmādhava-kramavittaṉ
467	Do.	Hārita	Do.	Āsūri	Mādhavaṉ Tiruvaḍigaḷ-krama-vittaṉ
468	Do.	Bhāradvāja	Do.	Kōrōvi	Śeppambi Dāmōdara-sahasraṉ
469	Do.	Gautama	Do.	Cheṭṭapōśaṉ	Kēśavaṉ Śrīkṛishṇabhaṭṭaṉ
470	Do.	Kuṇḍina	Do.	Sāhaṇai	Śrīkrishṇaṉ Ādivarāhabhaṭṭaṉ
471	Do.	Do.	Do.	Do.	Vishṇudēvaṉ Dēvadēvēśabhaṭṭaṉ
472	Do.	Gautama	Do.	Vaṅgippuṟam	Cheṭṭapōśaṉ Śrīkāḷaiyaṉ Śrī-kumārabhaṭṭaṉ
473	Do.	Bhāradvāja	Do.	Kirāñji	Bhūsamaṇakkaṉ (Bhīshmaṉ Nakkaṉ ?) Tiṇḍaḍōṇan Madhu-sūdanabhaṭṭaṉ
474	Do.	Kauśika	Do.	Bhavakkuṟi	Poṟṟāmaṉ Tiruvārūr-sahasraṉ
475	Do.	Do.	Do.	Do.	Ayyaṉ Mādēva (for Mahādēva) bhaṭṭaṉ
476	Do.	Do.	Do.	Do.	Bhavasvāmi Tiruvirāmēśvara-sahasraṉ
477	Do.	Do.	Do.	Do.	Śrīkumāraṉ Bhavarudra-daśa-puriyaṉ
478	Do.	Do.	Do.	Do.	Vāsudēvaṉ Bhavasvāmi-sahasraṉ
479	Do.	Kuṇḍiṉa	Do.	Iruṅgaṇḍi	Bhavarudraṉ Nārāyaṇa-sahasraṉ
15—480	Do.	Kauśika	Do.	Bhavakkuṟi	Tiruvirāmēśvaraṉ Bhavasvāmi-sahasraṉ
481	Do.	Kuṇḍiṉa	Āśvalāyaṇa	Sāhaṇai	Sōmadēvaṉ Śrīdōṇabhaṭṭa-sōmayāji
482	Do.	Kauśika	Do.	Bhavakkuṟi	Dāmōdaraṉ Aṇṇāmalai-krama-vittaṉ
483	Do.	Gautama	Āpastamba	Poṉṉampuṟam	Nāgaperumāṉ Dāmōdarabhaṭṭaṉ
484	Do.	Vatsa	Do.	Koṭṭaṅgō-mapuram	Yajñayaṉ Tiruveṅkāḍa-daśapuriyaṉ
485	Kaḍaiyakkuḍi in Pāmbūr-nāḍu	Viśvāmitra	Do.	Irāyūr	Śrīdharaṉ Śrīkumāra-daśapuriyaṉ
486	Do.	Do.	Do.	Do.	Śrīkumāraṉ Śrīdhara-daśapuriyaṉ
487	Tirukkuḍamūkku	Mudgala	Baudhāyaṇa	..	Vaḍugaṉśōlai-sahasraṉ
488	Do.	Māṭhala	Do.	..	Pāṇḍi Nārāyaṇa-sahasraṉ
489	Ālattūr in Ambar-nāḍu	Kuṇḍiṉa	Āpastamba	Puḷḷaḷūr	Śaṅkaraṉ Channaya-daśapuriyaṉ
490	Chiṟupuliyūr	Vāsishṭha	Do.	Nadēṟpaḷḷi	Koṇḍayaṉ Mādhava-daśapuriyaṉ
491	Pēḷaikuḍi	Kāśyapa	Āśvalāyaṇa	..	Dattaṉ Śaṭā(Jaṭā)makuṭan
492	Vēlaṅguḍi	Kauśika	Āgastya	Jaṉiyam	Poṉṉambi Rudrabhaṭṭaṉ
493	Do.	Vāsishṭha	Do.	Poṉṉār	Nāgaiya-Nārāyaṇa-kramavittaṉ

494	Do.	Jāmbaviya	Do.	Pam[bi]	Mādhava Narasiṅga-kramavittaṉ
495	Do.	Vāsishṭha	Do.	Poṉṉār	Nārāyaṇa-kramavittaṉ
496	Vaikal *alias* Vāṇavaṉ-mahādēvich-chatur-vēdimaṅgalam in Vēṇṇāḍu	Kuṇḍiṇa	Āpastamba	Kumāṇḍūr	Nambi Eḻuvaṉ Chaṉṉaperumāṉ-daśapuriyaṉ
497*	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Vishṇunambi Vāmaṇa-daśapuriyaṉ
498	Do.	Bhāradvāja	Do.	Puḷḷaṭūr	Yajñaṉ Aiyyaṇambi-daśapuriyaṉ
499	Do.	Kāśyapa	Do.	Kārambich-chēḍu	Bhavarudraṉ Mādhava-daśapuri-yaṉ
500	Tirumaḷalai	Hārita	Satyāshāḍha	..	Nārāyaṇaṉ Koṟṟa-daśapuriyaṉ
501	Vaṇṇakkuḍi in Tiraimūr-nāḍu	Bhāradvāja	Āpastamba	Kōrōvi	Tiruvēṅgaḍavaṉ Antarinambi-sahasraṉ
502	Uttamaśōḷach-chatur-vēdimaṅgalam in Tiruvaḷundūr-nāḍu	Do.	Do.	Kārambich-chēḍu	Gaṅgaipōśaṉ Nambippirāṉ Śrī-dhara-kramavittaṉ
503	Do.	Do.	Kātyāyaṇa	Pēchchaṅkiḷāṉ	Tiruvaiyāṟaṉ Tiruvaraṅgabha-ṭṭaṉ
504	Akkaḷūr	Kuṇḍiṇa	Āpastamba	Eṭṭukkūr	Tiruppēr Śrīyajñaya-daśapuriyaṉ
505	Viḷal *alias* Vāmaṇa-maṅgai	Bhāradvāja	Do.	Piṟāndūr	Veṇṇaperumāṉ Tirukkadava-nārāyaṇa-daśapuriyaṉ
506	Do.	Gautama	Do.	Peruṅgoṇṟai	Śiṅgaiyaṉ Mādhava-daśapuriyaṉ
507	Do. Kāyākkuḍi in Kuṟumbūr-nāḍu	Vāsishṭha	Do.	Kāvaṭṭi	Tiruveṇkāḍaṉ Bhavasvāmi-daśapuriyaṉ
508	Do.	Kauśika	Satyāshāḍha	Perumpāṇḍūr	Mādhavaṉ Śuchīndra-daśapuri-yaṉ
509	Do.	Ātrēya	Āpastamba	Dvēdai-Gōmapuram	Bhavarudraṉ Nārayaṇa-daśapuri-yaṉ
510	Do.	Gautama	Satyāshāḍha	Miḷalai	Sōmadēvaṉ Elliśvarabhaṭṭaṉ
511	Māṅguḍi in Pāmbūr-nāḍu in Kshatriyaśik-hāmaṇi-vaḷanāḍu	Bhāradvāja	Bhāradvāja	Iḷakkandiṟam	Ādityaṉ Tiruvikramabhaṭṭaṉ
512	Do.	Do.	Do.	Do.	Kumāraṉ Kēśava-kramavittaṉ
16—513	Do.	Do.	Do.	Do.	Dēvadattaṉ Chakrapāṇi-sahasraṉ
514	Śrītoṅgamaṅgalam in Tirunaṟaiyūr-nāḍu	Kuṇḍiṇa	Āpastamba	Kārambich-chēḍu	Nārāyaṇaṉ Vishṇukumāra-bhaṭṭaṉ
515	Do.	Hārita	Do.	Kaṇḍēṟu	Bhavarudraṉ Tiruvaraṅgadēva-daśapuriyaṉ
516	Do.	Mudgala	Do.	Uṟupputtūr	Mādhavaṉ Bhavakūḷabhaṭṭaṉ
517	Do.	Vatsa	Do.	Do.	Bhavakāḷi Bhavasēna-daśapuriyaṉ
518	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Choṭṭai Nārāyaṇaṉ Dōṇambi-daśapuriyaṉ
519	Do.	Hārita	Āpastamba	Kaṇḍēṟu	Nārāyaṇaṉ Chaṉṉaya-kramavi-ttaṉ
520	Do.	Ātraya	Do.	Dvēdaigōma-puram	Tiruveṇkāḍaṉ Tammaḍi-sahasraṉ
521	Do.	Śaṇḍila	Do.	Vaṅgippuṟam	Nārāyaṇaṉ Dattaśarma-daśa-puriyaṉ
522	Do.	Kauśika	Do.	Piṟāndūr	Nārāyaṇaṉ Vishṇubhaṭṭaṉ

523	Do.	Vatsa	Do.	Uruppuṭṭūr	Nambikāḷi Vaiykunda-kramavittaṉ
524	Do.	Kuṇḍiṉa	Do.	Vaṅgippuram	Tammaḍi Dōṇaya-daśapuriyaṉ
525	Chĕṟṟūr in Chĕṟṟūrk-kūṟṟam	Do.	Āśvalāyana	..	Kaḷva-Nārāyaṇa-bhaṭṭaṉ
526	Do.	Do.	Satyāshāḍha	..	Nārāyaṇasvāmi Karumāṇikka-bhaṭṭa-sahasraṉ
527	Do.	Do.	Do.	..	Nakka-Nārāyaṇabhaṭṭaṉ
528	Nālūr	Do.	Āśvalāyaṇa	..	Krishṇa-Śrīdāmōdarabhaṭṭaṉ
529	Do.	Do.	Do.	..	Kuṭṭaṉ [Sūrya]dēvabhaṭṭaṉ
530*	Do.	Do.	Do.	..	Śivadēvaṉ Sōmappabhaṭṭaṉ
531	Do.	Do.	Do.	..	Krishṇaṉ Śrīraṅganāthaṉ
532	Do.	Kāśyapa	Do.	..	Subrahmaṇyadēvaṉ Tiruvēṅ-gaḍanārāyaṇa-bhaṭṭaṉ
533	Do.	Do.	Do.	..	Dattaṉ Śaṅkaranārāyaṇabhaṭṭaṉ
534	Do.	Kuṇḍiṉa	Do.	..	Puttaṉ Sarvakratubhaṭṭaṉ
535	Do.	Do.	Do.	..	Mudaṉ Agniśarma-sahasraṉ
536	Do.	Kāśyapa	Do.	..	Māṟaṉ Vāsudēvabhaṭṭaṉ
537	Do.	Kuṇḍiṉa	Do.	..	Kamalanābhaṉ Chakrapāṇi-bhaṭṭaṉ
538	Do.	Kāśyapa	Do.	..	Cheṭṭi Kumārasvāmi-sahasraṉ
539	Do.	Kauṇḍinya	Do.	..	Tāyaṉ Śrīmādhavaṉ
540	Do.	Kāśyapa	Do.	..	Tāya-Nārāyaṇa-sahasraṉ
541	Do.	Kauṇḍinya	Do.	..	Kuṭṭaṉ Agnipiḍāraṉ
542	Do.	Kāśyapa	Do.	..	Nārāyaṇaṉ Sūryabhaṭṭaṉ
543	Do.	Kauṇḍinya	Do.	..	Nāgaṉ Dattaṉ
544	Do.	Do.	Do.	..	Vāmaṇa-Nārāyaṇaṉ
545	Do.	Kuṇḍiṉa	Do.	..	Mādhava-Nakkabhaṭṭaṉ
546	Do.	Do.	Do.	..	Nārāyaṇaṉ Bhāskarabhaṭṭaṉ
547	Do.	Do.	Do.	..	Chuvaraṉ Tiruvēṅgaḍanārāyaṇa bhaṭṭaṉ
548	Do.	Kāśyapa	Do.	..	Janārdaṇaṉ Aṇantiśabhaṭṭaṉ
549	Do.	Kauṇḍinya	Do.	..	Kumāraṉ Tiruppāṟkkaḍal Nārāyaṇa-bhaṭṭaṉ
550	Do.	Do.	Do.	..	Cheṭṭippermāṉ Madaḷai
551	Do.	Do.	Do.	..	Kuṭṭaṉ Mahādēvasahasraṉ
552	Do.	Do.	Do.	..	Iḷaiya Tāya-Nārāyaṇaṉ
553	Do.	Do.	Do.	..	Bhāskara-Nārāyaṇabhaṭṭaṉ
17—554	Do.	Do.	Do.	..	Gōvindaṉ Purushōttamabhaṭṭaṉ
555	Do.	Do.	Do.	..	Gōvindaṉ Akki(Agni)piḍāra-bhaṭṭaṉ
556	Do.	Kāsyapa	Do.	..	Vāmadēvaṉ Rishikēśavaṉ
557	Do.	Kuṇḍiṉa	Do.	..	Cheṭṭiperumāṉ Nārāyaṇabhaṭṭaṉ
558	Kuḍavāyil	Māṭhara	Satyāshāḍha	..	Vishṇu Tiruvēṅgaḍanārāyaṇa-daśapuriyaṉ
559	Do.	Viśvāmitra	Do.	..	Gōvindaṉ Jātavēdabhaṭṭaṉ
560	Rājamallach-chatur-vēdimaṅgalam in Vēḷḷā-nāḍu	Kāsyapa	Āpastamba	Irāyūr	Madhusūdana Sukumāra-daśapuriyaṉ
561	Do.	Do.	Do.	Do.	Dōṇayaṉ Dāmōdara-daśapuriyaṉ

562	Do.	Gautama	Do.	Nellūr	Nārāyaṇaṉ Mādhava-Āhitāgni
563	Do.	Hārita	Do.	Āsūri	Yajñaṉ Tiruveṅgaḍa-sahasraṉ
564	Do.	Do.	Do.	Do.	Achchivaṇaṉ Sarvakratu-kramavittaṉ
565	Do.	Do.	Do.	Do.	Yajñadattaṉ Śrīkṛishṇa-sahasraṉ
566	Tirunallūr	Vatsa	Do.	Nambūrk-kāṭṭukkai	Śrīkrishṇaṉ Yajña-daśapuriyaṉ
567	Viḷaṅgudi	Rathītara	Do.	Dvēdaigōma-puram	Channan Rishikēśava-daśapuriyaṉ
568	Viḷamar	Śaṭhamar-shana	Baudhāyana	Irāyūr	Choṭṭai Janmayan Veṇṇaya-daśapuriyaṉ
569	Do.	Kuṇḍiṇa	Drāhyāyaṇa	Chentaṟuvūr	Vāmaṇaṉ Padmanābha-sahasraṉ
570	Kurukkatti in Tiru-vārūrk-kūṟṟam	Do.	Āpastamba	Kuṇḍūr	Śivaṉ Rāmadēva-daśapuriyaṉ
571	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Yajñaṉ Śrīmādhava-daśapuriyaṉ
572	Do.	Kāśyapa	Do.	Kūvaṉrūr	Nārāyaṇaṉ Urudrapiḍāra-daśa-puriyabhaṭṭa-Sōmayāji
573*	Adiyappimaṅgalam	Bhāradvāja	Do.	Kārōvi	Paṭṭinakkumāra-sahasraṉ
574	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Choṭṭai Yajñaṉ Śrīmadhavaṉ-daśapuriyaṉ
575	Pirāyakkudi in Marugal-nāḍu	Gautama	Āpastamba	Tēkkūr	Vaikuṇṭhaṉ Kūttāḍi-daśapuriyaṉ
576	Iḍaiyāṟṟukkuḍi	Bhārgava	Jayimiṇi	..	Mūtta Dāmōdaran Pūvattaṉ
577	Do.	Do.	Do.	..	Pāṇḍaṉ Nārāyaṇaṉ
578	Do.	Do.	Do.	..	Janārddaṇaṉ Mādhavabhaṭṭaṉ
579	Do.	Do.	Do.	..	Krishṇaṉ Śrīraṅganāthaṉ
580	Do.	Do.	Do.	..	Pūvattaṉ Jātavēdaṉ
581	Ālattūr in Tēvūr-nāḍu	Maudgalya	Kātyāyana	Surasārambi	Tiruveṅkāḍaṉ Vaikuṇṭha-krama-vittaṉ
582	Kundavaich-chatur-vēdimaṅgalam in Muḷaiyūr-nāḍu	Kuṇḍiṇa	Āpastamba	Naḍēṟpaḷḷi	Tiruvārūraṉ Tirunāgavishṇu-bhaṭṭaṉ
583	Do.	Bhāradvāja	Do.	Kāñjikkuṛi	Lakshmaṇaṉ Kākuttabhaṭṭaṉ
584	Chāttamaṅgalam	Bhargava	Jaimiṇi	..	Chāṭṭaṉ Śaṅkaranārāyaṇa-sōmayāji
585	Bhūlōkamāṇikkach-charuppēdimaṅgalam in Paṇaiyūr-nāḍu	Kauśika	Bhāradvāja	Piṛāndūr	Śivadāsan Yajñavāmaṇa-sahasraṉ
586	Do.	Hārita	Drāhyāyaṇa	Tuṟumuṇḍūr	Divākaraṉ Śaṅkaranārāyaṇa-daśapuriyaṉ
587	Do.	Do.	Do.	Do.	Chaḍaṅgavi Tiruppuṟambiya-daśapuriyaṉ
588	Do.	Do.	Do.	Do.	Chaḍaṅgavi Divākara-sahasraṉ
589	Mulamaṅgalam	Bhāradvāja	Āpastamba	Poṟpuṟam	Mādhavaṉ Chaṇṇaya-sahasraṉ
590	Eyiṉaṉūr	Hārita	Do.	Muṭṭiṟai	Tiruvaḍigaḷ Dāmodara-daśapuriyaṉ
591	Attipuliyūr in Aḷa-nāḍu	Kuṇḍiṇa	Do.	..	Padmanābhaṉ Tiruveṅkāḍa-bhaṭṭan
18—592	Do.	Do.	Do.	Kuṇḍūr	Veṇṇayaṉ Achchāmi-sahasraṉ

593	Koṭṭārak-kuḍi in Paṭṭaṇak-kūṟṟam	Śāṇḍilya	Āśvalāyaṇa	..	Bhāskaraṉ Śrīkṛishṇa-sahasraṉ
594	Do.	Bhāradvāja	Do.	..	Śrīkṛishṇaṉ Tiru(Tri)vikramaṉ
595	Chaṉṉamaṅgalam	Kāśyapa	Āpastamba	Muṟichchēḍu	Arikumāraṉ Tiruveṇkāḍa-krama-vittaṉ
596	Chembiyaṉ-mahā-dēvich-chaturvēdi-maṅgalam in Puṟaṅ-karambai-nāḍu in Arumoḻidēva-vaḷanāḍu	Bhāradvāja	Do.	Kāṭṭukkuṟi	Maṇinambi Tirumalai-daśapuri-yaṉ
597	Do.	Kāśyapa	Do.	Kuravaśari	Poṟkumāraṉ Śrīmādhavabhaṭṭaṉ
598	Do.	Viśvāmitra	Do.	Kāñjai	Perumuñjūṟaṉ Kumārasvāmi Nārāyaṇa-daśapuriyaṉ
599	Do.	Kauśika	Do.	Velaveṭṭi	Kommaṇḍai Śrīkṛishṇa-daśapuri-yaṉ
600	Do.	Kutsa	Do.	Odimukku	Kañchipōśaṉ Irāmadēvaṉ Tōṇaya sahasraṉ
601	Do.	Parāśara	Āśvalāyaṇa	Tiruppēr	Tiruvikramaṉ Śrī Araṅganātha-sōmayāji
602	Do.	Māṭala	Do.	Do.	Mahādēvaṉ Aravindalōchaṉaṉ
603	Do.	Do.	Do.	Do.	Sōmadēvaṉ Nārāyaṇa-sahasraṉ
604	Do.	Hārita	Do.	Viśalūr	Nārāyaṇa-Dattaṉ
605	Do.	Ātrēya	Do.	Kiraṇūr	Dāmōdaraṉ Kūttaṉ
606	Simhaḷāntakach-chaturvēdimaṅgalam	Bhāradvāja	Āpastamba	Chāndūr	Bhavakūḷaṉ Sarvaya-daśa-puriyaṉ
607*	Do.	Hārita	Do.	Paśumbuṟam	Dāmōdaraṉ Śrīkāḷa-kramavittaṉ
608	Kōdaṇḍarāmach-chaturvēdimaṅgalam	Do.	Do.	Perēmapuram	Dāmōdaraṉ Kēśava-sahasraṉ
609	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Sōmāśi Dōṇaya-daśapuriyaṉ
610	Paṇaiyūr	Bhāradvāja	Do.	Kumuṇḍili	Śrīkṛishṇaṉ Dōṇayabhaṭṭaṉ
611	Do.	Hārita	Do.	Ōḍapuṟai	Nārāyaṇaṉ Dāmaya-daśapuriyaṉ
612	Do.	Kuṇḍiṇa	Do.	Pāgaḷūr	Kūttaṉ Dāmōdara-daśapuriyaṉ
613	Do.	Ātrēya	Do.	Piṇukkippuṟam	Śaṅkaraṉ Sūryadēvabhaṭṭaṉ
614	Do.	Kāśyapa	Do.	Irāyūr	Śivarudraṉ Vaikunda-sahasraṉ
615	Paḻaiya-Vāṇavaṉ-mahādēvich-chatur-vēdimaṅgalam	Ātrēya	Do.	Māṅgaḷūr	Tiruveṇkāḍaṉ Śrīmādhava-daśapuriyaṉ
616	Do.	Gautama	Do.	Uṟuppuṭṭūr	Śrīvāsudēvaṉ Sūryabhaṭṭaṉ
617	Do.	Bhāradvāja	Do.	Piṟāndūr	Iḷaiyaśōlai Chēndippirāṉ-daśapuriyaṉ
618	Perumbai-Marudūr	Kuṇḍiṇa	Do.	Kōmaḍam	Nandiśarmaṉ Uḻudaperumāṉ-daśapuriyaṉ
619	Do.	Do.	Do.	Do.	Dōṇaṉ Nandiperumāṉ-daśa-puriyaṉ
620	Koṉṉūr in Vaṇḍāḻai-Vēḷūrkkūṟṟam	Ātrēya	Do.	Dvēdaigōma-puṟam	Tiruppuñjaiaḍigaḷ Chiṟiyanam-bibhaṭṭaṉ
621	Do.	Hārita	Do.	Ōḍapuṟai	Kēśavaṉ Tiruvirāmīśvarabhaṭṭaṉ

622	Do.	Bhāradvāja	Do.	Makaśirai	Jātavēdaṉ Ādiganambi-daśa-puriyaṉ
623	Kuṟuppil	Kauśika	Do.	Iruṅḍi	Śrīdharaṉ Chaṉṉya-daśapuriyaṉ
624	Do.	Mudgala	Do.	Pippirai	Veṇkāḍudēvaṉ Bhaṭṭambi-daśapuriyaṉ
19—625	Vallam *alias* Viḍēlviḍuguch-chaturvēdimaṅgalam	Kuṇḍiṉa	Satyāshāḍha	Niṟai	Tiruvaraṅga-Nārāyaṇaṉ-Nāgaya-kramavittaṉ
626	Chembiyaṉ-mahā-dēvich-chaturvēdi-maṅgalam in Aḷa-nāḍu	Vādhūla	Āpastamba	Nambūrk-kāṭṭukkai	Yajñaṉ Sarvakratubhaṭṭaṉ
627	Do.	Vatsa	Do.	Pippirai	Dōṇanandi Yajñaviriñcha-daśapuriyaṉ
628	Do.	Gautama	Āśvalāyana	Cheruppaḷḷi	Śrīdharaṉ Perumāṉambibhaṭṭaṉ
629	Do.	Bhāradvāja	Do.	Kuravaśari	Śaṅkaranambi Eḻuvach-chaturvē-dibhaṭṭaṉ
630	Do.	Vatsa	Āpastamba	Nambūrk-kāṭṭukkai	Śivarudraṉ Rēvadigaḍa(ḷ)daśa-puriyaṉ
631	Do.	Bhāradvāja	Do.	Poṉṉampuṟam	Utāśaṉaṉ Śrīkumārabhaṭṭaṉ
632	Do.	Āṅgirasa	Āśvalāyana	Vaṅgippuṟam	Śrīrāmaṉ Vishṇubhaṭṭaṉ
633	Do.	Bhāradvāja	Āpastamba	Kākkaṇḍūr	Dāmaṉambi Yajñanārāyaṇa-daśapuriyaṉ
634	Do.	Kauśika	Do.	Māsarai	Nambirāṉ Śrīrāma-daśapuriyaṉ
635	Do.	Śaṭha	Baudhāyana	Irāyūr	Choṭṭai Śrīkṛishṇaṉ Śrīrāma-daśapuriyaṉ
636	Do.	Kuṇḍiṉa	Āpastamba	Vaṅgippuṟam	Karavaṭṭi Bhavaputi (for Bhuti ?) Kēśava-daśapuriyaṉ
637	Do.	Hārita	Do.	Iruṅgaṇḍi	Nārāyaṇaṉ Vāmaṉa-daśapuriyaṉ
638	Do.	Vādhūla	Do.	Nambūr	Vishṇu-yajña-daśapuriyaṉ
639*	Do.	Vatsa	Do.	Kirāñji	Bhavadāsaṉ Nārāyaṇa-daśapuri-yaṉ
640	Do.	Ātrēya	Do.	Dvēdaigōma-puṟam	Padmanābhaṉ Rēvakanda-daśapuriyaṉ
641	Do.	Bhāradvāja	Do.	..	Mādhavaṉ Janārdaṉa-daśapuri-yaṉ
642	Do.	Do.	Do.	Poṉṉampuṟam	Śrīkumāran Utāśaṉabhaṭṭaṉ
643	Do.	Vatsa	Do.	Pipparai	Yajnāpriyaṉ Dōṇanandi-daśa-puriyaṉ
644	Do.	Hārita	Do.	Iruṅgaṇḍi	Urudrakumāraṉ Nārāyaṇa-daśapuriyaṉ
645	Do.	Saṁkṛiti	Baudhāyana	Do.	Tammaḍi Yajñadāma-daśapuri-yaṉ
646	Do.	Kuṇḍina	Āpastamba	Kuṇḍūr	Kāḷamēghaṉ Tiru-(Tri)vikrama-daśapuriyaṉ
647	Do.	Gargga	Āśvalāyana	Vaṅgippuṟam	Nambūdi Urudrakumāra-daśa-puriyaṉ
648	Do.	Kāśyapa	Baudhāyana	Nimbai	Kēśavaṉ Anantamādhavabhaṭṭaṉ
649	Do.	Gargga	Āpastamba	Vaṟṟalūr	Śrīkṛishṇaṉ Yajñātma-daśapuri-yaṉ

650	Do.	Nitundiṇa	Baudhāyaṇa	Irāyūr	Chottai Yajñaṉ Kumārasvāmi-bhaṭṭaṉ
651	Do.	Kuṇḍiṇa	Āpastamba	Viriñai	Tirukkuṟuṅguḍi Śrīraṅga Uru-drakramavittaṉ
652	Do.	Gautama	Do.	Kārambich-chēḍu	Sabidayaṇṇaṉ Yajñātma-daśapuriyaṉ
653	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Neḍuṅgai-pōśaṉ Pōṟṟiperumāṉ Kēśava-daśapuriyaṉ
654	Do.	Parāśara	Āśvalāyaṇa	Viriñai	Jātavēdaṉ Kāṭaka-sōmayāji
655	Do.	Hārita	Āpastamba	Vaṅgippuṟam	Intamukkil Śrīkrishṇapuradē-vabhaṭṭaṉ
656	Do.	Do.	Do.	Pāgaḻūr	Chōlaippirāṉ Śirāḷa-daśapuriyaṉ
657	Do.	Gautama	Āśvalāyaṇa	Cheruppaḷḷi	Śrīdharaṉ Dāmōdarabhaṭṭaṉ
658	Do.	Kauśika	Āpastamba	Vaṅgippuṟam	Śrīkasai Kēśavaṉ Dōṇabhaṭṭa-daśapuriyaṉ
659	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Vishṇu-Taṉiyalperumāṉ-daśapuriyaṉ
20—660	Do.	Gautama	Gautama	Do.	Śrīkrishṇaṉ Śrīrāmabhaṭṭaṉ
661	Do.	Bhāradvāja	Āpastamba	Kuravaśari	Nārāyaṇaṉ Kēśavabhaṭṭaṉ
662	Do.	Kuṇḍiṇa	Do.	Viriñai	Nārāyaṇaṉ Śrībhakta-daśapuriyaṉ
663	Do.	Gautama	Do.	Irāyūr	Nāgavishṇu Tiruveṇkāḍabhaṭṭaṉ
664	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Subrahmaṇyaṉ Anantanārāyaṇa bhaṭṭaṉ
665	Do.	Matrayu	Do.	Vaṅgippuṟam	Pūśāpōśaṉ Chōlaippirāṉ Īśvara-maṇināga-sahasraṉ
666	Do.	Gautama	Do.	Poṉṉampuṟam	Śrīkumāraṉ Śaṅkaranārāyaṇa-daśapuriyaṉ
667	Do.	Do.	Do.	Koṟukoṭṭi	Śaṅkaranārāyaṇaṉ Tiruveṇkāḍa -daśapuriyaṉ
668	Do.	Hārita	Do.	Vaṅgippuṟam	Intamukki Tāyāpirāṉ Bhavas-kanda-daśapuriyaṉ
669	Do.	Bhāradvāja	Do.	Piṟāndūr	Skandaṉ Yajñātma-daśapuriyaṉ
670	Do.	Do.	Do.	Makaśirai	Nārāyaṇaṉ Trivikrama-daśapuri-yaṉ
671	Do.	Kāśyapa	Do.	Kārambich-chēḍu	Yajñaṉ Mādhavabhaṭṭaṉ
672	Do.	Bhāradvāja	Do.	Piṟāndūr	Skandaṉ Sāmiśarma-daśapuriyaṉ
673	Do.	Saṁkṛiti	Do.	Iruṅgaṇḍi	Dēvarathaṉ Kēśava-daśapuriyaṉ
674	Do.	Bhāradvāja	Drāhyāyaṇa	..	Urudraṉ Dāmōdara-sahasraṉ
675	Do.	Vāsishṭha	Jayimiṉi	Maruḍūr	Ravidēvaṉ Māṟaṉ
676	Do.	Do.	Do.	Do.	Māṟaṉ Subrahmaṇyaṉ
677	Do.	Viśvāmitra	Do.	Āḍaṉūr	Tāyaṉ Sōmānambi-sahasraṉ
678*	Do.	Ātrēya	Drāhyāyaṇa	Tirumaṅgalam	Nārāyaṇan Śrīmādhavaṉ
679	Kiḻaiyil *alias* Paramēśvara-maṅgalam	Kāśyapa	Āpastamba	Kulakutti	Yajñanārāyaṇabhaṭṭa-Āhitāgni
680	Do.	Do.	Do.	Irāyūr	Puḷiṅgoṟōppaṉ Krishṇaṉ Tāḻa-nambibhaṭṭa-sōmayāji
681	Do.	Bhāradvāja	Do.	Kōrōvi	Mādhavaṉ Yajña-daśapuriyaṉ

682	Do.	Kāśyapa	Do.	Irāyūr	Dāmōdaraṉ Śrīkrishṇa-daśapuriyaṉ
683	Do.	Do.	Do.	Kulakutti	Yajñanārāyaṇa Svāmikumāra-sahasraṉ
684	Do.	Parāśara	Āśvalāyaṇa	Ālattūr	Nārāyaṇaṉ Puṟambiya-daśa-puriya-sōmayāji
685	Do.	Kuṇḍiṇa	Satyāshāḍha	Niṉṟai	Bhavakōvaṉ Mahāsēna-krama-vittaṉ
686	Do.	Hārita	Drāhyāyaṇa	Kuravaśari	Dōṇayaṉ Poṟṟāma-sahasraṉ
687	Ariñjayach-chaturvēdi-maṅgalam in Iḍaiyaḷa-nāḍu	Dēvarādha	Āpastamba	Kuṇḍūr	Vimaladēvaṉ Dōṇaya-daśa-puriyaṉ
688	Do.	Gargga	Do.	Kuñchappavvil	Bhavanandi Paḷḷikoṇḍāṉ-kramavittaṉ
689	Do.	Bhāradvāja	Drāhyāyaṇa	Irāyūr	Mākāḷaṉ Śrīdharabhaṭṭaṉ
690	Do.	Co.	Do.	Do.	Irāmādevaṉ Mahākāḷabhaṭṭaṉ
691	Do.	Do.	Āpastamba	Uviyūr	Vēdavyāsan Śrīvāsudēva-daśapuriyaṉ
692	Do.	Viśvāmitra	Do.	Kirāñjik-kambatti	Dāmanambi Nārāyaṇa-daśa-puriyaṉ
693	Do.	Kuṇḍiṇa	Do.	Vaṅgippuṟam	Hrisāṇa Śrīmādhavaṉ Divākara-daśapuriyaṉ
694	Do.	Śaṇḍila	Do.	Do.	Chaṇṇadōṇaṉ Śāttamaya-daśapuriyaṉ
695	Do.	Saṁkṛiti	Do.	Iruṅgaṇḍi	Nārāyaṇaṉ Śrīrāma-daśapuriyaṉ
696	Do.	Bhāradvāja	Do.	Uviyūr	Śrīvēdavyāsaṉ Yajñaya-daśa-puriyaṉ
697	Do.	Do.	Do.	Araṇaippuṟam	Chaṇṇaṉ Nārāyaṇaṉ Aiyanambi-daśapuriyaṉ
698	Do.	Hārita	Do.	Kōmapuram	Nārāyaṇaṉ Akkiśarma-daśapuriyaṉ
699	Do.	Kauśika	Do.	Chāṭṭāṇi	Achchāmi Madhusūdana-daśapuriyaṉ
21—700	Do.	Hārita	Do.	Kōmapuṟam	Nārāyaṇaṉ Hiraṇyagarbha-daśapuriyaṉ
701	Do.	Kāśyapa	Do.	Karippuṟam	Dāmōdaraṉ Irāmadēva-daśapuriyaṉ
702	Do.	Hārita	Do.	Paśumpuṟam	Nārāyaṇa Māchchaṉ Attiṇḍa-daśapuriyaṉ
703	Do.	Do.	Do.	Kōmapuṟam	Nārāyaṇaṉ Kumāradēva-daśapuriyaṉ
704	Do.	Kuṇḍiṇa	Do.	Kirāñji	Kēśavaṉ Yajñātma-daśapuriyaṉ
705	Do.	Ātraya	Do.	Do.	Kēśavaṉ Tiruvaraṅga-daśapuriyaṉ
706	Do.	Do.	Do.	Dvēdaigōma-puṟam	Subrahmaṇyaṉ Aiyya-daśapuriyaṉ
707	Do.	Vatsa	Do.	Aḷḷūr	Śrīmādhavaṉ Perumāṇambi-daśa puriyaṉ
708	Do.	Do.	Do.	Do.	Śrīrāmaṉ Śrīmādhavaṉ Perumāṇambi-daśapuriyaṉ

709	Do.	Bhāradvāja	Do.	Poṉṉampuṟam	Nārāyaṇaṉ Dēvaṇaiya-daśapuriyaṉ
710	Do.	Do.	Do.	Vaṅgippuṟam	Kōkilāpoḷ Śankaranārāyaṇaṉ Dāmōdara-sahasraṉ
711	Do.	Do.	Āśvalāyaṉa	Kuravaśari	Tiruveṉkāṭṭaḍigaḷ Tiruvēṅgaḍa-Nārāyaṇa-sahasraṉ
712	Do.	Viśvāmitra	Āpastamba	Vaṅgippuṟam	Erēvaṇamaṉ Śrīvāsudēva-daśapuriyaṉ
713	Do.	Rāthītara	Āśvalāyaṇa	Iḍaiyāṟṟu-maṅgalam	Chōlaippirāṉ Chandraśēkhara-daśapuriyaṉ
714	Kundavaich-chatur-vēdimaṅgalam	Hārita	Āpastamba	Ōḍapuṟai	Dōṇabhaṭṭaṉ Padmanābha-daśapuriyaṉ
715*	Do.	Bhāradvāja	Kātyāyaṇa	Pēchchaṅkiḷāṉ	Śaṅkaranārāyaṇa Śrībhaktapriya-sahasraṉ
716	Kaḍuvaṉtiḍal *alias* Paramēśvaramaṅgalam in Muḷaikkāṭṭu-nāḍu	Hārita	Āpastamba	Cheruppaḷḷi	Nārāyaṇaṉ Śaṅkaranārāyaṇa-daśapuriyaṉ
717	Do.	Kuṇḍiṇa	Satyāshāḍha	Kaḷattūr	Śivaṇaperumāṉ Śrīkṛishṇa-sahasraṉ
718	Kaṉṟāppil in Valivalakkūṟṟam	Bhāradvāja	Āpastamba	Vaṅgippuṟam	Kōkilāpōśaṉ Vaikundaṉ Śrīmādhava-daśapuriyaṉ
719	Do.	Mudgala	Do.	Kaviṇi	Mahēśvaraṉ Sundara-daśapuriyaṉ
720	Iṟaiyāṉkuḍi	Vādhūla	Do.	Kāñjai	Uchchatarapōśan Kaṇṇaṉ Śankha-chakra-gadādhara-sahasraṉ
721	Attikōśamaṅgalam in Takkaḷūr-nāḍu	Mudgala	Do.	..	Ākkivishṇu Nārāyaṇa-kramavittaṉ
722	Do.	Gargga	Do.	Kuñcha-ppavvil	Tiruvaraṅgaṉ Koṇḍaya--daśapuriyaṉ
723	Do.	Saṁkṛiti	Baudhāyaṇa	Iruṅgaṇḍi	Tiruveṉkāḍaṉ Arumoḷidēva-daśapuriyaṉ
724	Do.	Mudgala	Āpastamba	..	Ākki Nārāyaṇan Vishṇudēva-daśapuriyaṉ
725	Tāḷaikkuḍi	Do.	Do.	Kaviniṇi	Attōṇaṉ Vāmaṇa-sahasraṉ
726	Neṟkuppai in Iṅga-ṇāḍu	Hārita	Do.	Paśumpuṟam	Dāmōdaraṉ Mādhava-sahasraṉ
727	Do.	Vādhūla	Do.	Kārambich-chēḍu	Kandāḍai Aṅgiperumāṉ Tiruvārūr-aḍigaḷ-daśapuriyaṉ
728	Do.	Hārita	Do.	Ōḍapuṟai	Śrīdharaṉ Mahāsēna-kramavitta-sōmayāji
729	Vimalachittamaṅ-galam	Kāśyapa	Do.	Kuṇḍūr	Tiruvaraṅgaṉ Śrīkumāra-daśapuriyaṉ
730	Kiḷḷikuḍi in Tēvūr-nāḍu	Ātrēya	Do.	Dvēdaigōma-puram	Śaṅkaranārāyaṇaṉ Nārāyaṇa-kramavittaṉ
731	Mārakkamaṅgalam	Saṁkṛiti	Satyāshāḍha	..	Padmanābhaṉ Yajñātma-daśapuriyaṉ
732	Do.	Kuṇḍiṇa	Do.	Niṉṟayil	Yajñamādhava-daśapuriyaṉ

22—733	Korraṅkuḍi in Āravalak-kūrram	Gautama	Āpastamba	Vaṅgippuram	Pāldākaṉ Mahādēvaṉ Dāmōdara-daśapuriyaṉ
734	Ārarrūr in Neṉmali-nāḍu	Kāśyapa	Do.	Do.	Ādittapiḍāraṉ Śōlaippirāṉ-bhaṭṭaṉ
735	Kuṉṟiyūr	Gautama	Do.	Irāyūr	Puñjeṭṭipōśaṉ Paṭṭaṉ Chaṭṭidōṇa daśapuriyaṉ
736	Neḍumaṇal *alias* Madaṉamañjarich-chaturvēdimaṅgalam	Kuṇḍiṉa	Satyāshāḍha	Niṉṟai	Śrīkṛishṇaṉ Kaṇṇa-daśapuriyaṉ
737	Do.	Gautama	Do.	Neṟkuṉṟam	Ādivarāha Yajñadatta-daśa-puriyaṉ
738	Do.	Kuṇḍiṉa	Do.	Niṉṟai	Śrīkṛishṇaṉ Śrīdāmōdara-daśa-puriyaṉ
739	Do.	Māṭhala	Do.	Nellikkuḍir	Dattabhaṭṭaṉ Śrīkṛishṇa-daśa-puriyaṉ
740	Do.	Gautama	Do.	Neṟkuṉṟam	Chaṉṉakumāraṉ Śrīkṛishṇa-kramavittaṉ
741	Do.	Vādhūla	Āpastamba	Kuṇḍūr	Gōvardhaṉaṉ Śrīrāma-daśapuri-yaṉ
742	Do.	Vatsa	Do.	Piṟpirai	Kūṉakumāraṉ Śrīrāma-daśapuri-yaṉ
743	Do.	Kauśika	Do.	Velavaṭṭi	Nambi Dāmōdaraṉ Subrah-maṇya-daśapuriyaṉ
744	Do.	Kuṇḍiṉa	Do.	Kampiṇa(?)	Eḻuvadiyāṉ Akkumārabhaṭṭaṉ
745	Do.	Kuṇḍiṉa	Do.	Vaṅgippuram	Karavaṭṭi Śrīkṛishṇaṉ Tiruvi-krama-sahasraṉ
746	Do.	Bhāradvāja	Do.	Kuṇḍūr	Śrīkṛishṇaṉ Aggidāma-daśapuri-yaṉ
747*	Do.	Kauśika	Do.	Iruṅgaṇḍi	Śrīkṛishṇaṉ Ārāvamudubhaṭṭaṉ
748	Do.	Do.	Do.	Do.	Tiruvēṅgaḍavaṉ Nārāyaṇa-bhaṭṭaṉ
749	Do.	Bhāradvāja	Do.	Makaśirai	Mādhavaṉ Yajñaya-sahasraṉ
750	Do.	Gautama	Do.	Irāyūr	Eḻuvan Ārāvamudu-sahasraṉ
751	Amitiravallich-chaturvēdimaṅgalam in Āvūrk-kūrram in Nityavinōda-vaḷa nāḍu	Bhāradvāja	Āśvalāyaṇa	Korōvi	Tiruveṉkāṭṭaḍigaḷ Cheṭṭaya-kramavittaṉ
752	Do.	Kauśika	Āpastamba	Peruvalli	Tiruveṉkāṭṭaḍigaḷ Channakanda-kramavittaṉ
753	Do.	Do.	Do.	Iruṅgaṇḍi	Tiruveṉkāṭṭaḍigaḷ Śrīkṛishṇa-kramavittaṉ
754	Do.	Bhāradvāja	Do.	Korōvi	Tiruveṉkāṭṭaḍigaḷ Dāmōdara-sahasra-Sōmayāji
755	Do.	Gautama	Do.	..	Cheṭṭapōśaṉ Āśvatthāmaṉ Dāmōdara-sahasraṉ
756	Do.	Do.	Do.	Vaṅgippuram	Cheṭṭapōśaṉ Hiraṇyagarbhaṉ Śaṅkaranārāyaṇabhaṭṭaṉ
757	Do.	Kāśyapa	Do.	Kuṇḍūr	Karumāṇikkaṉ Nārāyaṇakaṇḍa-sahasraṉ

758	Do.	Bhāradvāja	Do.	Korōvi	Tiruvaraṅgadēvaṉ Kōlavarāha-kramavittaṉ
759	Do.	Do.	Do.	Do.	Tiruvaraṅgadēvaṉ Nārāyaṇa-kramavittaṉ
760	Narasiṅgamaṅgalam	Do.	Do.	Iḻakkandiṟam	Gaṅgādharaṉ Iravidēva-daśapuriyaṉ
761	Do.	Gautama	Do.	Kuravaśari	Vāmaṇaṉ Kōḷaya-daśapuriyaṉ
762	Irumpudal *alias* Manukulachūḍāmaṇich-chaturvēdi-maṅgalam	Nitundiṇa	Baudhāyaṇa	Irāyūr	Choṭṭai Svāmidāsaṉ Achchaṭṭi-bhaṭṭaṉ
23—763	Do.	Gargga	Āśvalāyaṇa	Vaṅgippuṟam	Trivikramaṉ Channaḍibhaṭṭaṉ
764	Do.	Bhāradvāja	Āpastamba	Taṇukku	Attiṇḍaṉ Yajñabhaṭṭaṉ
765	Do.	Nitundiṇa	Baudhāyaṇa	Irāyūr	Choṭṭai Trivikramaṉ Dēvaśarma daśapuriyaṉ
766	Do.	Kāśyapa	Āpastamba	Kuṇḍūr	Śēndakumāran Yajñanārāyaṇa-daśapuriyaṉ
767	Do.	Gautama	Do.	Irāyūr	Mādhavaṉ Tiruvaraṅganārā-yaṇabhaṭṭaṉ
768	Do.	Kāśyapa	Do.	Kāñjai	Poṟkumāraṉ Tiruveṇkāṭṭaḍigaḷ-kramavittaṉ
769	Do.	Bhāradvāja	Do.	Kumiḻūr	Kumāraperumāṉ Dhūrtasvāmi-daśapuriyaṉ
770	Do.	Kāśyapa	Do.	Vaṭṭamaṇi	Kēśavaṉ Dāmōdarabhaṭṭaṉ
771	Do.	Bhāradvāja	Do.	Kumiḻūr	Nārāyaṇaṉ Kumāraperumāṉ-bhaṭṭaṉ
772	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Kandayaṉ Yajñabhaṭṭa-sōmayāji
773	Do.	Bhāradvāja	Do.	Kalavakkūr	Tiruvaraṅganārāyaṇa-Vishṇu-nandibhaṭṭa-sarvakratuyāji
774	Do.	Kutsa	Do.	Odimukkil	Tiruviśalūraḍigaḷ Śrīmādhava-kramavittaṉ
775	Do.	Lōhita	Do.	Kārambich-cheṭṭu-tūrppu	Lakshmaṇaṉ Tirukkada-krama-vittaṉ
776	Do.	Gautama	Do.	..	Mūttanārāyaṇaṉ Kumārakanda-kramavittaṉ
777	Do.	Do.	Do.	Irāyūr	Sūryadēvaṉ Kumāraskanda-kra-mavittaṉ
778	Co.	Kutsa	Do.	Odimukku	Sōmadēvaṉ Tiruviśalūraḍigaḷ-daśapuriyaṉ
779	Do.	Ātraya	Do.	Dvēdaigōma-puṟam	Gaṇṇarēvi Śrīkṛishṇabhaṭṭaṉ
780	Do.	Kauśika	Do.	Muttulām-puṟam	Dōṇaiyaṉ Vāmaṇa-daśapuriyaṉ
781	Do.	Ātrēya	Do.	Iruṅgaṇḍi	Nārāyaṇaṉ Tiruvaraṅganārā-yaṇabhaṭṭaṉ
782*	Do.	Nitundiṇa	Baudhāyaṇa	Irāyūr	Choṭṭai Yajñātmaṉ Trivikrama-bhaṭṭaṉ
783	Do.	Do.	Do.	Do.	Choṭṭai Yajñaṉ Ārāvamudu-bhaṭṭaṉ

784	Do.	Kāśyapa	Āpastamba	Kārambi-chchēdu	Nārāyaṇaṉ Tammaḍi-daśapuriyaṉ
785	Do.	Vatsa	Do.	Kirāñji	Aḍigaḷ Dēvadēvēśa-sahasraṉ
786	Do.	Garga	Āśvalāyana	Vaṅgippuṟam	Aṉṉandi Aiyyaṇambibhaṭṭaṉ
787	Do.	Kauśika	Āpastamba	Muttulām-puṟam	Attōṇaṉ Dāmōdara-kramavittaṉ
788	Do.	Do.	Drāhyāyaṇa	Kuppēḍu	Yajñasvāmi Tiruveṇkāḍa-sahasraṉ
789	Do.	Vāsishṭha	Jaiminī	Marudūr	Iravidēvan Śrīrāmaṉ
790	Jananāthach-chatur-vēdimaṅgalam in Mudichchō-ṇāḍu	Hārita	Āpastamba	Kuravaśari	Kayilāyaṉ Nārāyaṇa-daśapuriyaṉ
791	Do.	Bhāradvāja	Do.	Piṇṇkippuṟam	Śaṅkaranārāyaṇaṉ Nārāyaṇa-bhaṭṭaṉ
792	Do.	Do.	Do.	Do.	Vaḍugaṉ Purushōttama-sahasraṉ
793	Do.	Kāśyapa	Do.	Kākkalūr	Chaṉṉan Nārāyaṇa-sahasraṉ
794	Do.	Hārita	Do.	Kaṇḍēru	Dēvaṉ Mādhava-sahasraṉ
795	Do.	Kuṇḍiṇa	Do.	Murichchēḍu	Mādhavaṉ Bhavarudra-sahasraṉ
796	Do.	Bhāradvāja	Do.	Kuṇḍūr	Muṇṇirppaḍi Mahāsēṇaṉ Vaḍu-gaya-sahasraṉ
797	Do.	Hārita	Do.	Āsūri	Dāmōdaraṉ Veṇṇaya-sahasraṉ
798	Do.	Bhāradvāja	Do.	Piṇukki-ppuṟam	Chāṇaśarmaṉ Tirukkaṇṇapura-dēvakramavittaṉ
799	Do.	Do.	Do.	Do.	Chāṇaśarman Nārāyaṇa-sahasraṉ
800	Do.	Hārita	Do.	Kuravaśari	Uḻudamaṉ Yajñātma-krama-vittaṉ
801	Do.	Vādhūla	Do.	Uchchatara-pōśaṉ	Agniśarman Kāḷi Urudrabhaṭṭaṉ
802	Do.	Bhāradvāja	Do.	Piṇukki-ppuṟam	Vaḍugayaṉ Chaṇṇaya-sahasraṉ
803	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	Dāmōdaraṉ Periyanambi-kramavittaṉ
804	Do.	Hārita	Do.	Kuravaśari	Śrīrāmaṉ Nārāyaṇa-sahasraṉ
24—805	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Chāṇayaṉ Aggi(gni)kumāra-bhaṭṭaṉ
806	Do.	Hārita	Do.	Kaṇḍēru	Dēvaṉ Maṅgalanambi-daśapu-riyaṉ
807	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kōvaḍi Tiruvēṅgaḍa-sahasraṉ
808	Do.	Hārita	Do.	Kuravaśari	Tiruveṇkāḍaṉ Mādhava-krama-vittaṉ
809	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kēśavaṉ Kovaḍibhaṭṭan
810	Do.	Gautama	Satyāshāḍha	Neṟkuṉṟam	Akkinārāyaṇaṉ Śrīkrishṇa-sahasraṉ
811	Do.	Kuṇḍiṇa	Do.	Niṉṟai	Yajñaṉ Chentambibhaṭṭaṉ
812	Do.	Lōhita	Kātyāyana	Pulippuṟam	Mahāsēṇaṉ Śrīmādhava-krama-mavittaṉ
813	Do.	Bhāradvāja	Do.	Pēchchaṅ-kiḻāṉ	Māhēśvaraṉ Sōmadēva-bhaṭṭaṉ
814	Do.	Śāṇḍilya	Do.	Śiṅgaram	Toṇgalpirāṉ Kēśava-kramavittaṉ

815	Do.	Bhāradvāja	Do.	Veṇṇichchēḍu	Gōvindaṉ Dāmōdara-krama-vittaṉ
816	Do.	Do.	Do.	Vaṅgippuṟam	Tāyapirāṉ Śrīkṛishṇa-krama-vittaṉ
817	Do.	Vatsa	Do.	Surasārambi	Agniśarmaṉ Nāgatōṇa-krama-vittaṉ
818	Do.	Lōhita	Do.	Pulippuṟam	Muṇḍīśvaraṉ Ravidāsa-krama-vittaṉ
819	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷāṉ	Muṇḍīśvaraṉ Nāgasvāmibhaṭṭaṉ
820	Do.	Do.	Do.	Vaṅgippuṟam	Sarvādityaṉ Jātavēda-krama-vittaṉ
821	Do.	Do.	Do.	Uṟupputtūr	Tiruviṇṇagarniṉṟāṉ Ādigaṇambi-kramavittaṉ
822	Do.	Vatsa	Do.	Surasārambi	Kavaiyaṉaśarman Śrīdatta-kramavittaṉ
823*	Do.	Lōhita	Do.	Pulippuṟam	Nāgasvāmi Vēdagarbhaṉ
824	Do.	Vatsa	Do.	Surasārambi	Yajñaṉ Narasiṅga-kramavittaṉ
825	Do.	Lōhita	Do.	Pulippuṟam	Śrīdattaṉ Śrīkṛishṇa-kramavittaṉ
826	Do.	Māṇḍavya	Do.	Muḍuma	Narasiṅgaṉ Śrīmādhava-krama-vittaṉ
827	Chiṟṟiṉpāḷ *alias* Paramēśvara-maṅgalam	Saṁkṛiti	Āpastamba	Iruṅgaṇḍi	Kāḷiyamardaṉaṉ Rishikēśava-daśapuriyaṉ
828	Do.	Ātraya	Do.	Kuṇḍūr	Dēvadattanārāyaṇa-daśapuriyaṉ
829	Do.	Bhāradvāja	Do.	Uṟupputtūr	Koṇḍayaṉ Śrīdhara-kramavittaṉ
830	Do.	Do.	Do.	Cheṭṭapōśaṉ	Tiruppiyūraṉ Tiruchchēṟai Nārāyaṇa-daśapuriyaṉ
831	Do.	Ātraya	Do.	Kuṇḍūr	Dēvadattaṉ Chēṭṭambi-sahasraṉ
832	Do.	Kāśyapa	Do.	Kākkalūr	Śrīkṛishṇaṉ Rāmadēva-krama-vittaṉ
833	Vijayālayach-chatur-vēdimaṅgalam in Kāṇḍāṇa-nāḍu	Ātraya	Do.	Dvēdaigōma-puram	Aiyaṉperumāṉ Svāmikumāra-bhaṭṭaṉ
834	Do.	Kuṇḍiṉa	Do.	Kuṇḍūr	Kāṭakasōmāyāji Rāmadēva-bhaṭṭaṉ
835	Do.	Ātraya	Do.	Kārambi-chchēḍu	Vēmbūrpośaṉ Viṉaidāmaṉ Śōlai-ppirāṉ-sahasraṉ
836	Do.	Do.	Do.	Do.	Vembūrpōśaṉ Viṉaidāmaṉ Gōvinda-sahasraṉ
837	Do.	Bhāradvāja	Do.	Uṟupputtūr	Īśvaraṉ Mādhavabhaṭṭaṉ
838	Do.	Do.	Do.	Kāṟṟirai	Parañjōti Attōṇa-sahasraṉ
839	Do.	Do.	Do.	Vaṅgippuṟam	Aḍigaḷ Bhavasvāmibhaṭṭaṉ
840	Oḷimadi in Veṇṇikkūṟṟam	Vatsa	Do.	Kuṇḍūr	Tirukkumāraṉ Yajñaya-daśa-puriyaṉ
841	Pūvaṉūr *alias* Avanikēsarich-cha-turvēdimaṅgalam	Dēvarāta	Āśvalāyana	Chemburai	Māhādēvaṉ Nirāpavi-shaḍaṅgavi
25—842	Do.	Ātraya	Do.	Pūvaṉūr	Sōmayāji Jātavēdabhaṭṭaṉ
843	Do.	Do.	Do.	..	Chandraśēkharaṉ Śiṟunambi-bhaṭṭaṉ

844	Do.	Rāthītara	Do.	Iḍaiyāṟṟu-maṅgalam	Nīlakaṇṭhaṉ Śrīvishṇu
845	Do.	Ātraya	Do.	..	Chiṟunambi Chandraśēkhara-sahasraṉ
846	Do.	Bhāradvāja	Do.	..	Aṉantaṉ Dāmōdaraṉ
847	Do.	Rāthītara	Do.	..	Eḻuvaṉpaṭṭaṉ
848	Do.	Do.	Do.	Vādavūr	Maṅgaippirāṉ Śivaṉ
849	Do.	Ātraya	Do.	..	Uḷāṉ Dattaṉ
850	Kīḻp-Pūṇḍi *alias* Lōkamahādēvich-chaturvēdimaṅgalam	Hārita	Do.	..	Chēndaṉ Śrīkṛishṇapura-Nāgaṉ
851	Do.	Kauśika	Do.	Chiṟukoṭṭaiyūr	Nārāyaṇaṉ Paḷḷikoṇḍāṉ-sahasraṉ
852	Do.	Parāśara	Do.	Tiruppēr	Subrahmaṇyaṉ Śrīkṛishṇa-sahasraṉ
853	Do.	Kauśika	Do.	Chiṟukoṭṭaiyūr	Dattaṉ Datta-sahasraṉ
854	Do.	Kuṇḍiṇa	Do.	Nālūr	Veṇkāṭṭudēvaṉ Cheṭṭiperumāṉ-bhaṭṭaṉ
855	Do.	Kāśyapa	Do.	Do.	Śrīdharaṉ Trivikrama-sahasraṉ
856	Do.	Kuṇḍina	Do.	Do.	Paramēśvaraṉ Kōlavāmaṇa-bhaṭṭaṉ
857	Do.	Kāśyapa	Do.	Do.	Śrīdharaṉ Subrahmaṇyaṉ
858	Do.	Kauśika	Do.	..	Vājavēji Trivikrama-sōmayāji
859	Do.	Kauṇḍinya	Do.	Nālūr	Cheṭṭi Śrīvāsudēvaṉ
860*	Do.	Do.	Do.	Do.	Māṟaṉ Trivikramabhaṭṭaṉ
861	Do.	Do.	Do.	Do.	Nārāyaṇaṉ Yajñātma-sahasraṉ
862	Do.	Do.	Drāhyāyaṇa	Tirumaṅgalam	Nārāyaṇaṉ Vāsudēvaṉ
863	Do.	Kauśika	Do.	Araṇaippuṟam	Tiruvaraṅgaṉ Chaṇṇayabhaṭṭa-sōmayāji
864	Do.	Do.	Do.	Do.	Chaṇṇayan Vishṇukāḍa-sahasraṉ
865	Do.	Do.	Do.	Do.	Tiruvaraṅgaṉ Yajñātma-sahasraṉ
866	Do.	Hārita	Do.	Tuṟumuṇḍūr	Śaravaṇaṉ Narasiṁha-sahasraṉ
867	Do.	Do.	Do.	Do.	Kāḷaperumāṉ Vāmaṇa-sahasraṉ
868	Do.	Do.	Do.	Do.	Padmanābhaṉ Kumāraḍi-krama-vittaṉ
869	Do.	Kauśika	Do.	Araṇaippuṟam	Tiruvaḍi Periyanambi-daśapuriya-sōmayāji
870	Do.	Do.	Do.	Do.	Periyanambi Tiruvaḍigaḷbhaṭṭaṉ
871	Do.	Do.	Do.	Do.	Periyanambi Dāmōdara-krama-vittaṉ
872	Do.	Vatsa	Kātyāyaṇa	Surasārambi	Nārāyaṇaṉ Śrīkṛishṇabhaṭṭaṉ
873	Do.	Bhāradvāja	Do.	Vaṅgippuṟam	Mādhavaṉ Śrīkumāra-krama-vittaṉ
874	Do.	Vatsa	Do.	Surasārambi	Śrīkumāraṉ Bhaṭṭanambibhaṭṭaṉ
875	Do.	Bhāradvāja	Do.	Uṟuppuṭṭūr	Tāḻiperumāṉ Nārāyaṇakrama-vittaṉ
876	Do.	Do.	Do.	Vaṅgippuṟam	Yajñaṉ Vishṇubhaṭṭaṉ
877	Do.	Do.	Do.	Do.	Mādhava-Nāgasvāmi-kramavittaṉ
878	Do.	Dhanañjaya	Do.	Surasārambi	Kēśavaṉ Sōmaḍigaḷ-kramavittaṉ
879	Do.	Do.	Do.	Do.	Kumāraperumāṉ Akkiśaṉma-kramavittaṉ

26—880	Do.	Bhāradvāja	Do.	Uṟupputtūr	Tāḻiperumāṉ Śrīdhara-kramavittaṉ
881	Do.	Gautama	Āpastamba	Cheṭṭapośaṉ	Śrīkailāsaṉ Irāmadēva-daśapuriyaṉ
882	Do.	Kuṇḍiṉa	Do.	Ṇaihaṉai	Veṇṇidāmaṉ Yajñabhaṭṭa-daśapuriyaṉ
883	Do.	Vāsishṭha	Do.	Naḍērpaḷḷi	Appayaṉ Bhāskarabhaṭṭaṉ
884	Do.	Kuṇḍiṉa	Do.	Kuḍiyūr	Dāmdōaraṉ Ādityapiḍāra-daśapuriyaṉ
885	Do.	Kāśyapa	Do.	Kuṇḍūr	Mahādēvaṉ Chandrakumāra-daśapuriyaṉ
886	Do.	Vatsa	Do.	Do.	Perumāṉambi Sūryadēvabhaṭṭaṉ
887	Do.	Kauśika	Do.	Kāñjai	Perumuñjūṟan Dōṇaiyaṉ Trailōkyalōchaṇa-daśapuriyaṉ
888	Do.	Garga	Do.	Kuñjappavvil	Harisvāmi Nārāyaṇa-daśapuriyaṉ
889	Do.	Vādhūla	Do.	Piṟāṇḍūr	Tiruvaraṅganārāyaṇan Tiruviṇṇagarniṉṟāṉ daśapuriyaṉ
890	Do.	Kuṇḍiṇa	Do.	Vangippuṟam	Hṛisāḷa-Sūryakumāraṉ Gōvinda-bhaṭṭaṉ
891	Do.	Kauśika	Do.	Kāñjai	Perumuñjūṟaṉ Trailōkyalōchaṉaṉ Madhusūdaṉabhaṭṭaṉ
892	Do.	Do.	Do.	Kirāñji	Tiruveṇkāḍaṉ Yajñaya-sahasraṉ
893	Do.	Kuṇḍiṇa	Do.	Uviyūr	Tiruviṇṇagarniṉṟāṉ Śrīrāma-sahasraṉ
894	Do.	Bhāradvāja	Do.	Kuravaśari	Tammaḍigal Śrīdhara-sahasraṉ
895	Do.	Do.	Āśvalāyaṇa	Do.	Śrīkṛishṇaṉ Poṟṟōṇa-sahasraṉ
896	Do.	Aupamanya	Āpastamba	Uviyūr	Śrīrāmaṉ Yajñaya-kramavittaṉ
897	Do.	Bhāradvāja	Āśvalāyaṇa	Kuravaśari	Nārāyaṇaṉ Śrīkṛishṇa-sōmayāji
898	Do.	Kuṇḍiṇa	Bhāradvāja	Chiḍukkai	Nambi Tāḷi Śaṅkaranārāyaṇa-kramavittaṉ
899	Do.	Mudgala	Āpastamba	Ākki	Agniśarmaṉ Śrīdhara-kramavittaṉ
900*	Do.	Kuṇḍiṇa	Baudhāyaṇa	Moṭṭūr	Purushōttamaṉ Vāsudēva-sahasraṉ
901	Do.	Hārita	Āpastamba	Kuṭṭakkuṟi	Mahēśvaraṉ Periyanambi-daśapuriyaṉ
902	Do.	Kāśyapa	Do.	Kāñjai	Kumārasvāmi Kiḍandaperumāṉ-sahasraṉ
903	Do.	Hārita	Do.	Kuṭṭakkuṟi	Sūryadēvaṉ Tiruvēṅgaḍa-daśapuriyaṉ
904	Do.	Kauśika	Do.	Araṇaippuṟam	Jātavēdaṉ Vishṇudāsabhaṭṭaṉ
905	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Choṭṭai Śrīvāsudēvaṉ Klēśanāśaṉ-daśapuriyaṉ
906	Do.	Kapi	Āpastamba	Piṟāndūr	Dāmodaraṉ Tiruviṇṇagarniṉṟāṉ-daśapuriyaṉ
907	Do.	Vādhūla	Baudhāyaṇa	Kārambichchēḍu	Kandāḍai Nārāyaṇaṉ Narasiṁha-daśapuriyaṉ
908	Do.	Bhāradvāja	Āpastamba	Kumāṇḍūr	Tiruvaraṅganārāyaṇaṉ Tiruvaraṅgabhaṭṭaṉ

909	Do.	Do.	Do.	Do.	Tiruvaraṅgaṉ Tiruvaraṅganārāyaṇabhaṭṭa-sōmayāji
910	Do.	Vādhūla	Do.	Kārambichchēḍu	Kandāḍai Narasiṅgaṉ Eḻuvaḍiyāṉ-daśapuriyaṉ
911	Do.	Vatsa	Do.	Nambūrkkāṭṭukkai	Aṉṉandi Gaṇadōṇabhaṭṭaṉ
912	Do.	Hārita	Do.	Ambikkuravaśari	Śrīvāsudēvaṉ Harisvāmi-kramavittaṉ
913	Do.	Do.	Do.	Kōmapuṟam	Bhavadrōṇaṉ Bhavaskandabhaṭṭaṉ
914	Do.	Viśvāmitra	Do.	Koḍuṅgai	Atirātraṉ Śrīvatsāṅkabhaṭṭaṉ
915	Do.	Bhāradvāja	Do.	Kōrōvi	Tiruveṉkāḍaṉ Vishṇu-daśapuriyaṉ
916	Do.	Kāśyapa	Do.	Kuṇḍūr	Mādhavanārāyaṇaṉ Atirātrabhaṭṭaṉ
917	Do.	Kauśika	Do.	Kāñjai	Perumuñjūraṉ Chakrapāṇi Perumpuṟakkaḍal-sahasraṉ
918	Do.	Vatsa	Do.	Koṭṭaṅgōmapuṟam	Mādhavaṉ Doṇaya-sahasraṉ
919	Do.	Viśvāmitra	Do.	Chāṭṭāṇi	Mādhavaṉ Śrīdhara-sahasraṉ
920	Do.	Hārita	Do.	Ālikkoṉṟai	Nāgaperumāṉ Dāmōdara-kramavittaṉ
921	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Trivikramaṉ Gōvindabhaṭṭaṉ
922	Do.	Bhāradvāja	Āśvalāyaṇa	Kōrōvi	Śaṅkaranārāyaṇaṉ Siṅgadāmabhaṭṭa-sarvakratuyāji
27—923	Rājakēsarich-chaturvēdimaṅgalam in Nallūr-nāḍu	Vatsa	Satyāshāḍha	Vaḍugachchēri	Mādhavaṉ Aiya-daśapuriyaṉ
924	Do.	Do.	Do.	Do.	Tāḻanambi Gōvindabhaṭṭaṉ
925	Do.	Kauśika	Do.	Perumpāṇḍūr	Chaṉṉakumāraṉ Mahāsēnasahasraṉ
926	Do.	Kuṇḍiṇa	Do.	Nēllikkudar	Śrīkṛishṇaṉ Aiyaṉperumāṉ-daśapuriyaṉ
927	Do.	Bhāradvāja	Do.	Puliyam	Śrīkṛishṇaṉ Veṇṇaiyabhaṭṭa-sōmayāji
928	Do.	Do.	Do.	Do.	Śrīkṛishṇaṉ Śrīnārasiṁhachchaturvēdibhaṭṭa-sōmayāji
929	Do.	Kapi	Āpastamba	Piṟāṇḍūr	Nandiperumāṉ Urudramādhava-daśapuriyaṉ
930	Do.	Vāsishṭha	Do.	Vaṅgippuṟam	Nārāyaṇaṉ Gōvinda-daśapuriyaṉ
931	Do.	Kuṇḍiṇa	Do.	Naḍērpaḷḷi	Yajñayaṉ Śrīrāmabhaṭṭaṉ
932	Do.	Do.	Do.	Kōmaḍam	Cheṭṭikumāraṉ Agnidāmabhaṭṭaṉ
933	Do.	Kauśika	Do.	Kāñjai	Perumuñjūran Keśavanārāyaṇa-svāmi-daśapuriyaṉ
934	Do.	..	Do.	Kaḍavuṭ-paśumpuṟam	Śrīnārāyaṇaṉ-Tiruviṉṉ............
935	Do.	Bhāradvāja	Bhāradvāja	..	......lūraḍigaḷ Tiruvaraṅga-bhaṭṭan
936	Do.	Kauśika	..	Kāñjai	Perumuñjūraṉ Tiruveṇṇāval Chiṟiyanambi-daśapuriyaṉ

937	Do.	Kapi	Āpastamba	Piṟāndūr	Vishṇu Tiruveṇkāḍu-sa...........
938	Do.	Vatsa	Do.	Nambūrk-kāṭṭukkai	....
939	Do.	Kapi	Do.	..	......Dāmōdara-sahasraṉ
940	Do.	Bhāradvāja	..	..	Śrībhaktapriyaṉ Śōlaippirāṉ-daśapuriyaṉ
941*	Do.	....	[Do.]	Āśūri	Yajñaṉ Rāmadēvabhaṭṭaṉ
942	....	....	....	Poṟpuṟam	Tiruveṇkāḍaṉ Nārāyaṇa-daśa-puriyaṉ
943	....	....	Āpastamba	Naḍērpaḷḷi	Yajñaṉ Chiṟiyanambi Sarvva......
944	....	...la	Do.	Dvēdaigoma-puṟam	Sūryadēva..............................
945	Do.	Kauśika	Do.	Oṭṭuk......	.....................ṭṭa-sōmayāji
946	Do.	Do.	....	....	Dāmōdaraṉ Tiruvēṅgaḍanārā-yaṇa-kramavittaṉ
947	Do.	....	[Āpasta]-mba	Kōmaḍam	Akkidāmaṉ Śrīkumārabhaṭṭaṉ
948	....	....	Āśvalāyaṇa	Araṇaippuṟam	Kandaṉ Kēśavabhaṭṭaṉ
949	....	[Hārita]	Āpastamba	Paśumpuṟam	Chandiraṉ Śrīnārāyaṇa............
950	Do.	Kauśika	Do.	U...........	.........Perinappi-kramavittaṉ
951	Do.	Bhāradvāja	Bhāradvāja	Iḻakkandiṟam	Vāmaṉaṉ Tiruvaraṅgadēva-daśa puriyaṉ
952	Do.	Hārita	Āpastamba	Āśūri	Śrīkṛishṇaṉ Karumāṇikka-daśa-puriyaṉ
953	Do.	Śāṇḍilya	Kātyāyaṇa	Uppa Pambiral	Gaṇasvāmi Nārāyaṇa-kramavittaṉ
954	Do.	Kapi	Āpastamba	Piṟāndūr	Dāmōdaraṉ Vishṇubhaṭṭaṉ
955	Do.	Kāśyapa	Do.	Vaṭṭamaṇi	Dēvakumāraṉ Śrīrāma-kramavittaṉ
956	Do.	Hārita	Do.	Āśūri	Rāmadēvaṉ Periyanambibhaṭṭaṉ
957	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Dēvaskandaṉ Karuṇākarabhaṭṭaṉ
958	Do.	Bhāradvāja	Bhāradvāja	Iḻakkandiṟam	Kēśavaṉ Dāmōdarabhaṭṭaṉ
959	Do.	Viśvāmitra	Āpastamba	Vaṅgippuṟam	Aiyyakuṭṭi Tiruvaraṅgabhaṭṭaṉ
960	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Dēvaskandaṉ Tiruvaraṅga-bhaṭṭaṉ
961	Do.	Do.	Do.	Kōmaḍam	Aiyyaṉ Sūryadēvabhaṭṭaṉ
962	Do.	Do.	Do.	Do.	Padmanābhaṉ Sūryabhaṭṭaṉ
28—963	Do.	Gautama	Kātyāyaṇa	Ālambākkam	Tiruvaranganārāyaṇaṉ Karu-māṇikka-kramavittaṉ
964	Do.	Kauśika	Do.	Peyvil	Vishṇu Mādhava-sahasraṉ
965	Do.	Bhāradvāja	Do.	Vaṅgippuṟam	Bhaṭṭakumāraṉ Śrīkṛishṇa-krama-vittaṉ
966	Do.	Viśvāmitra	Jaimiṇi	Aṉbil	Chāttaṉ Subrahmaṇya-sōmayāji
967	Do.	Kālayāśi	Āgastya	Dhānya-puram	Iraviśarmaṉ Nārāyaṇa-krama-vittaṉ
968	Do.	Do.	Do.	Do.	Nārāyaṇan Svāmidāmōdara-kra-mavittaṉ
969	Do.	Śārṅgimitra	Do.	Jemaḷigrāmam	Brahmadattaṉ Gōvinda-krama-vittaṉ
970	Do.	Kutsa	Do.	Poṉṉār	Raviśarmaṉ Urudra-kramavittaṉ

971	Do.	Kālayāśi	Do.	Jaṇiyam	Urudraṇ Muddaya-kramavittaṇ
972	Do.	Vāsishṭha	Do.	Poṇṇār	Vishṇusōmadēva-kramavittaṇ
973	Do.	Kīraushṭra	Do.	Maḷapi	Nārāyaṇaṇ Attiyūr Nārāyaṇa-kramavittaṇ
974	Do.	Kālāśi	Do.	Poṇṇār	Mārāyaṇ Śrīkṛishṇa-kramavittaṇ
975	Do.	Vāsishṭha	Do.	Do.	Brahmadattaṇ Urudra-kramavittaṇ
976	Do.	Do.	Do.	Jaṇigam	Hariśarmaṇ Śrīdhara-krama-vittaṇ
977	Do.	Kutsa	Do.	Poṇṇār	Śrīmādhavaṇ Śrīkṛishṇa-krama-vittaṇ
978	Do.	Vāsishṭha	Do.	Jaṇiyam	Śrīdharaṇ Urudrabhaṭṭaṇ
979	Do.	Kutsa	Do.	Poṇṇār	Chōlaippirāṇ Nārāyaṇabhaṭṭaṇ
980	Do.	Śrāvishṭha	Do.	Jemiḷagrāmam	Brahmadattaṇ Kumāraśarmaṇ
981	Do.	Do.	Do.	Do.	Gōvindaṇ Śrīkṛishṇabhaṭṭaṇ
982	Do.	Kālāyāśa	Do.	Jaṇiyam	Śrīmādhavaṇ Chaṇṇaya-krama-vittaṇ
983	Do.	Hālandana	Do.	Jemiḷagrāmam	ŚrīkṛishṇaṇBhaṭṭanambi
984	Do.	Kālāśi	Do.	Jaṇiyam	Śrīmādhavaṇ Śaṅkaranārāyaṇa kramavittaṇ
985	Do.	Kālāyāśi	Do.	Poṇṇār	Ādityaṇ Śrīkṛishṇaṇ
986	Do.	Do.	Do.	Do.	Kaṇṇaradēvaṇ Aiyyaṇaḍigaḷ-kramavittaṇ
987*	Do.	Kālāśi	Do.	Jaṇiyam	Muddayaṇ Urudra-kramavittan
988	Do.	Śāriṅgi-mitra	Do.	Jemiḷagrāmam	Brahmadattaṇ Urudra-kramavittaṇ
989	Do.	Śrāvishṭha	Do.	Do.	Sundaraṇ Śrīvāsudēva-krama-vittaṇ
990	Do.	Vāsishṭha	Do.	Poṇṇār	Urudranārāyaṇa-kramavittaṇ
991	Do.	Śrāvishṭha	Do.	Jemiḷagrāmam	Gōvindaṇ Śrīraṅganātha-krama-vittaṇ
992	Malaiyakkach-chatur-vēdimaṅgalam in Puṛakkiḷiyūr-nāḍu in Pāṇḍikulāśaṇi-vaḷanāḍu	Kāśyapa	Āśvalāyaṇa	..	Mātṛidāsaṇ Nakkapirāṇbhaṭṭaṇ
993	Do.	Garga	Āpastamba	Kuñja-ppavvil	Nārāyaṇaṇ Śrīmādhava-sahasraṇ
994	Māṛaṇēṛi *alias* Teṇṇavaṇmahādēvi-ch-chaturvēdimaṅga-lam in the same nāḍu	Hara	Do.	Nambūrk-kaṭṭukkai	Nāgāyaṇ Chaṇṇaya-kramavittaṇ
995	Toṇḍavaich-chatur-vēdimaṅgalam in Iḍaiyāṛṛu-nāḍu in the same place	Bhāradvāja	Baudhāyaṇa	Irāyūr	Paṭṭambi Śrīkṛishṇa-daśapuriyaṇ
996	Do.	Kāśyapa	Āpastamba	Kuṇḍūr	Bhaṭṭakumāraṇ Śrīmādhava-daśapuriyaṇ
997	Iḍaiyāṛṛumaṅgalam	Dēvarāta	Āśvalāyaṇa	Vēlaṅguḍi	Nīlakaṇṭhaṇ Kumārasvāmi-bhaṭṭaṇ

998	Do.	Rāthītara	Do.	..	Āhitāgni Aḍigaṇambi-daśapuriyabhaṭṭaṉ
999	Do.	Do.	Do.	..	Cheṉṉa-Śrīkaṇṭhaṉ
1000	Do.	Do.	Do.	..	Chōlai Tiruvirāmīśvarabhaṭṭaṉ
1001	Do.	Ātraya	Do.	Kīraṉūr	Nārāyaṇaṉ Ashṭamūrtibhaṭṭaṉ
1002	Do.	Rāthītara	Do.	..	Mahādēvaṉ Tiruvaraṅganārāyaṇabhaṭṭaṉ
1003	Do.	Do.	Do.	..	Subrahmaṇyan Puṇyakīrtti
1004	Do.	Ātrēya	Do.	Vādavūr	Nārāyaṇaṉ Ashṭamūrttibhaṭṭaṉ
1005	Do.	Do.	Do.	Do.	Chandraśēkharaṉ Tiruvēppanteṟṟi
1006	Do.	Rāthītara	Do	..	Tāyaṉ Dāmōdarabhaṭṭaṉ
1007	Do.	Do.	Do.	..	Cheṉṉaśeyyāṉ-sahas[ra]ṉ
1008	Chandiralēkhaich-chaturvēdimaṅgalam in Ārkkāṭṭuk-kūṟṟam	Viśvāmitra	Drāhyāyaṇa	Tirumaṅgalam	Kumārasvāmi-Nandi
29–1009	Tiruppēr in Eyi-nāḍu	Parāśara	Āśvalāyaṇa	..	Ravidattaṉ Sōmadattaṉ
1010	Uttamaśīlich-chaturvēdimaṅgalam in Viḷā-nāḍu	Kuṇḍina	Āpastumba	Kōmaḍam	Kēśavaṉ Vishṇubhaṭṭaṉ
1011	Do.	Hārita	Do.	Kōmapuram	Akkipiḍāran Bhavadrōṇabhaṭṭaṉ
1012	Do.	Parāśara	Āśvalāyaṇa	Tiruppēr	Brahmaṉ Śrīkṛishṇa-sahasraṉ
1013	Do.	Māṭhala	Do.	..	Nīlakaṇṭhaṉ Poṉṉāḻibhaṭṭaṉ
1014	Do.	Āgastya	Śāmbhavya	Peruveṅgūr	Nārāyaṇan Śūlapāṇi
1015	Do.	Śāṇḍila	Drāhyāyaṇa	Maṇarpaḷḷi	Kēśavaṉ Śrīdhara-kramavittaṉ
1016	Do.	Bhārgava	Jaiminī	Puḷḷamaṅgalam	Vāsudēvaṉ Śrīrāmabhaṭṭaṉ
1017	Do.	Vāsishṭha	Do.	Do.	Nārāyaṇaṉ Śrīvāsudēvaṉ
1018	Do.	Viśvāmitra	Do.	Do.	Śrīdharaṉ Dattaṉ
1019	Do.	Bhārgava	Do.	Do.	Vāsudēvaṉ Nīlakaṇṭhaṉ
1020	Do.	Viśvāmitra	Do.	Do.	Nārāyaṇan Akkiśarmaṉ
1021	Do.	Vāsishṭha	Do.	Marudūr	Māṟaṉ Kumāraṉ
1022	Do.	Do.	Do.	Aruvalam	Nārāyaṇan Śrīkumaraṉ
1023	Do.	Viśvāmitra	Do.	Puḷḷamaṅgalam	Nārāyaṇaṉ Śrīkṛishṇaṉ
1024	Do.	Vāsishṭha	Do.	..	Kāḍaṉ Śrīkṛishṇa Agnichittayāji
1025	Malari *alias* Śrīkaṇṭhach-chaturvēdimaṅgalam	Kāśyapa	Āśvalāyaṇa	..	Nārāyaṇaṉ Subrahmaṇyabhaṭṭaṉ
1026	Do.	Viśvāmitra	Do.	Peruvaṅgūr	Dattan Sōmaṉ
1027	Śoḻamādēvich-chaturvēdimaṅgalam in in Mīkōḻai	Lōhita	Āpastamba	Kārambich-cheṭṭuttūrppu	Śrīmādhava-Nārāyaṇa-daśapuriyaṉ
1028	Do.	Hārita	Do.	Muṭṭiṟai	Aiyyaṉ Dōṇaya-daśapuriyaṉ
1029	Do.	Kāśyapa	Kātyāyaṇa	Maṇimatti	Nārāyaṇaṉ Tirumāliruñjōlai-sahasraṉ
1030	Do.	Do.	Do.	Do.	Tirumāliruñjōlai Dāmōdarabhaṭṭaṉ
1031	Do.	Viśvāmitra	Jaiminī	Aṉbil	Gōvindaṉ Jātavēdaṉ

1032*	Rājāśrayach-chatur-vēdimaṅgalam in Uṟaiyūrk-kūṟṟam in Kēraḷāntaka-vaḷanāḍu	Rāthītara	Āśvalāyana	..	Nārāyaṇan Subrahmaṇyabhaṭṭan
1033	Do.	Do.	Do.	..	Nārāyaṇan Chatr-a(Chandrā) bharaṇabhaṭṭan
1034	Do.	Śaṇḍila	Drāhyāyaṇa	Maṇarpaḷḷi	Kēśavan Rishīkēśa-kramavittan
1035	Do.	Kuṇḍina	Āpastamba	Kōmaḍam	Śaṅkaranārāyaṇan Śrīkrishṇa-daśapuriyan
1036	Do.	Vatsa	Do.	Kōkkarai	Kēśavanārāyaṇabhaṭṭan
1037	Do.	Kuṇḍina	Do.	Iruṅgaṇḍi	Divākaran Yajñātma-daśapuriyan
1038	Do.	Vatsa	Do.	..	Akki(Agni)perumān Tiruvirāmīśvara-kramavittan
1039	Do.	Bādharāyaṇa	Do.	Mayindakkuṛi	Tiruvaraṅgan Tiruvaraṅga-Yajñaya-daśapuriyan
1040	Do.	Vatsa	Do.	Kārambich-chēḍu	Nārāyaṇan Dāmōdara-sahasran
1041	Do.	Bhāradvāja	Do.	Nāraṅgaḷūr	Māhēśvaran Veṇṇayabhaṭṭan
1042	Do.	Gautama	Do.	Paśindi-ppuram	Ambalattāḍi Dōṇaya-daśapuriyan
1043	Do.	Kuṇḍina	Do.	Vaṅgippuṟam	Kalaiśanbhaṭṭan Mādhava-daśa-puriyan
1044	Do.	Viśvāmitra	Do.	Kārambich-chēḍu	Yajñabhūti Śrīdhara-daśapuriyan
1045	Do.	Kāśyapa	Do.	Kuravaśari	Marggayan Padmanābha-daśa-puriyan
1046	Do.	Bhāradvāja	Do.	Kāñjikkuṛi	Kēśavan Śrīmādhava-sahasran
1047	Naṅgai-Brahma-dēyam *alias* Ariñji-gaich-chaturvēdi-maṅgalam	Kāśyapa	Do.	Surasārambi	Māḍapōśan Uḷudan Bhavadrōṇa daśapuriyan
1048	Do.	Ātraya	Do.	Dvēdaigōma-puram	Nārāyaṇan Chakrapāṇi-sahasran
1049	Do.	Mudgala	Do.	Vaṅgippuṟam	Nārāyaṇan Datta-sahasran
1050	Do.	Kuṇḍina	Do.	Uviyūr	Channappan Chakrapāṇi-daśa-puriyan
1051	Kaṟṟaḷiyēri *alias* Vikramakēsarich-chaturvēdimaṅgalam in Uṟattūrk-kūṟṟam in Kōnāḍu	Ātraya	Āśvalāyana	Vāḍavūr	Chēndan Chandrābharaṇa-bhaṭṭan
1052	Chōḷa-Uttamach-chaturvēdimaṅgalam in Śūralūrk-kūṟṟam	Mudgala	Āpastamba	Uṟuppuṭṭūr	Tirumaḷapāḍi Ādityapiḍāra-daśapuriyan
1053	Tiruveḷḷaṟai *(taniyūr)* in Rājāśraya-vaḷanāḍu	Vāsishṭha	Baudhāyana	..	Jātavēdan Nārāyaṇabhaṭṭan
30-1054	Do.	Do.	Do.	..	Padmanābhan Jātavēdabhṭṭan
1055	Do.	Viśvāmitra	Do.	..	Madhusūdana Śaṅkaranārāyaṇabhaṭṭan

1056	Do.	Kāśyapa	Do.	..	Gōvindaṉ Kēśava-daśapuriyaṉ
1057	Do.	Viśvāmitra	Do.	..	Triyambakaṉ Nīlakaṇṭha-daśapuriyaṉ
1058	Do.	Do.	Do.	..	Paśupati Nārāyaṇa-daśapuriyaṉ
1059	Do.	Kauṇḍinya	Do.	..	Paśupati Śāttabhaṭṭa-sōmayāji
1060	Do.	Kāśyapa	Do.	..	Śrīdharaṉ Nakkapirāṉbhaṭṭaṉ
1061	Do.	Do.	Do.	..	Nīlakaṇṭhaṉ Śrīkṛishṇabhaṭṭaṉ
1062	Uttamaśōḷach-chaturvēdi-maṅgalam in Muññaivallavāyā-nāḍu	Vatsa	Āpastamba	Ādiyūr *alias* Raṇadhīra-maṅgalam	Rudraṉ Kēśava-kramavittaṉ
1063	Perumarudūr in Kiḷpalāṟu in Pāch-chilk-kūṟṟam in Rājāśraya-vaḷanāḍu	Ātraya	Āśvalāyaṇa	..	Haridāsaṉ Śrīkaṇṭhabhaṭṭaṉ
1064	Do.	Kāśyapa	Do.	..	Tāyaṉ Jaṭādharaṉ
1065	Tirumaṅgalam in Kalāṟk-kūṟṟam	Vāsishṭha	Drāhyā-yaṇa	..	Nandīśvaraṉ Nārāyaṇabhaṭṭaṉ
1066	Do.	Ātraya	Do.	..	Vāsudēvaṉ Nandīśvarabhaṭṭaṉ
1067	Do.	Vāsishṭha	Do.	..	Brahmaṇyadēvaṉ Udayādityabhaṭṭaṉ
1068	Do.	Viśvāmitra	Do.	..	Śāttaṉ Śivagaruḍa-sahasraṉ
1069	Do.	Ātrēya	Do.	..	Nakkaṉ Bhūti
1070	Do.	Kāśyapa	Do.	..	Nārāyaṇaṉ Tirumāliruñjōlai
1071*	Do.	Ātrēya	Do.	..	Koṟṟaṉ Nīlakaṇṭhaṉ
1072	Do.	Kāśyapa	Do.	..	Chōlai Mādhavabhaṭṭaṉ
1073	Do.	Ātraya	Do.	..	Nakkaṉ Vāsudēvabhaṭṭaṉ
1074	Do.	Viśvāmitra	Do.	..	Nīlakaṇṭhaṉ Śiṅgappirāṉbhaṭṭaṉ
1075	Do.	Ātrēya	Do.	..	Kaṇṇaṉ Sōma-sahasraṉ
1076	Do.	Kāśyapa	Do.	..	Kēśavaṉ Śaṅkaraṉ
1077	Do.	Do.	Do.	..	Sōmāśi Śaṅkaranārāyaṇaṉ
1078	Do.	Ātrēya	Do.	..	Nārāyaṇaṉ Vāmaṇasvāmi-sōmayāji
1079	Do.	Viśvāmitra	Āśvalāyaṇa	Maṇaṟkāl	Ūraṉ Nārāyaṇa-sahasraṉ
1080	Saṅkēttimaṅgalam in Veḷḷalai-yūrkkaṇḍam	Vatsa	Āpastamba	Vaṅgippuṟam	Ṛishikeśavaṉ Aḍigaṇambi-sahasraṉ
1081	Do.	Hārita	Do.	Kumuṇḍiii	Śrīkṛishṇaṉ Dēvarata-sahasraṉ
1082	Mānānilainallūr in Kaḷakkuḍi-nāḍu in Rājarāja-maṇḍalam	Ātrēya	Do.	Kilākkil	Gōvindaṉ Chendippirāṉbhaṭṭa-sōmayāji
1083[1]	Do.	Do.	Do.	Do.	Chendippirāṉ Gōvindabhaṭṭa-Āhitāgni

[1] The subject matter of the last two plates that follow is fully discussed in pp 60-63 above and hence no translation is provided.

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[The figures refer to pages, *n* after figure to foot-notes. The following other abbreviations are also used : *brah.*,=brahmadēya; *ca.*,=capital; *ch.*,= chief; *ci.*,=City; *co.*,=country; *com.*,=community; *de.*,=deity; *di.*,=division; *do.*,=ditto; *dy.*,=dynasty; *E.*,=Eastern; *ep.*,=epithet; *fa.*,=family; *g.*,=god, goddess; *ins.*,=inscription, inscriptions; *k.*,=king; *l.*,=lake; *m.*,=male; *me.*,=measure; *mo.*,=mountain; *myth.*,=mythological; *n.*,=name; *off.*,=Office, Officer; *pl.*,=place; *pr.*,=prince, princess; *q.*,= queen; *ri.*,=river; *s.a.*,=same as; *te.*,=temple; *ti.*,=title; *to.*,=town; *vi.*,=village; *W.*,=Western; *wi.*,=wife; *wk.*,=work;; *wt.*,=weight].

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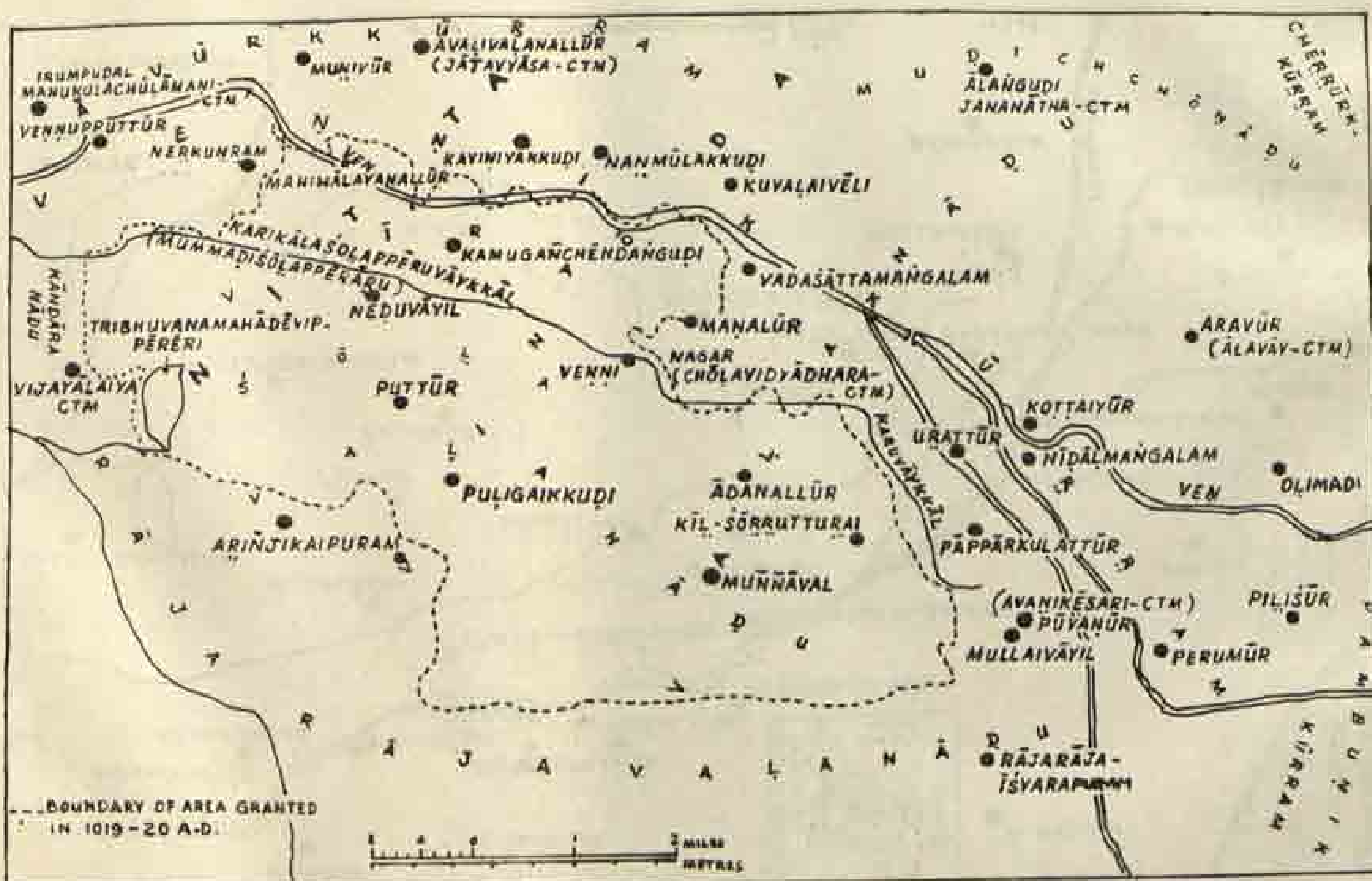
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1. *Map of the area—Modern*



2. *Map of the area—Contemporary*

SEAL WITH LEGEND



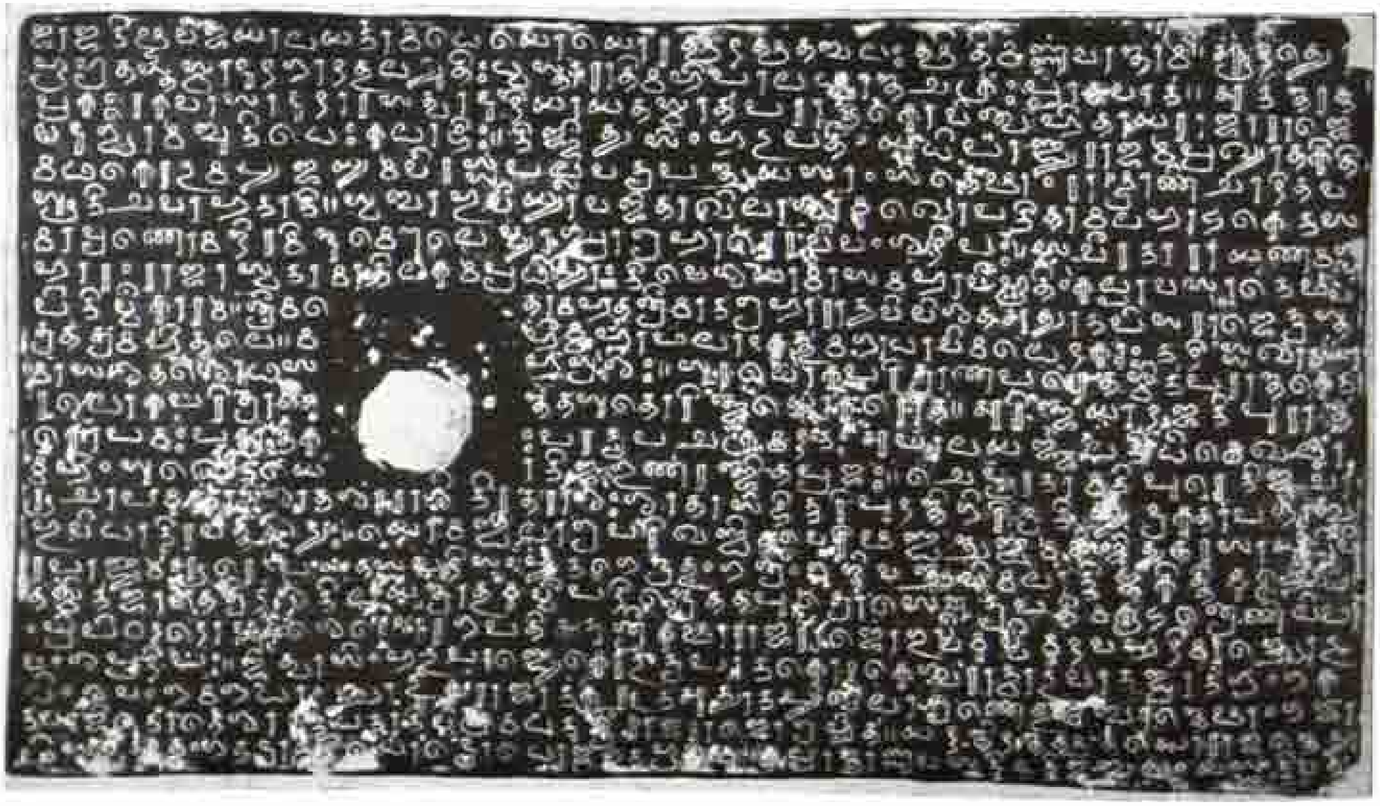
PLATE II

i a

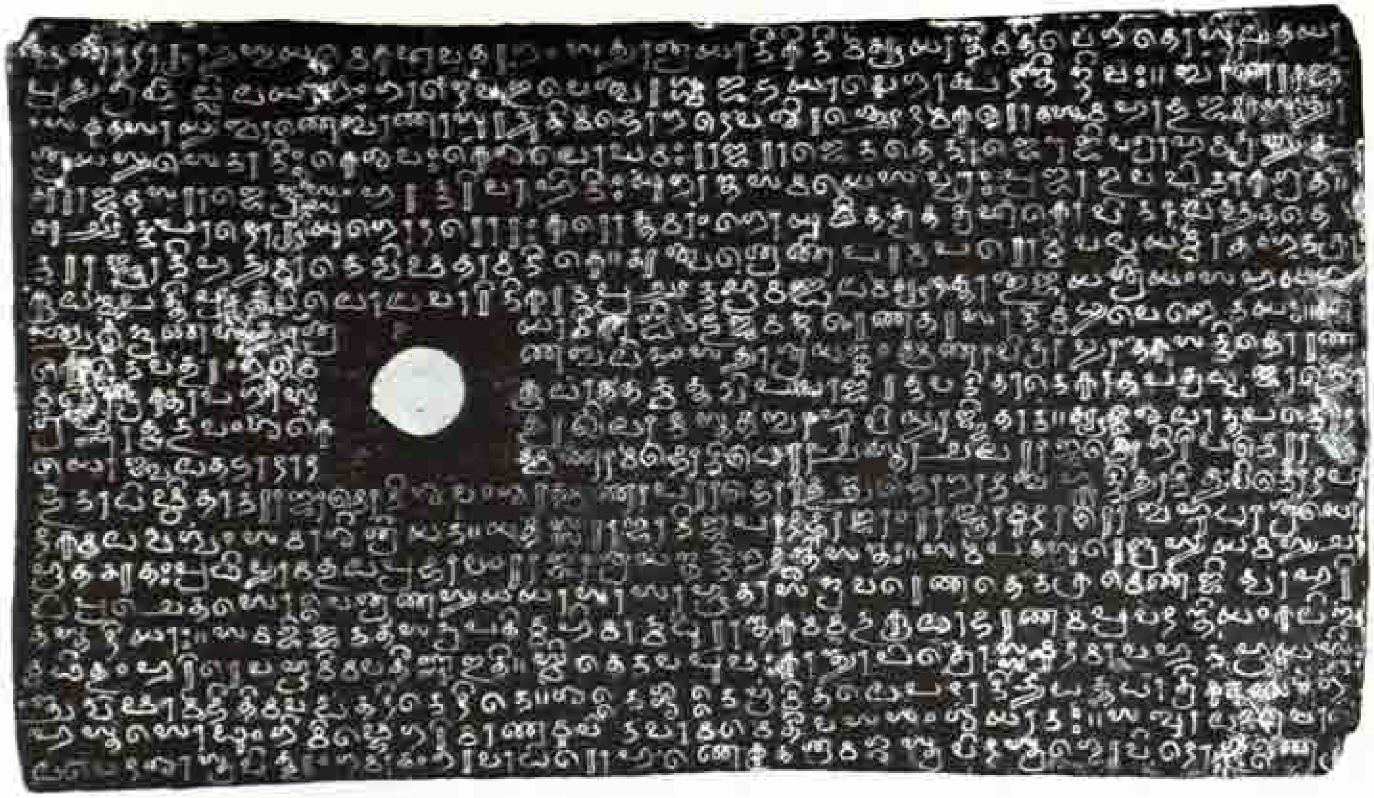
SANSKRIT PORTION



i b



ii a



ii b

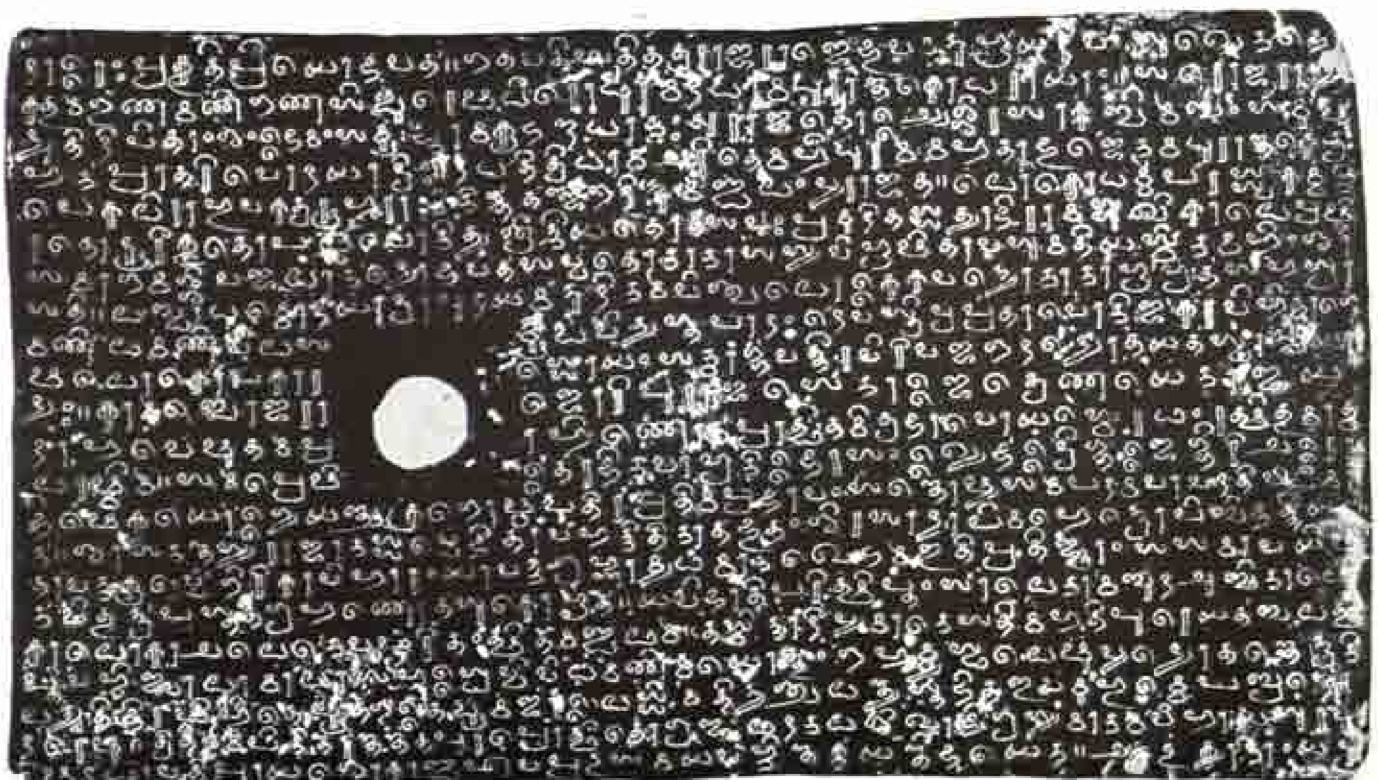
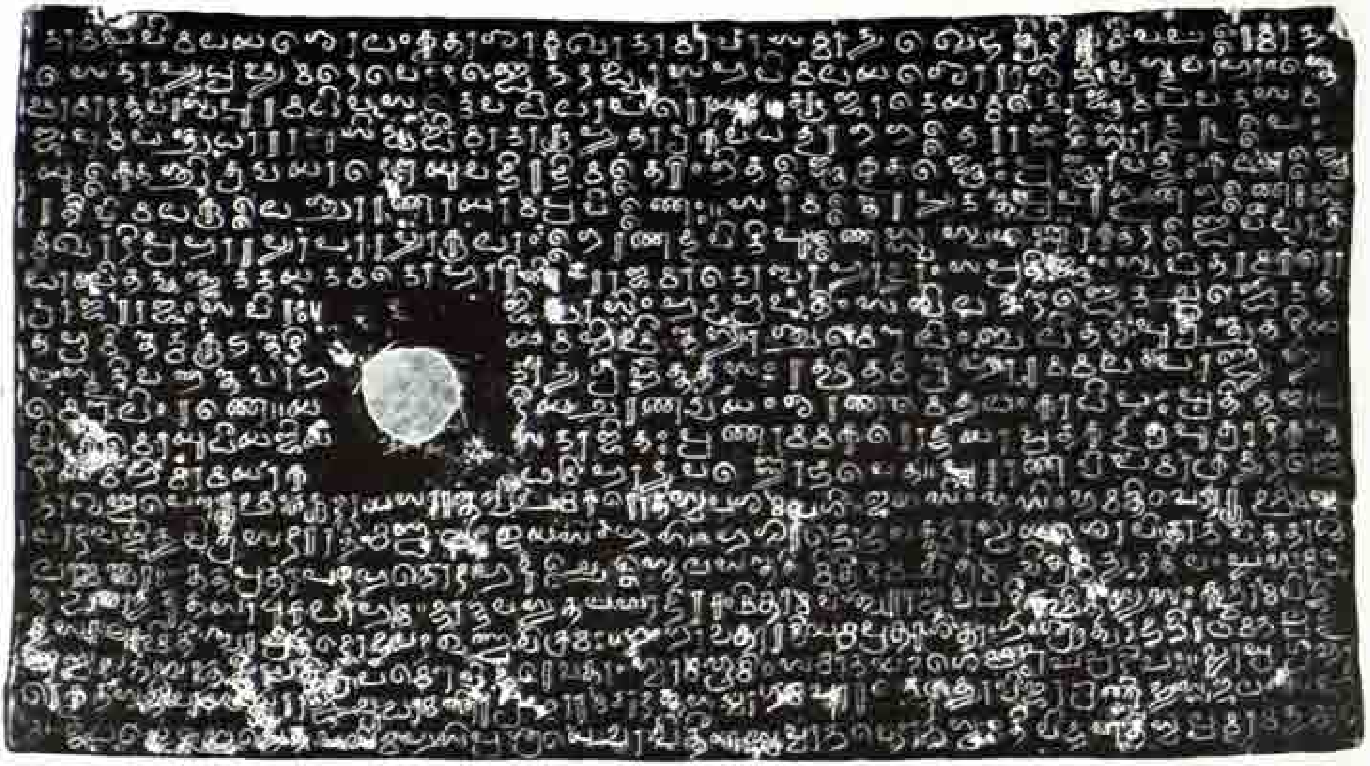


PLATE IV

iii a



iii b



TAMIL PORTION

i a



i b

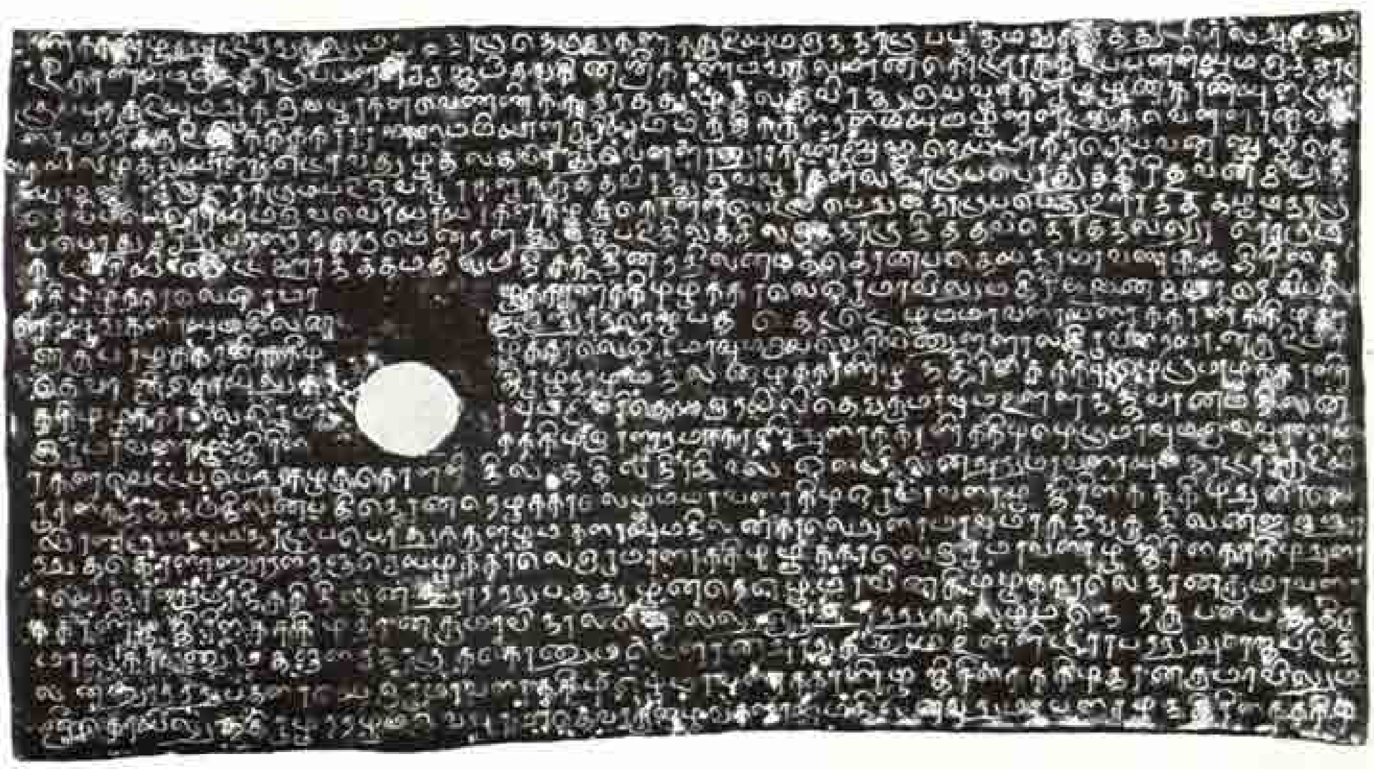
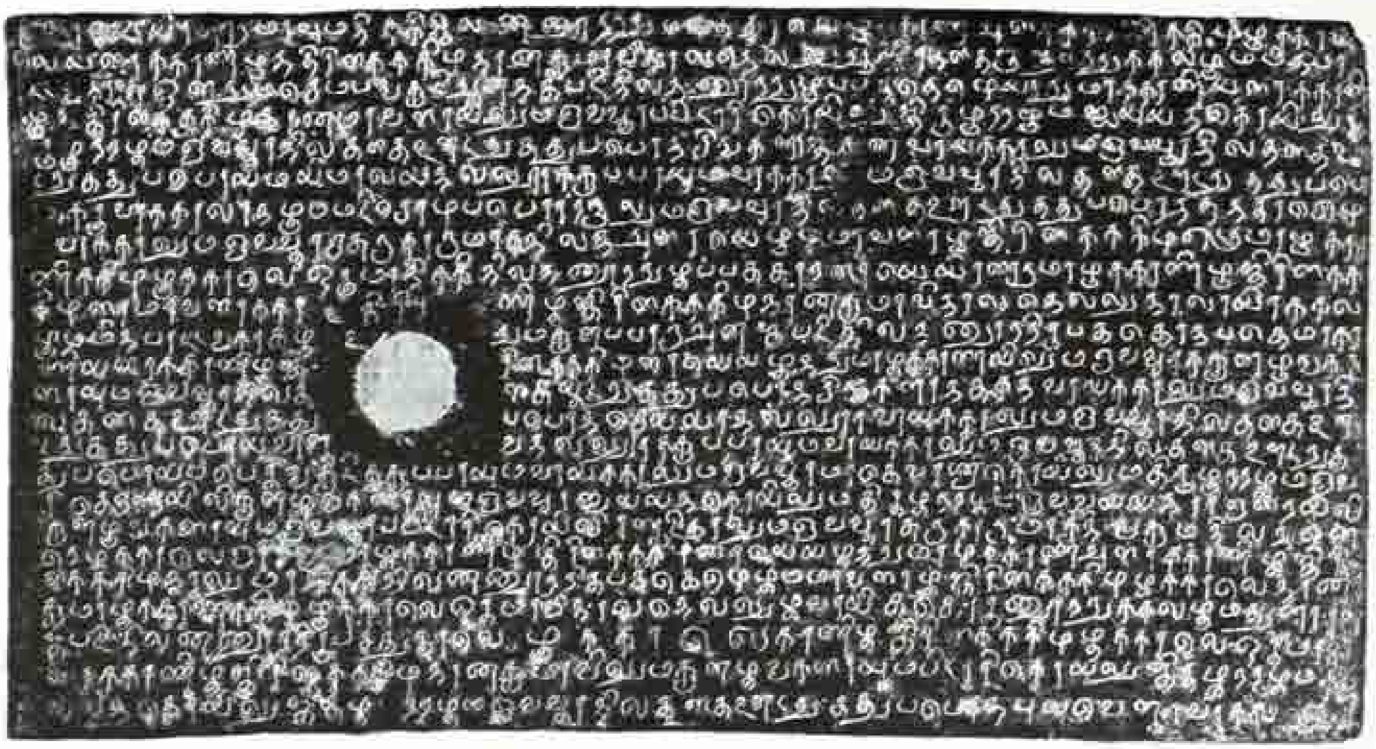
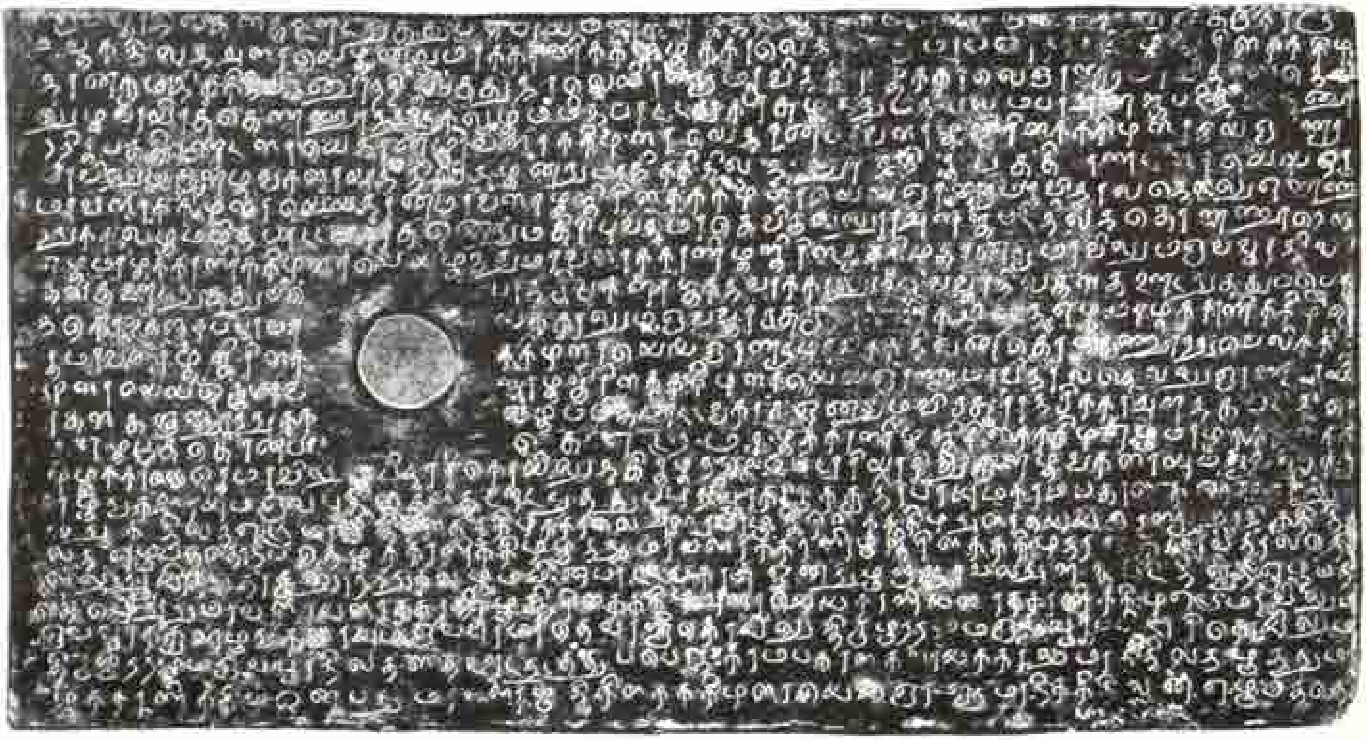


PLATE VI

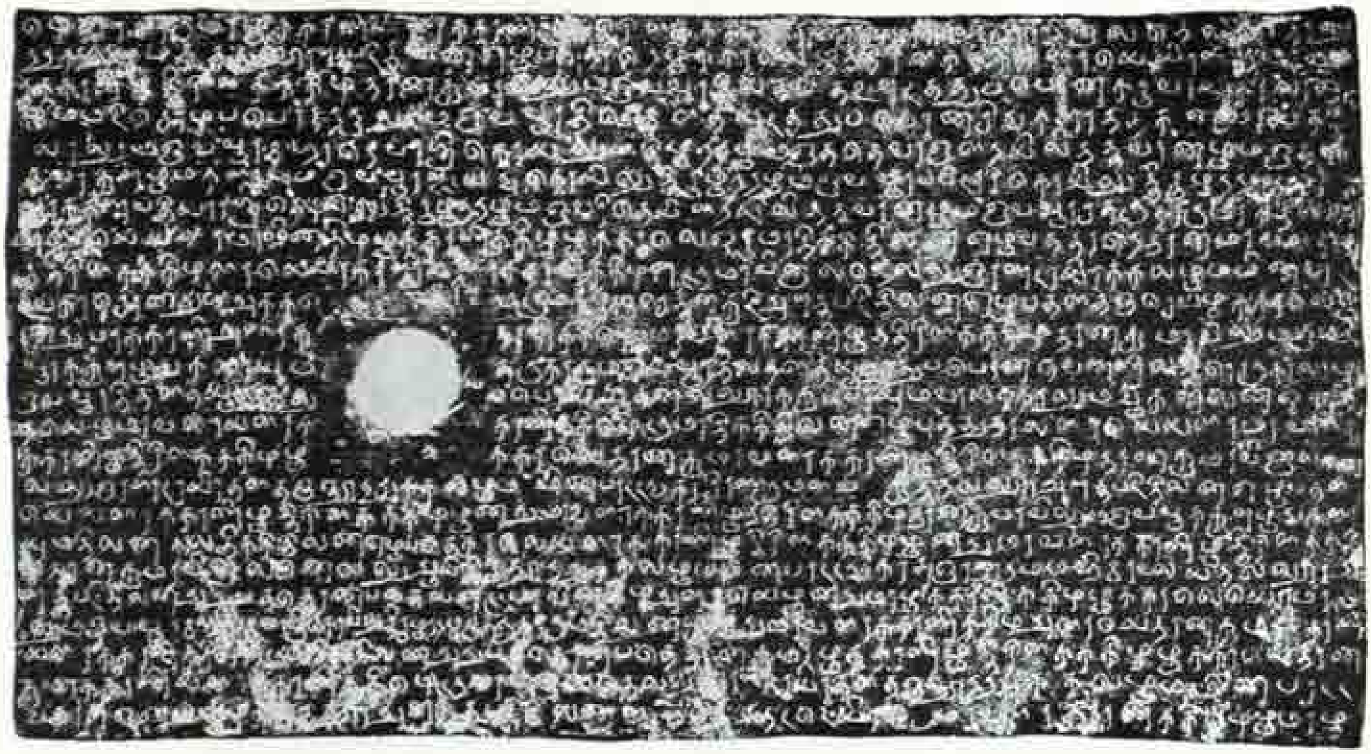
ii a



ii b



iii a



iii b

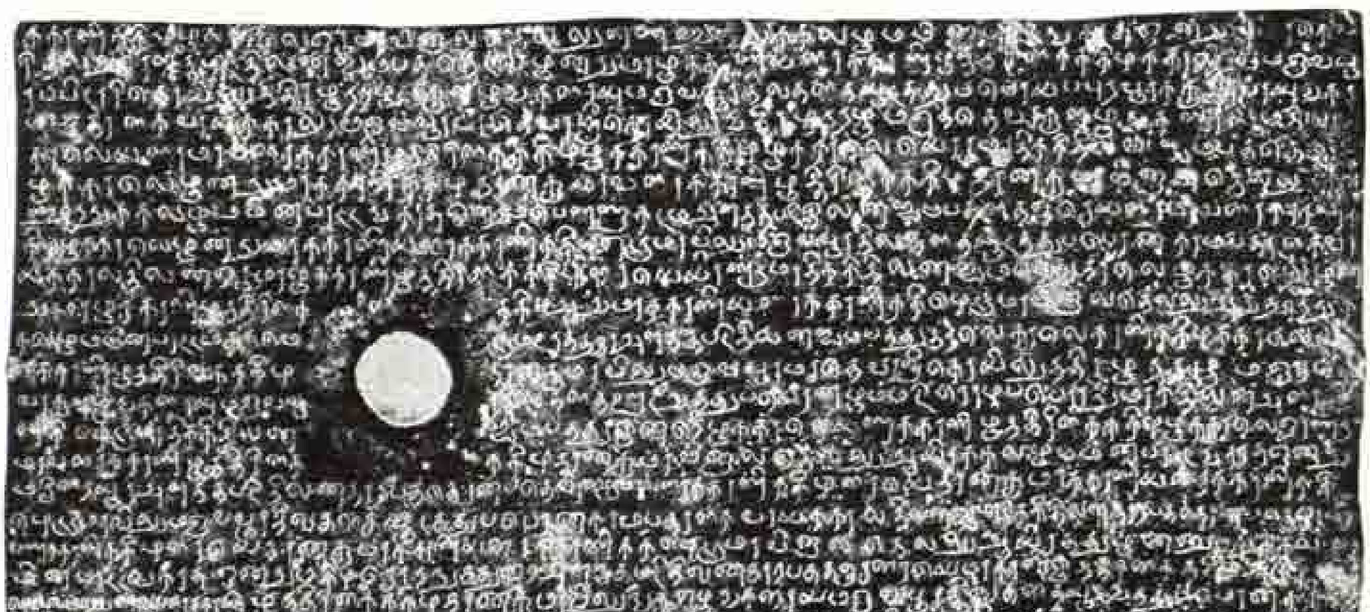


PLATE VIII

iv a



iv b

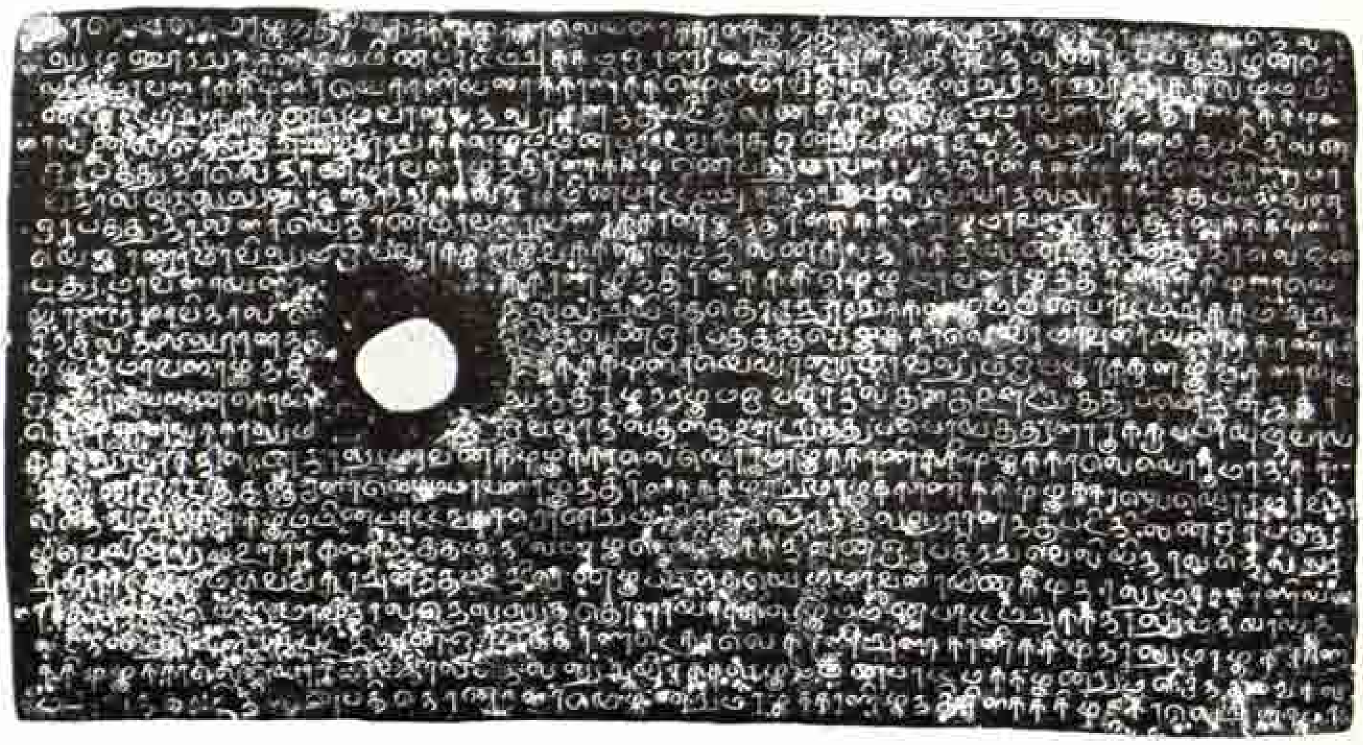
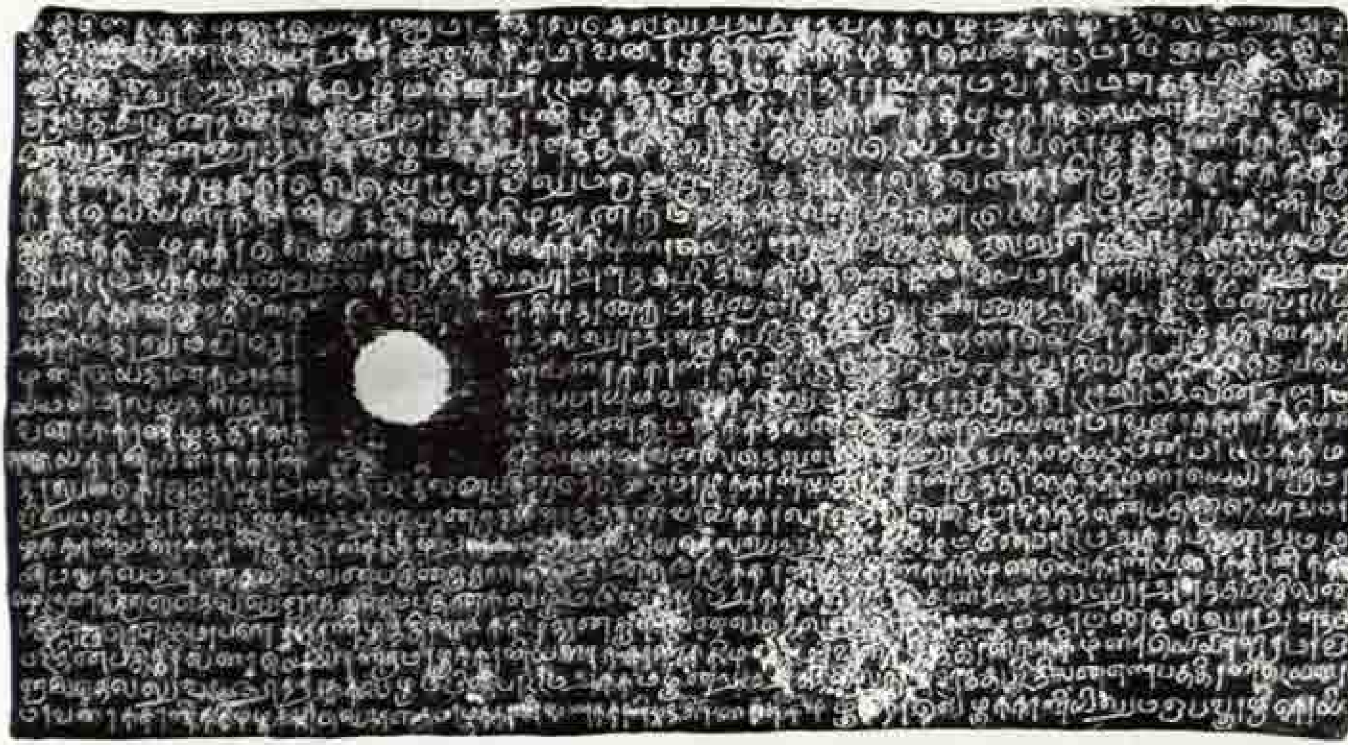


PLATE IX

v a



v b

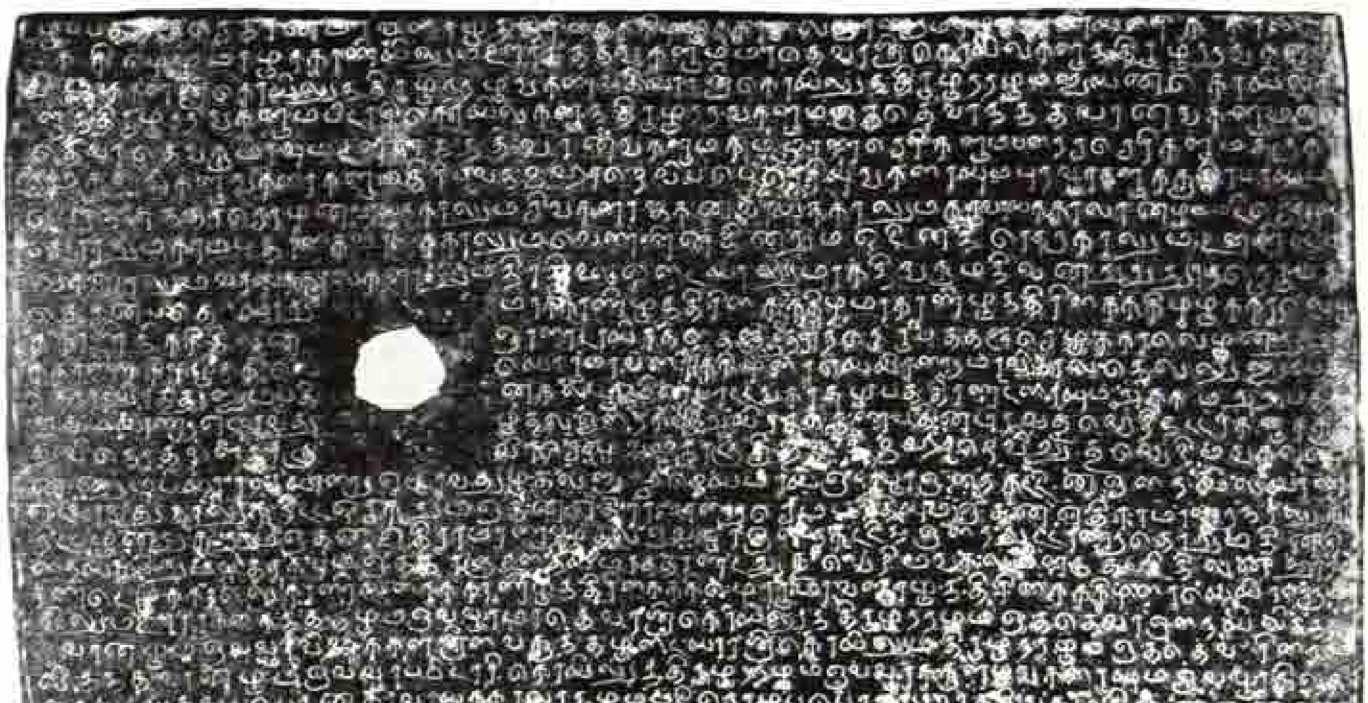


PLATE X

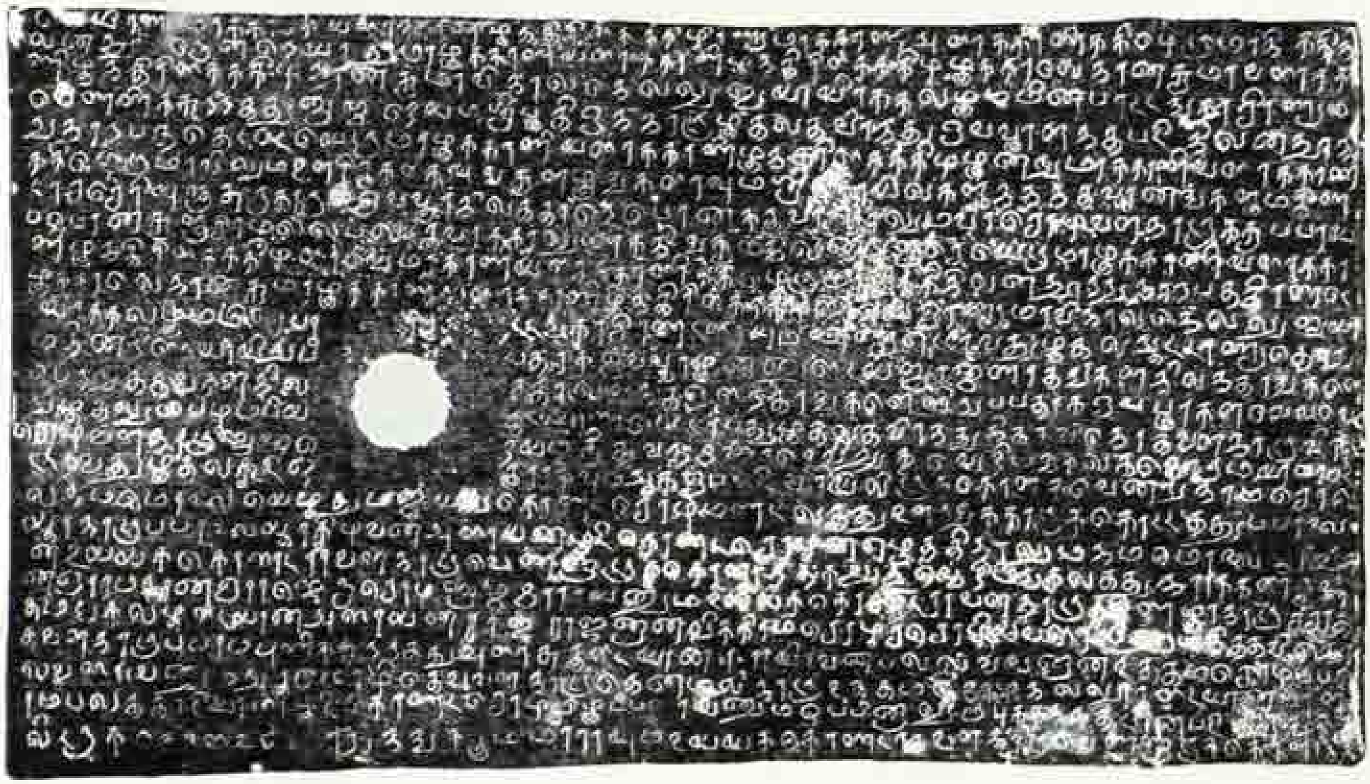
vi a



vi b



vii a



vii b

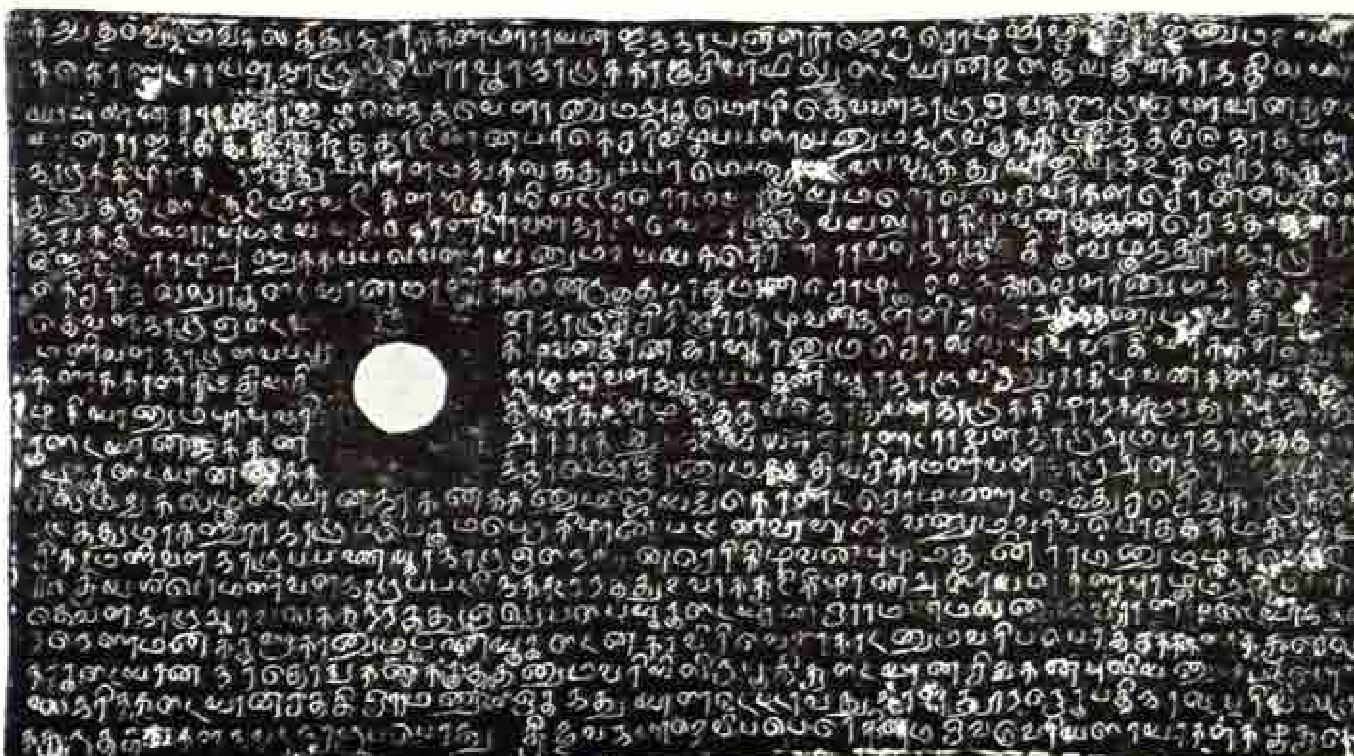
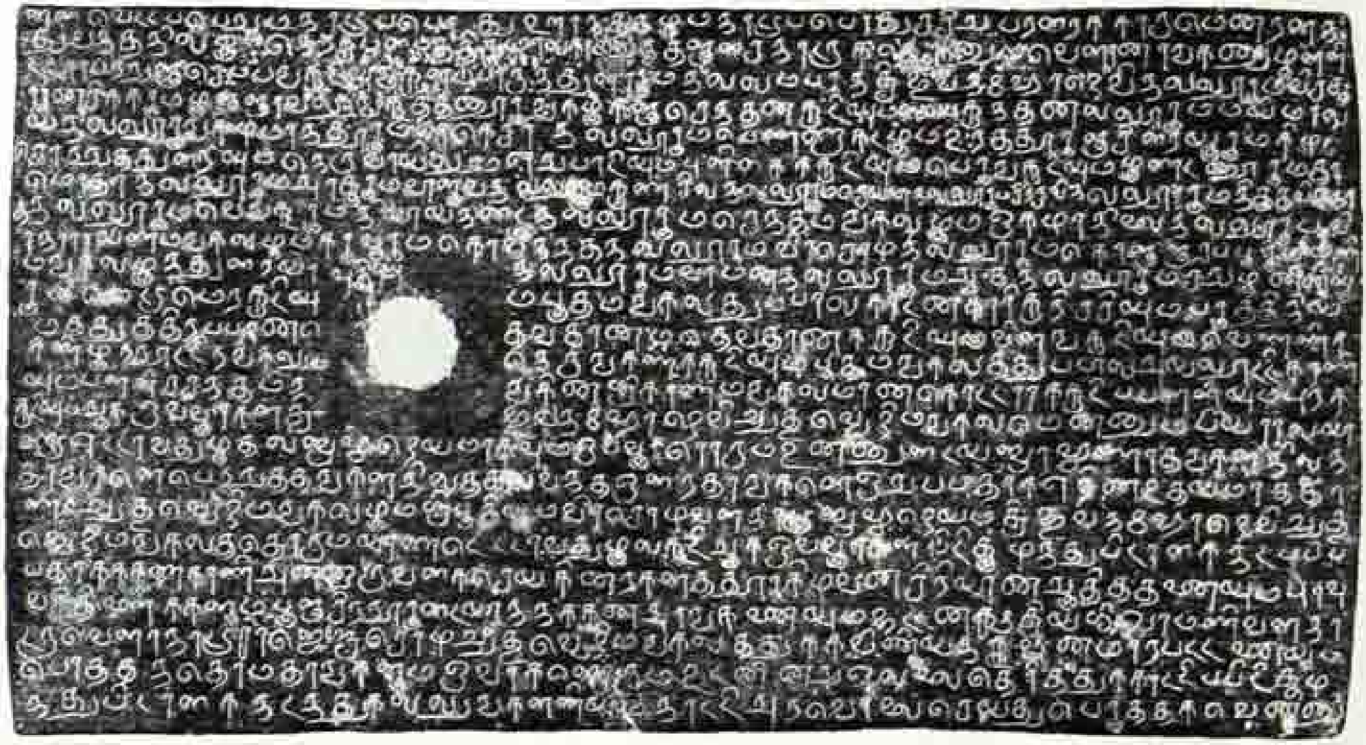
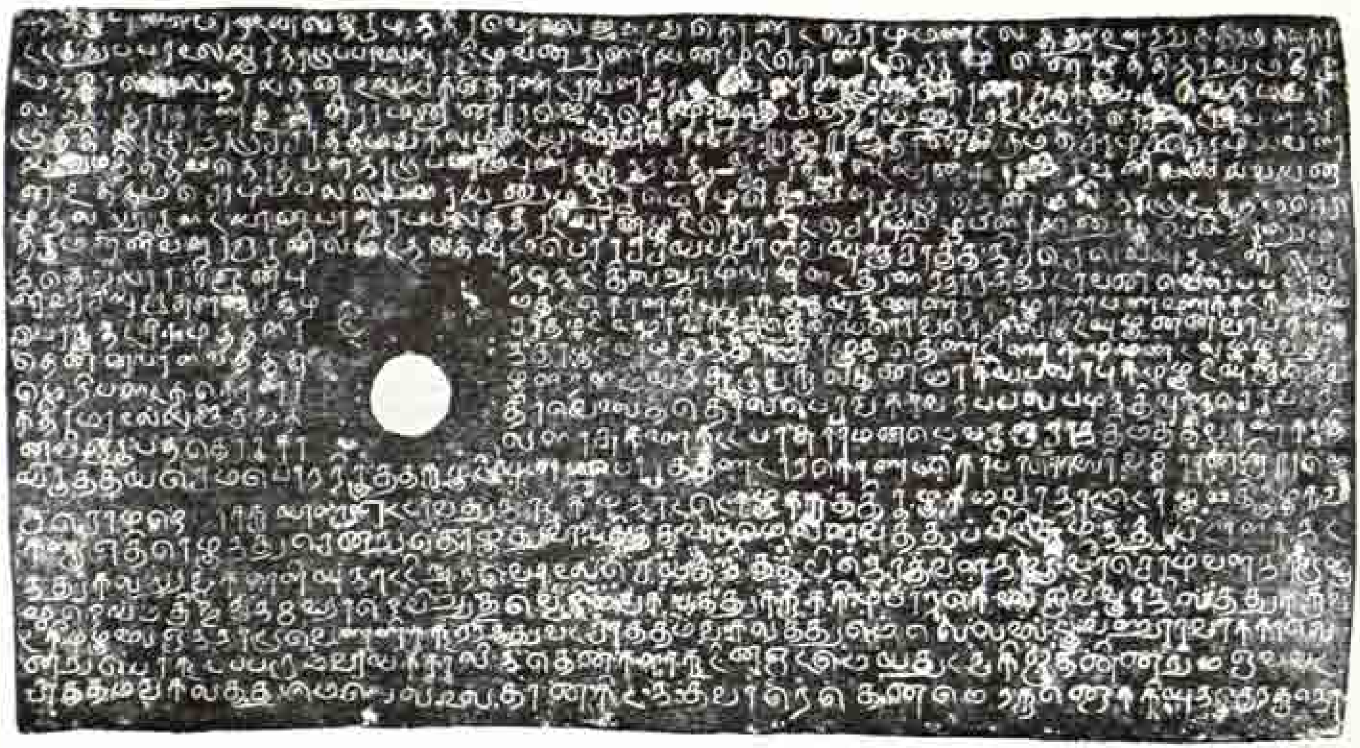


PLATE XII

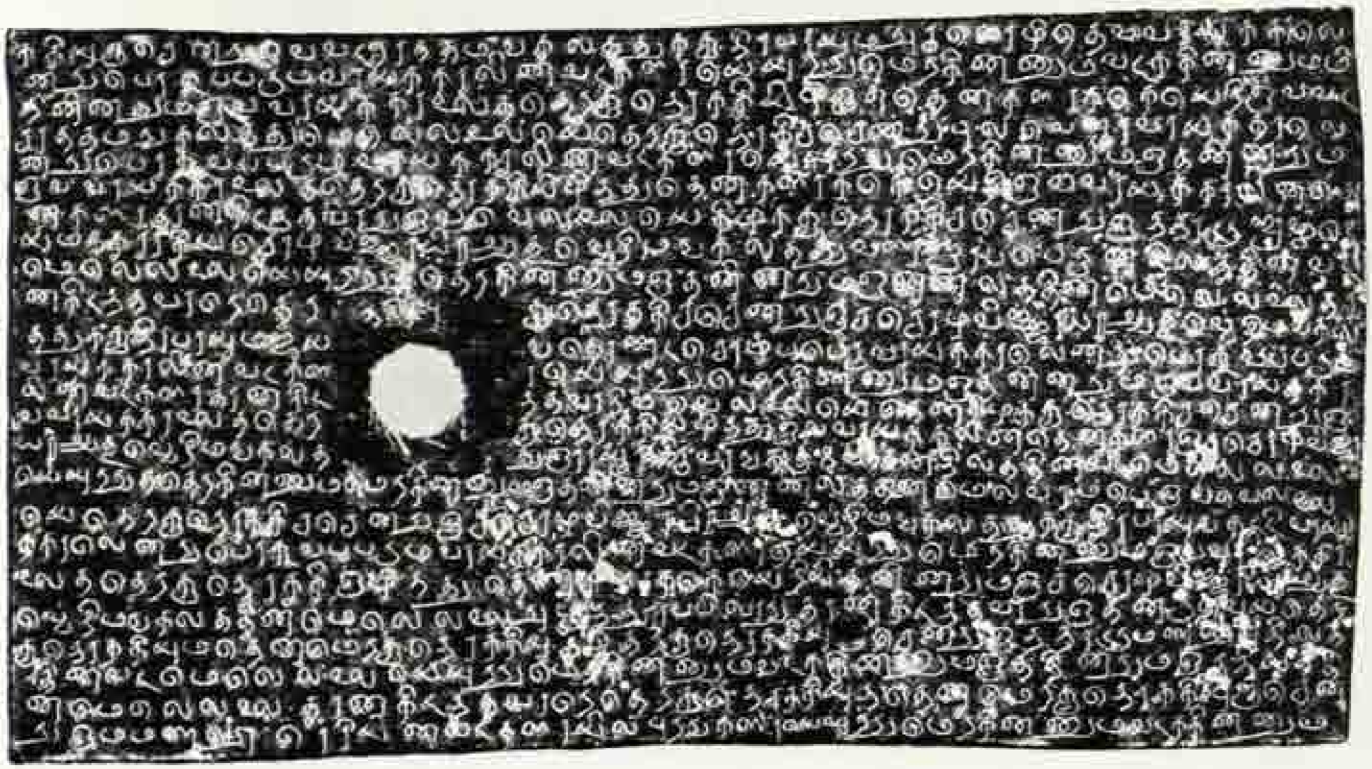
viii a



viii b



ix a



ix b

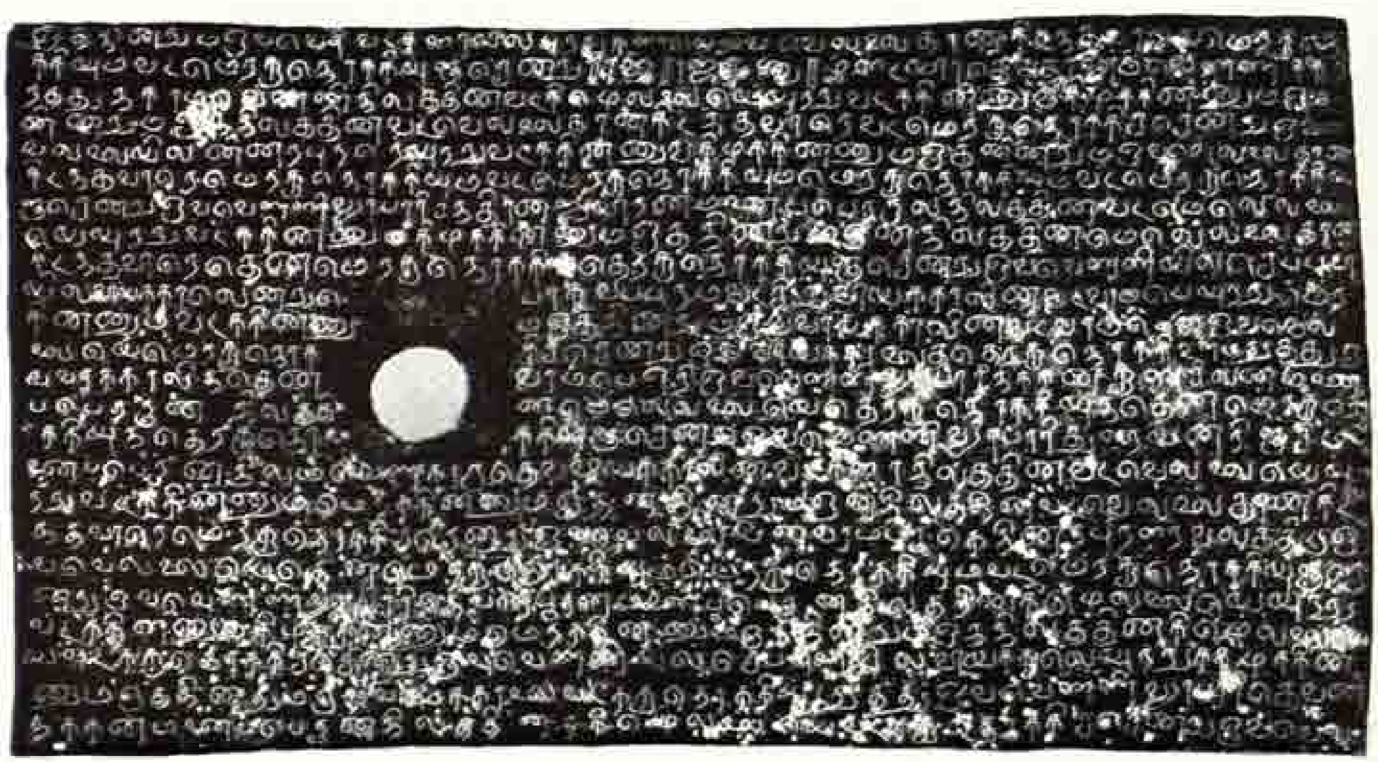
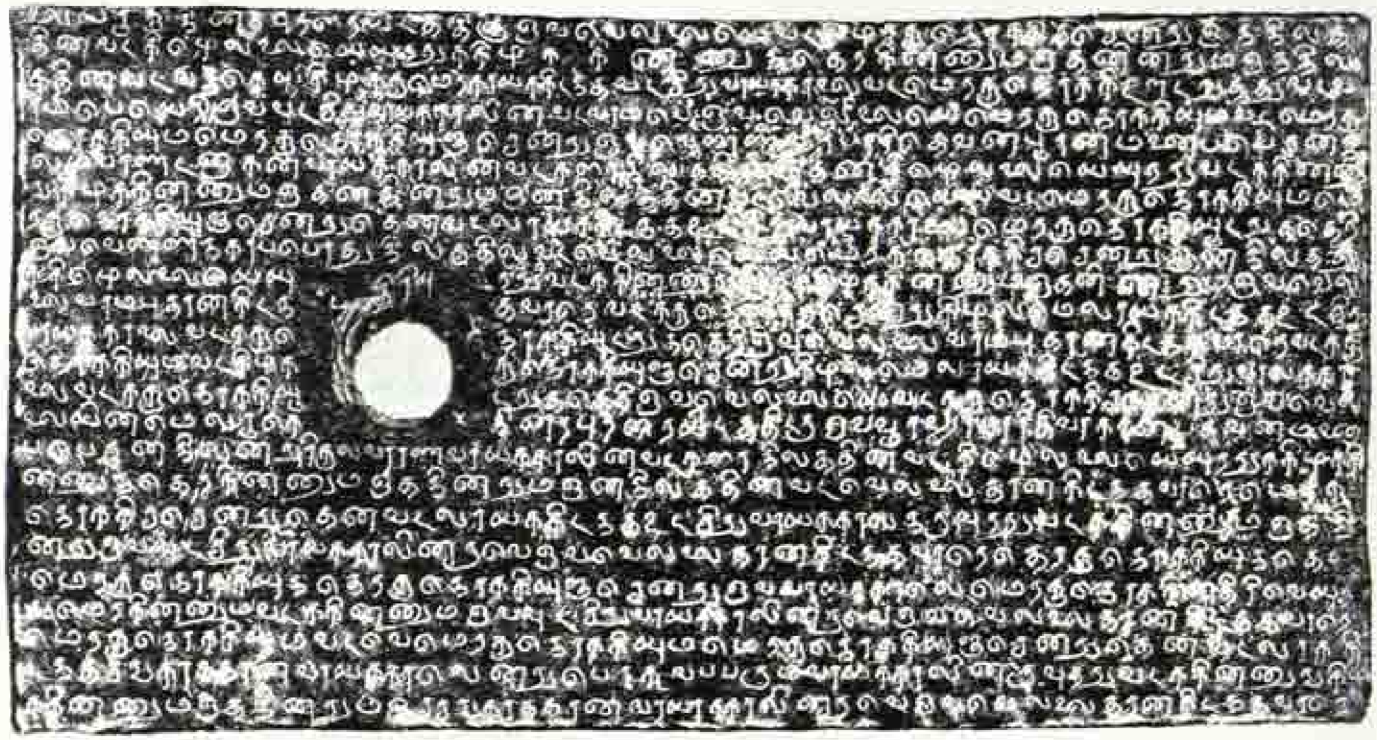
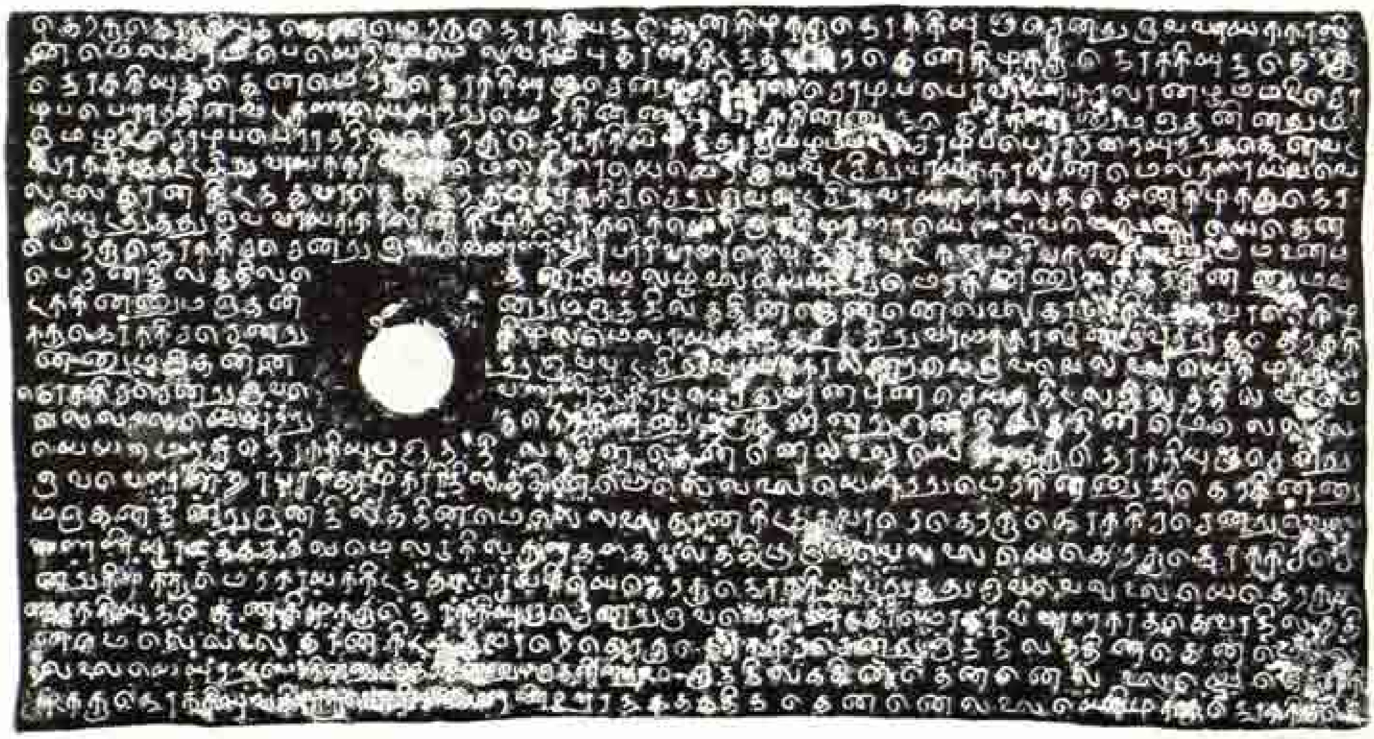


PLATE XIV

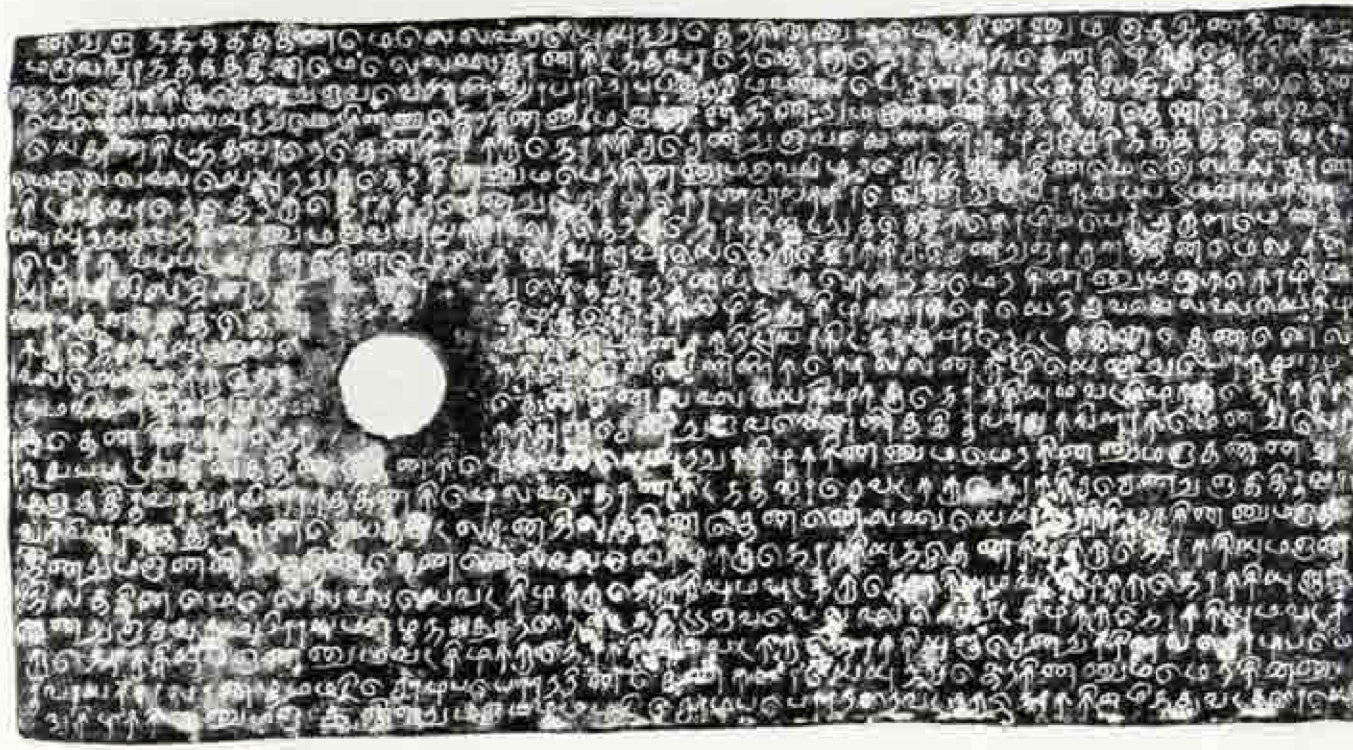
x a



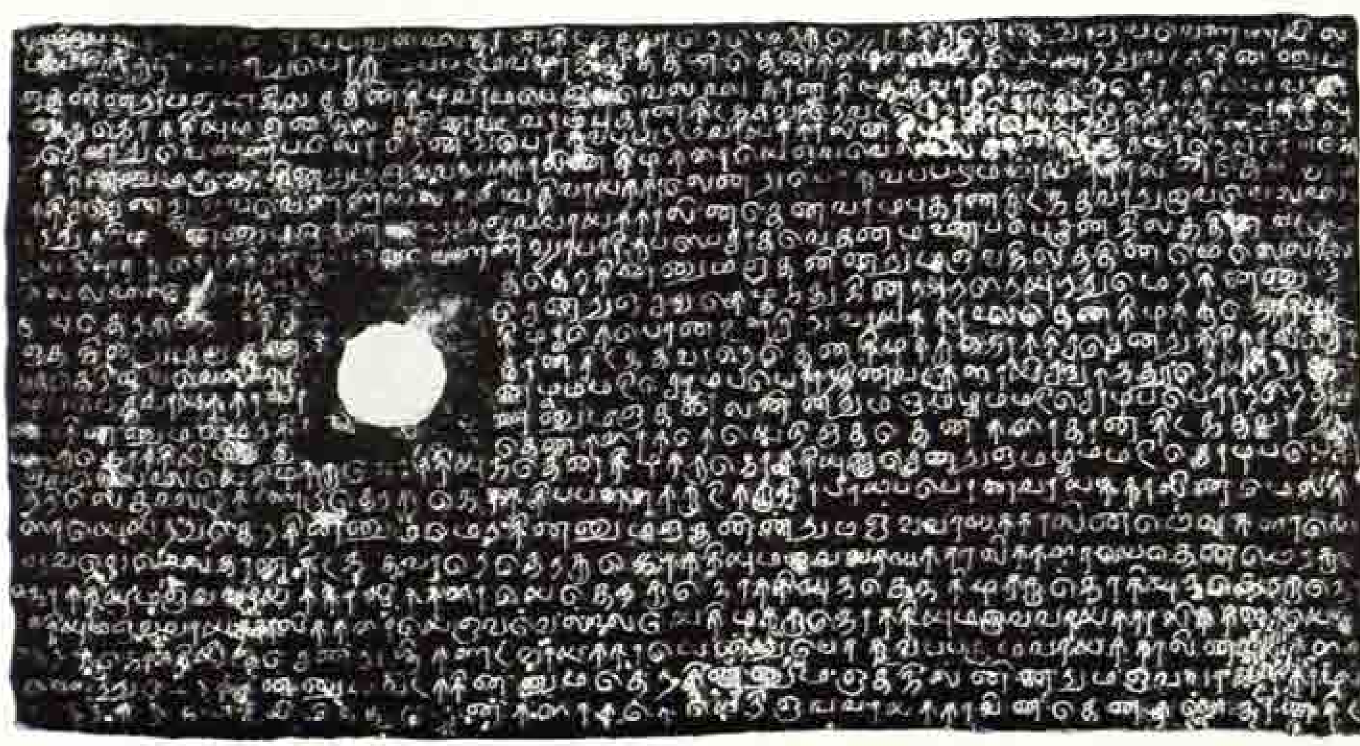
x b



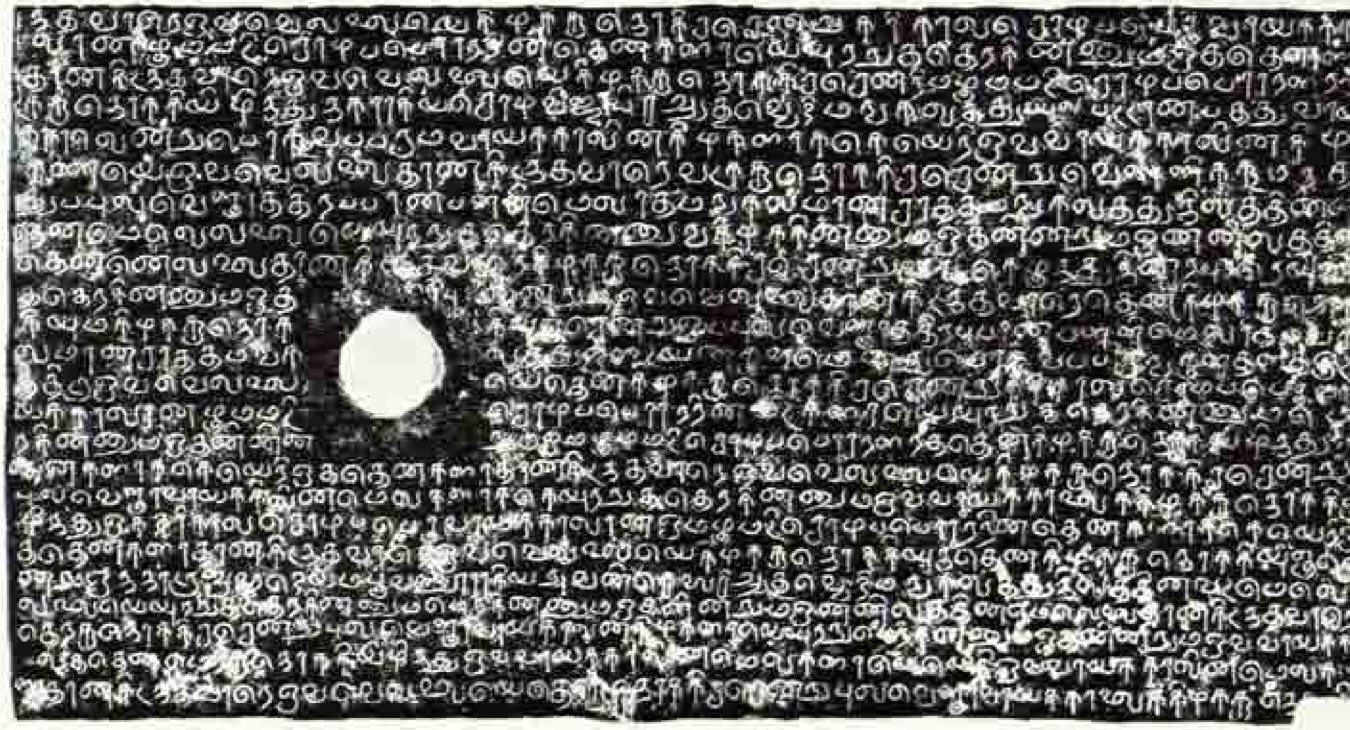
xi a



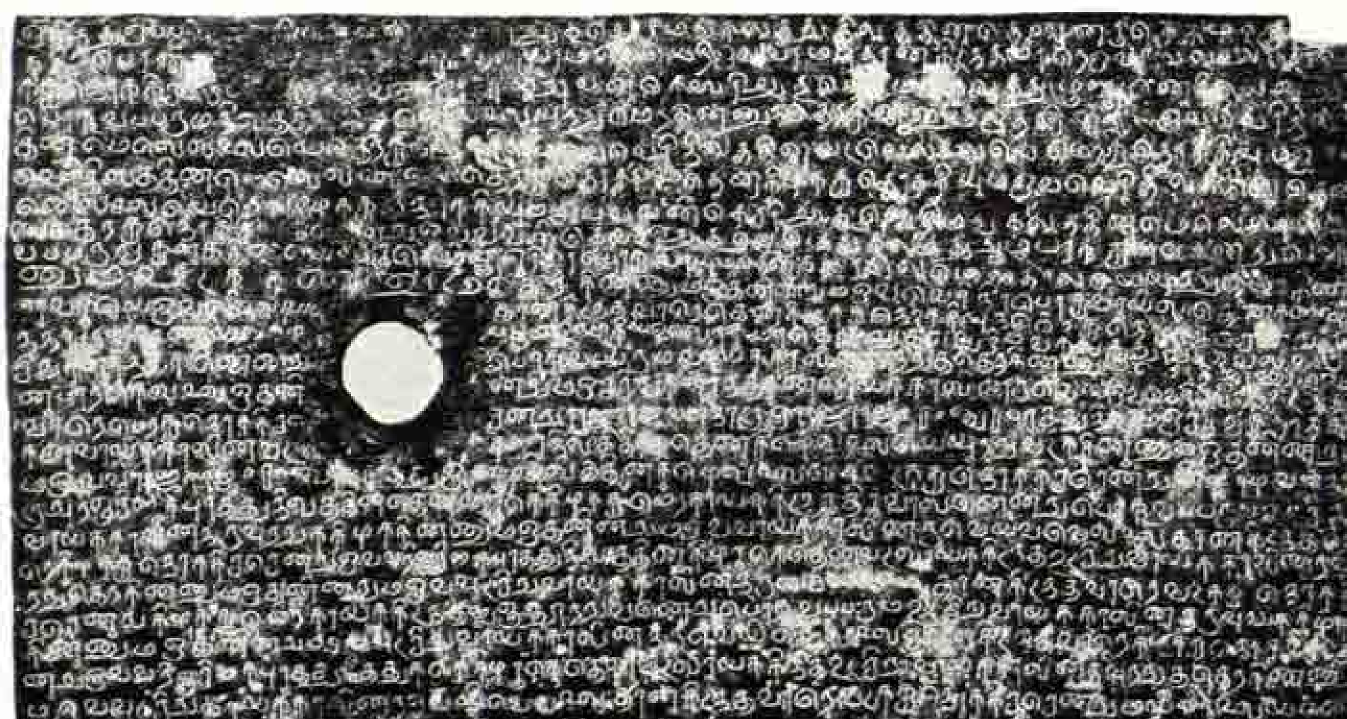
xi b



xii a



xii b



xiii a



xiii b

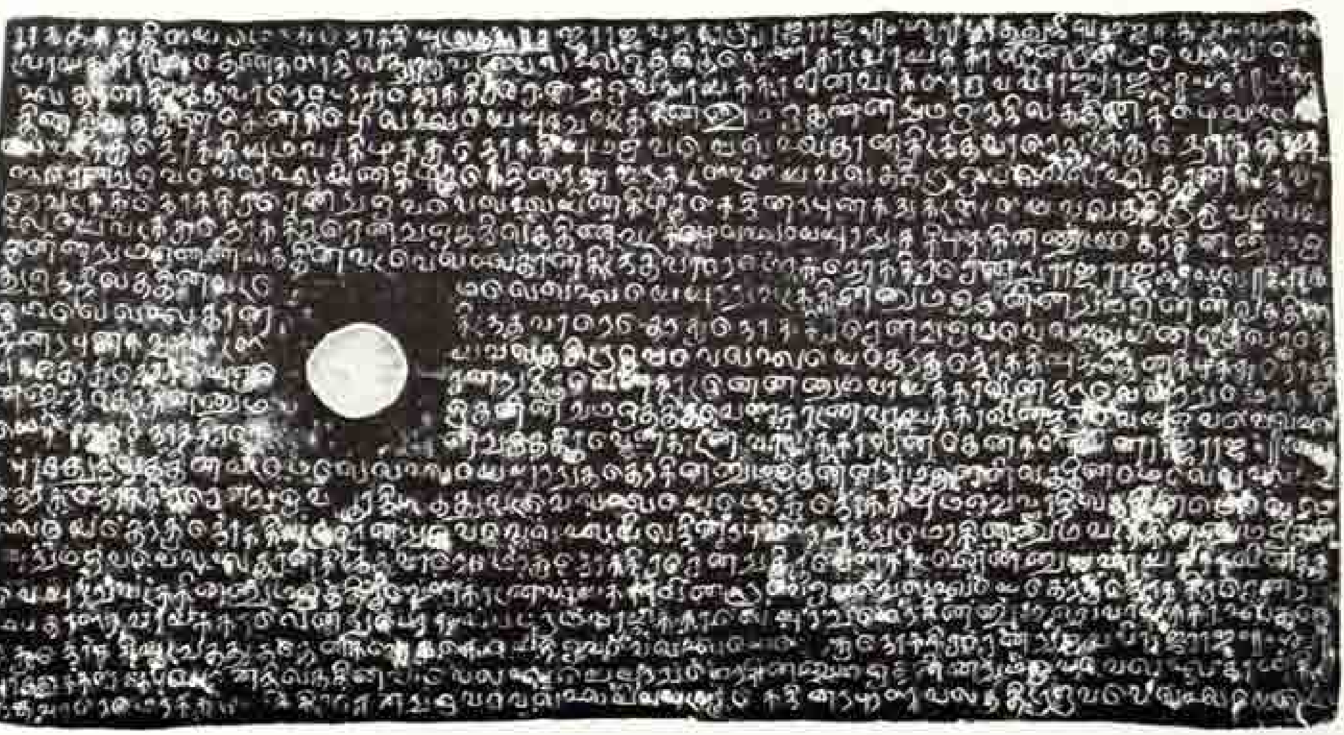
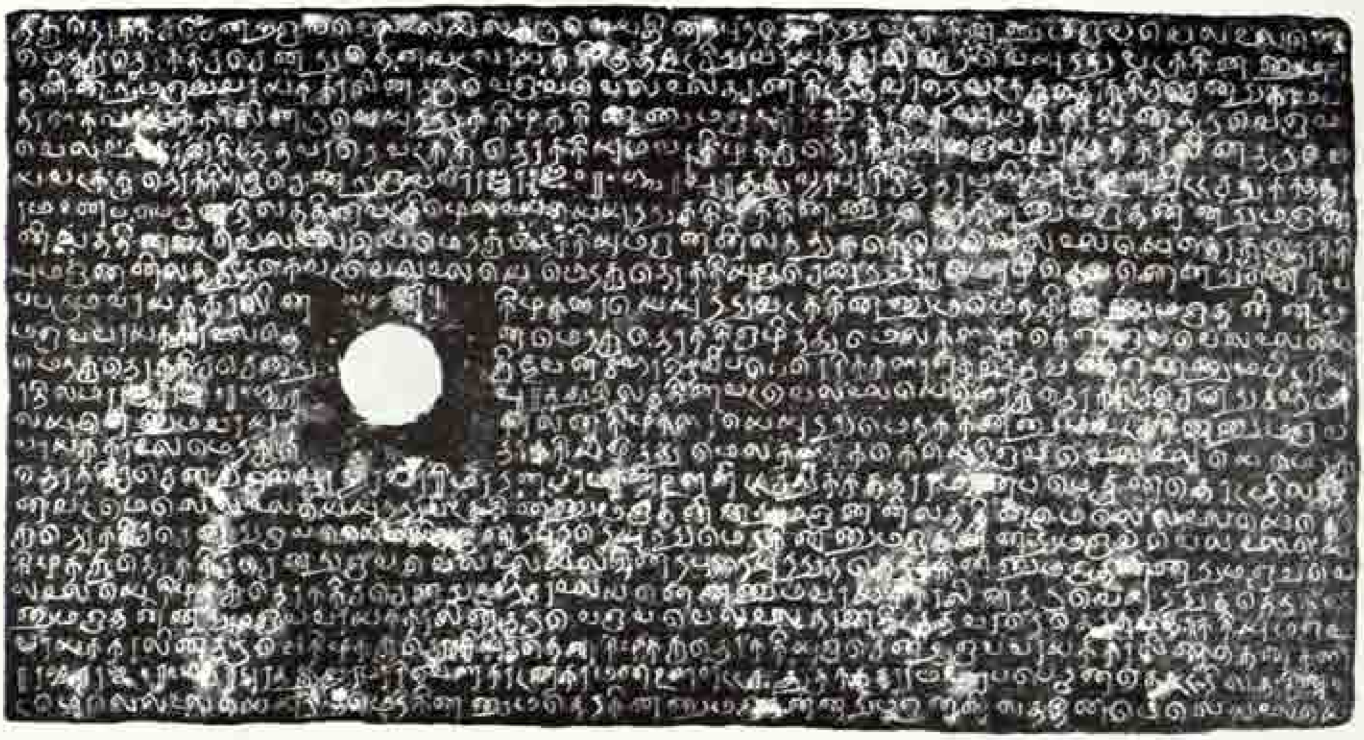
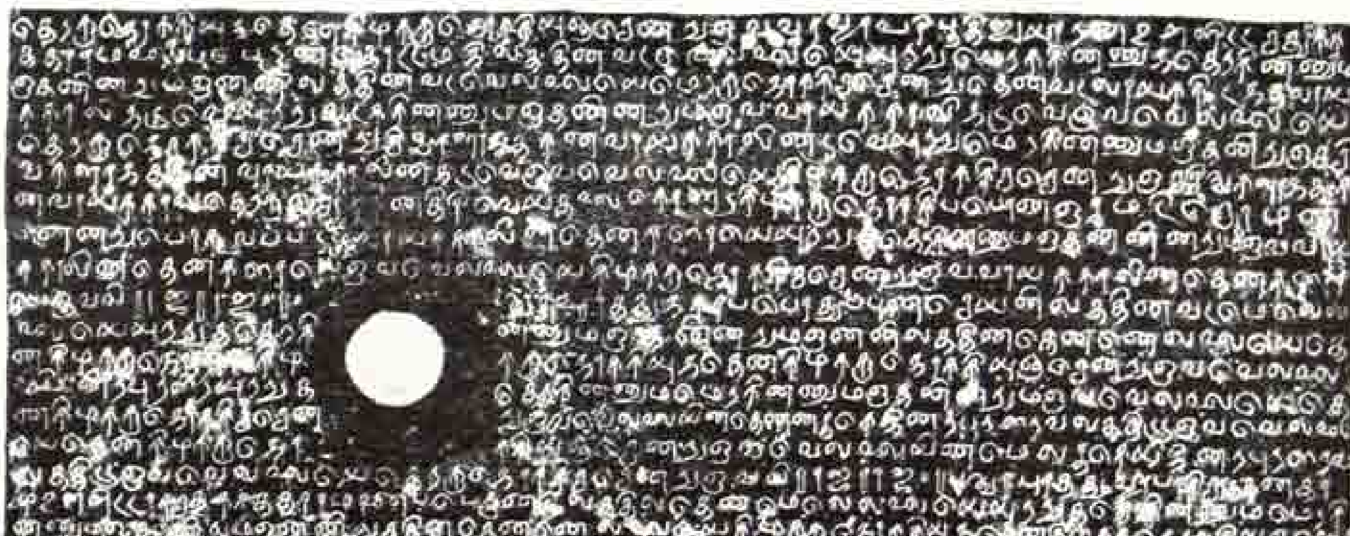


PLATE XVIII

xiv a



xiv b



xv a



xv b

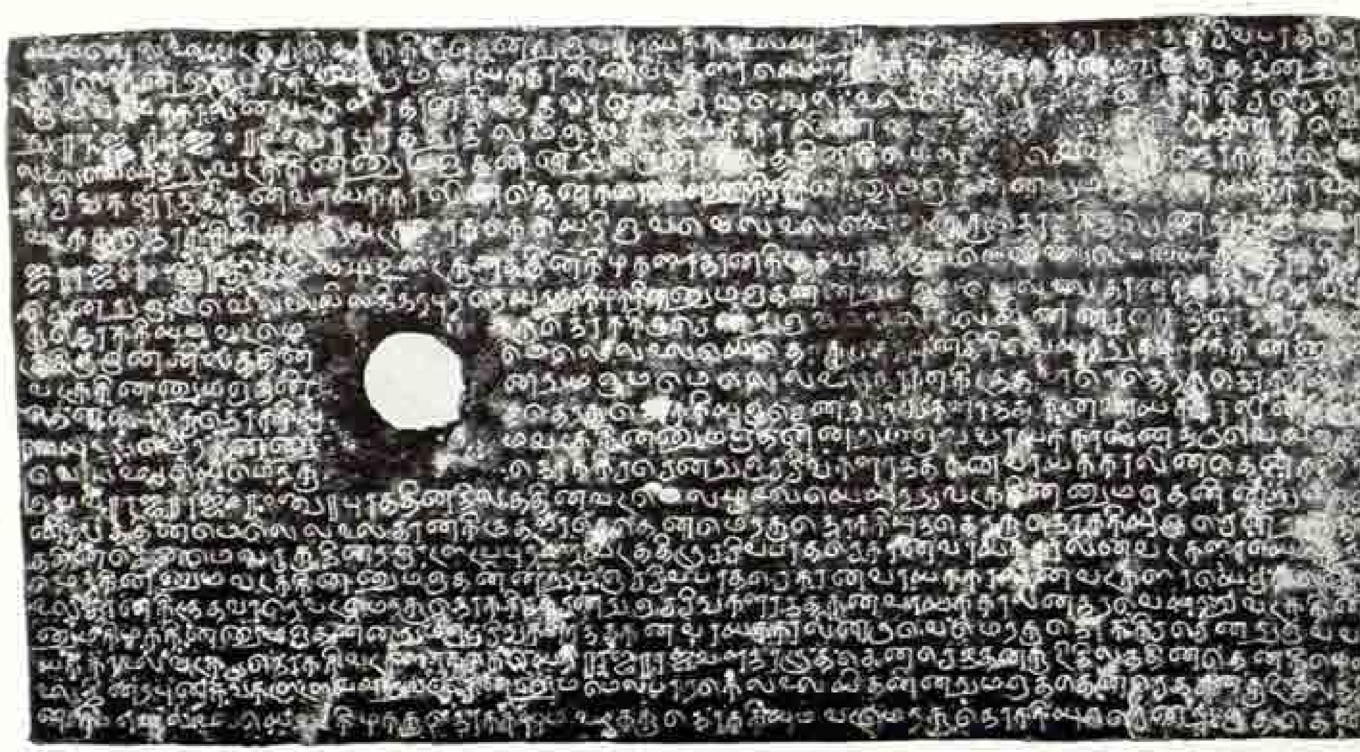
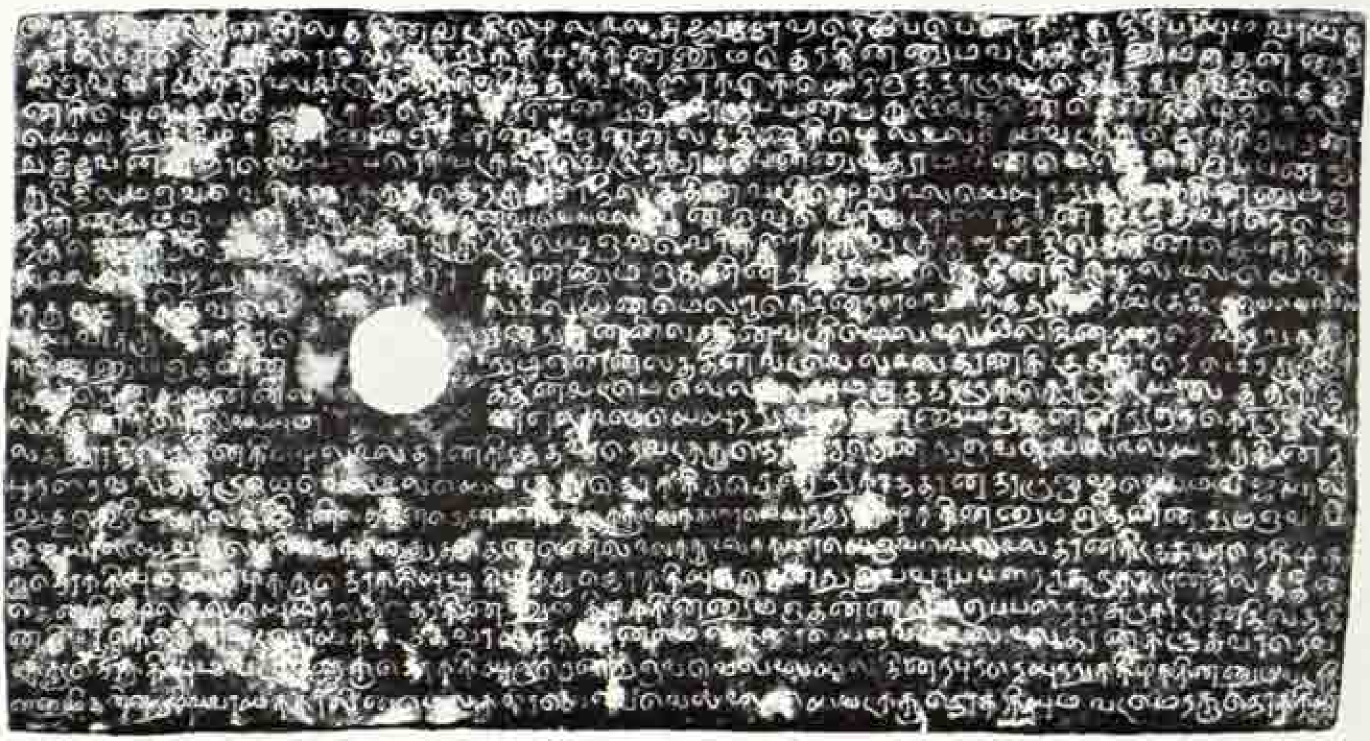


PLATE XX

xvi a



xvi b

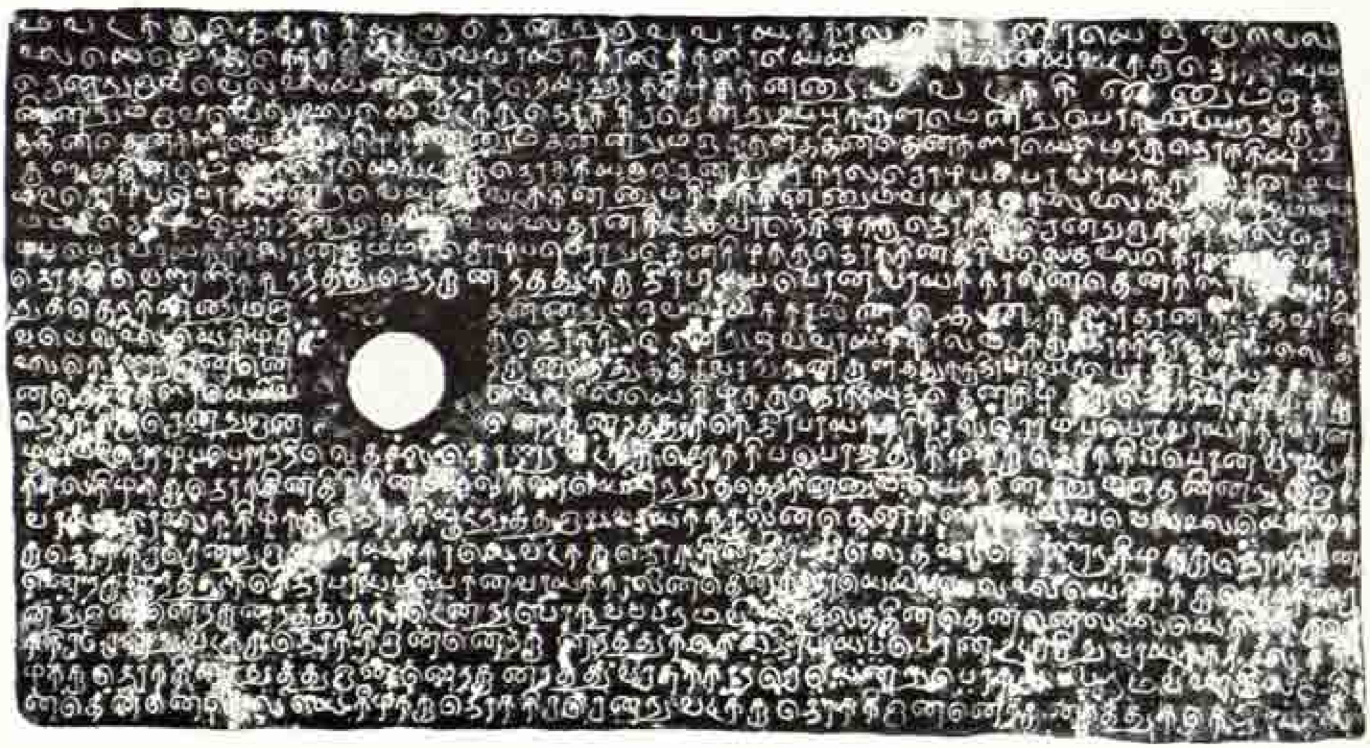
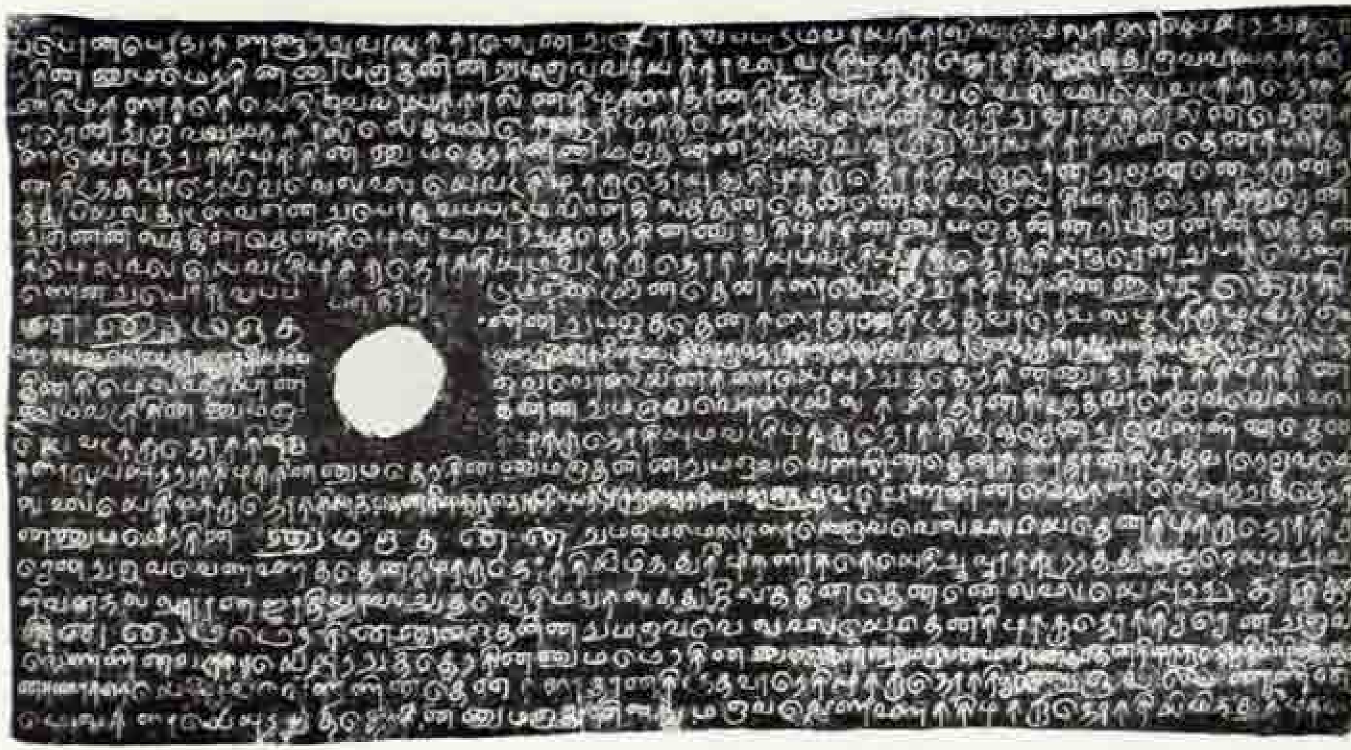


PLATE XXI

xvii a



xvii b

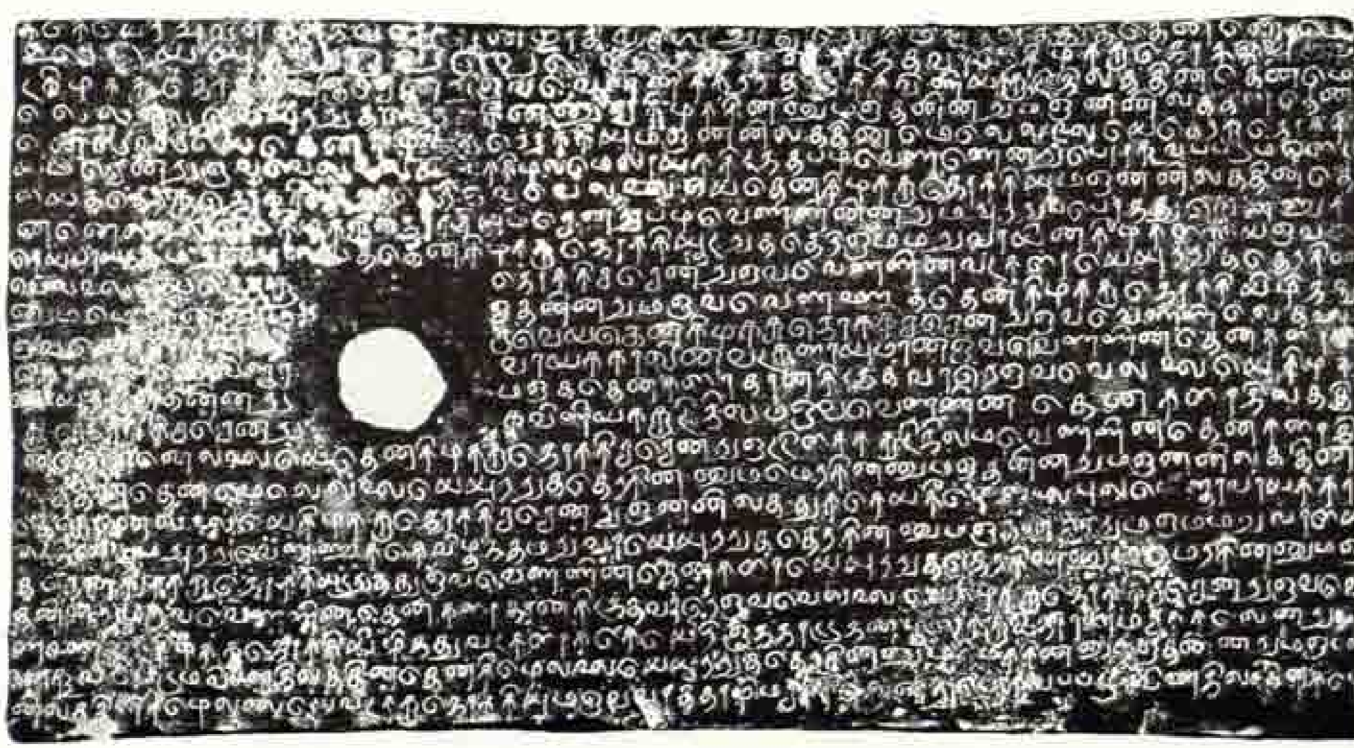
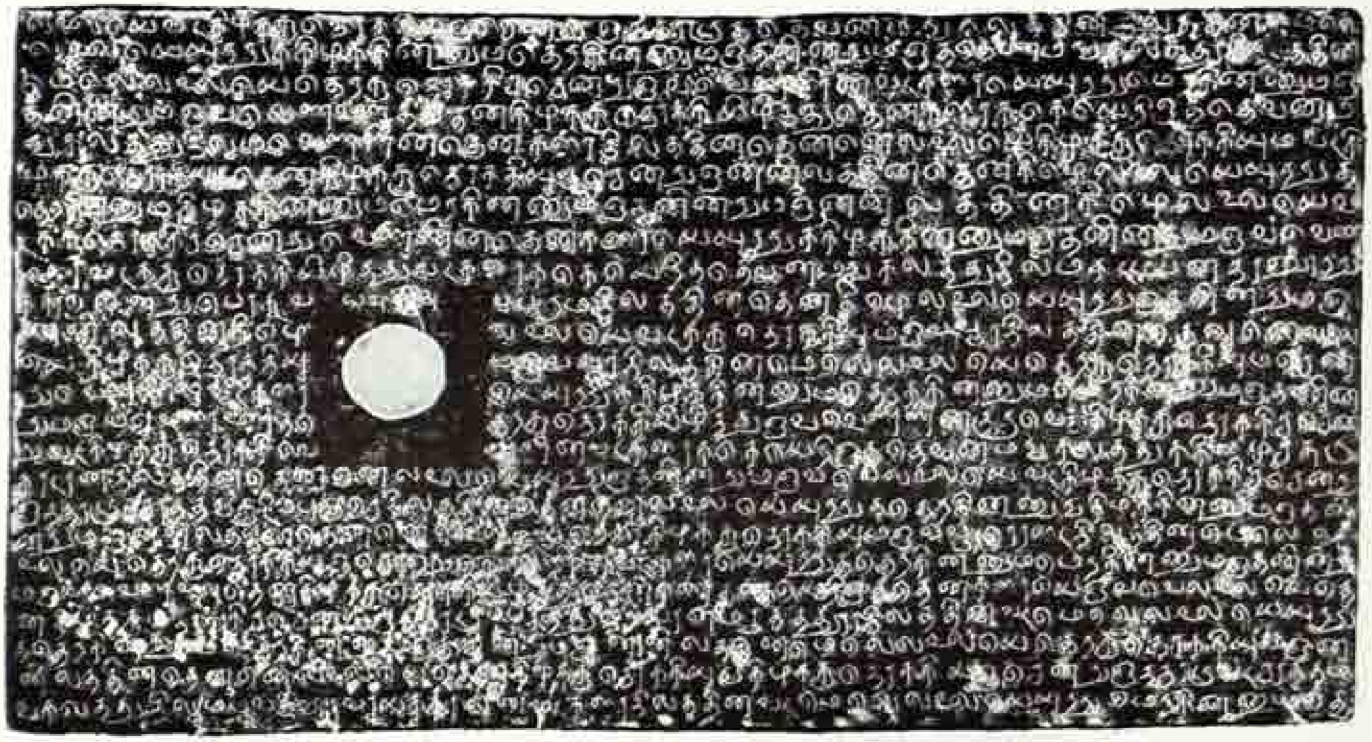
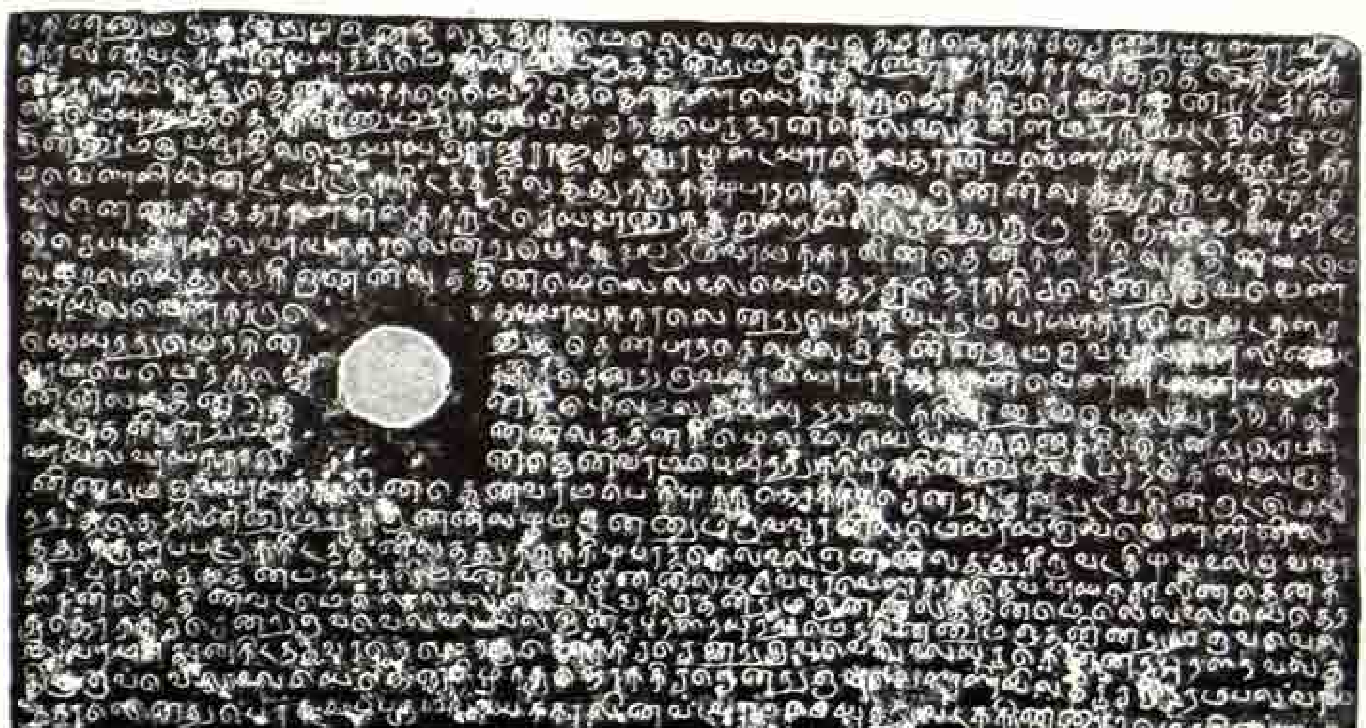


PLATE XXII

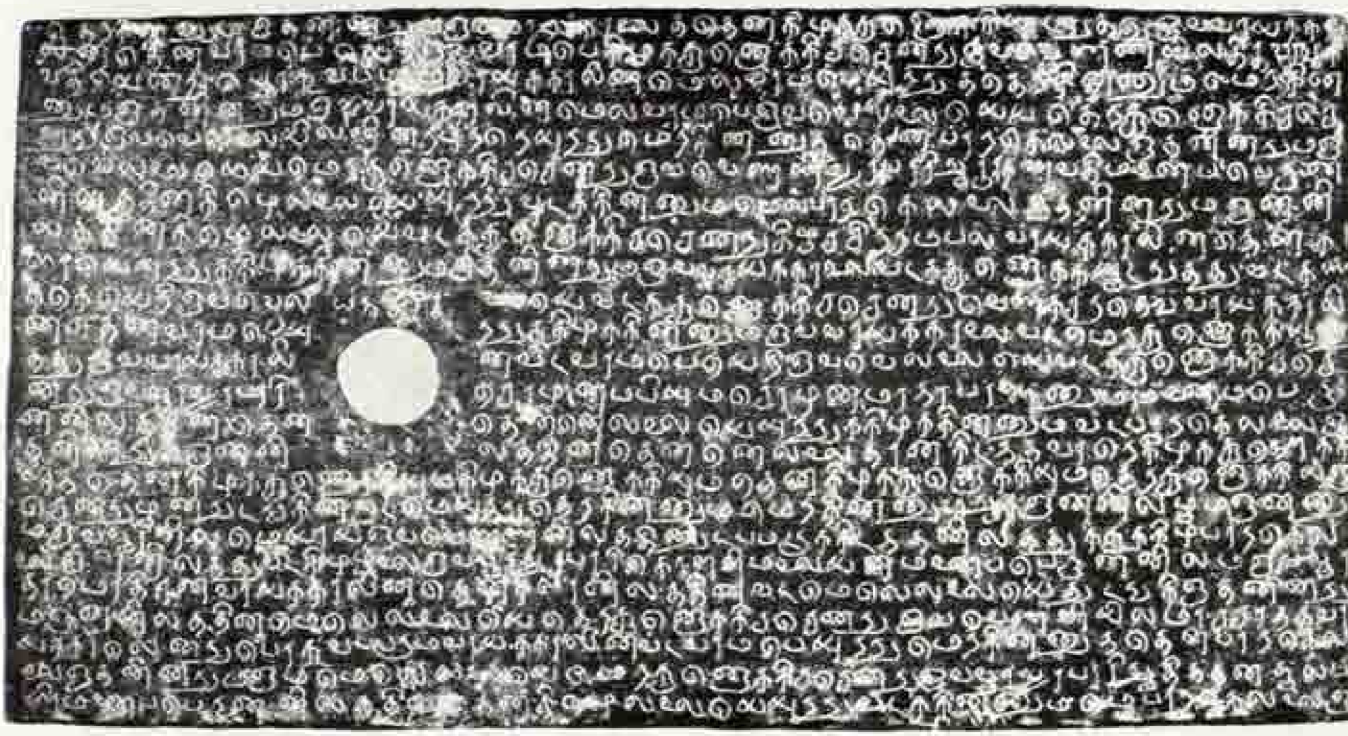
xviii a



xviii b

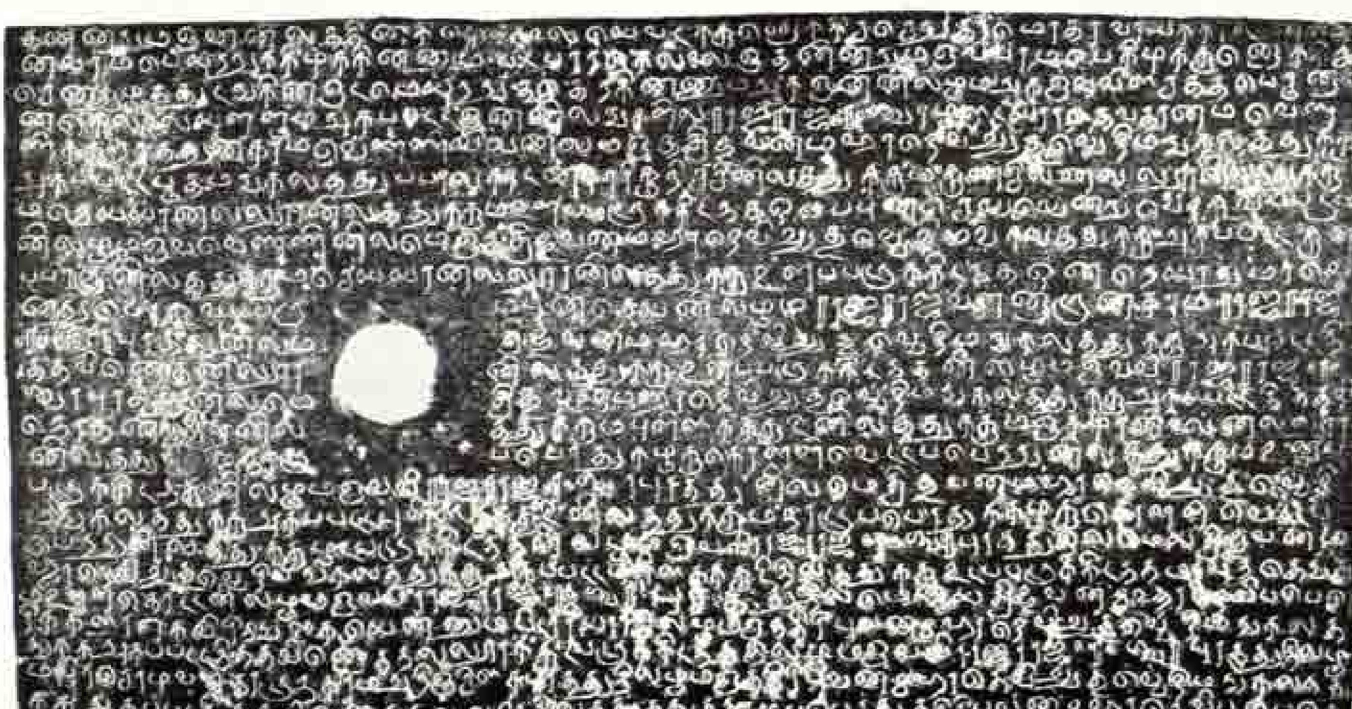


xix a



868 870 872 874 876 878 880 882 884 886 888 890

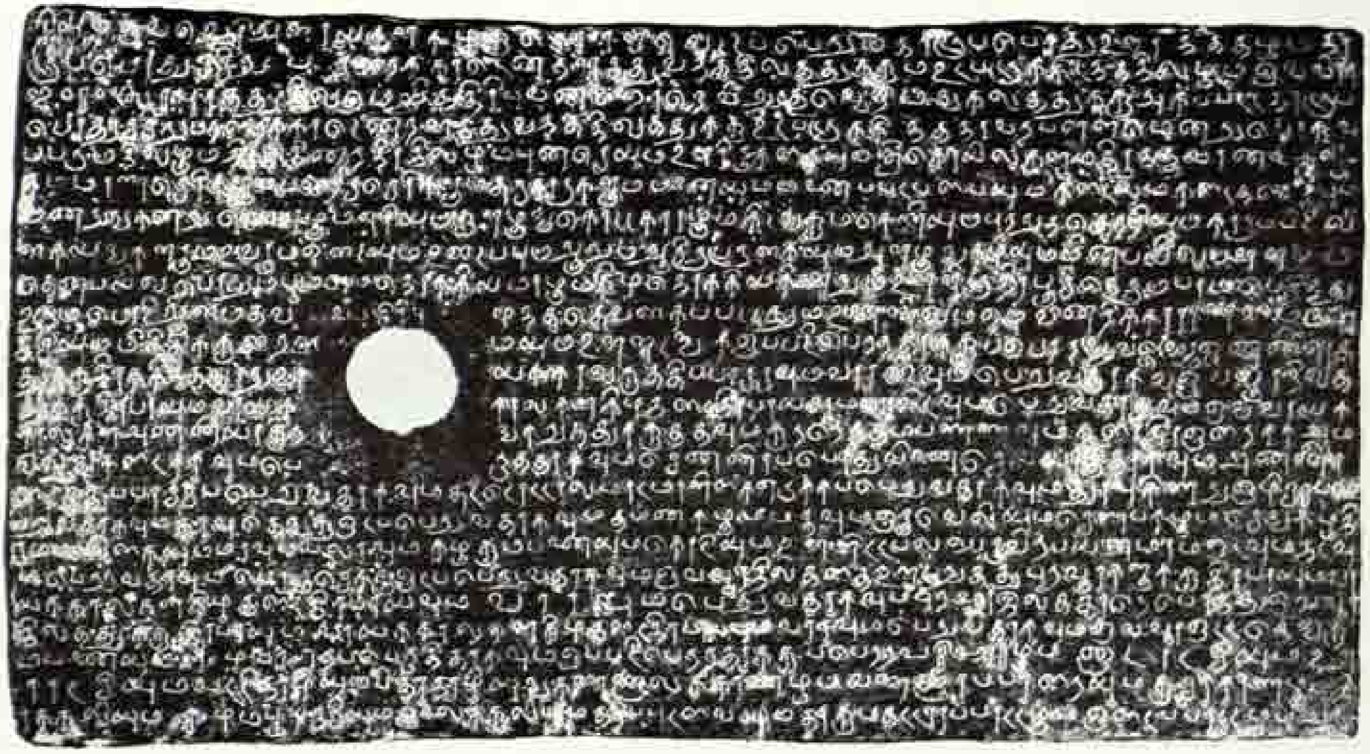
xix b



892 894 896 898 900 902 904 906 908 910 912 914

PLATE XXIV

xx a



xx b

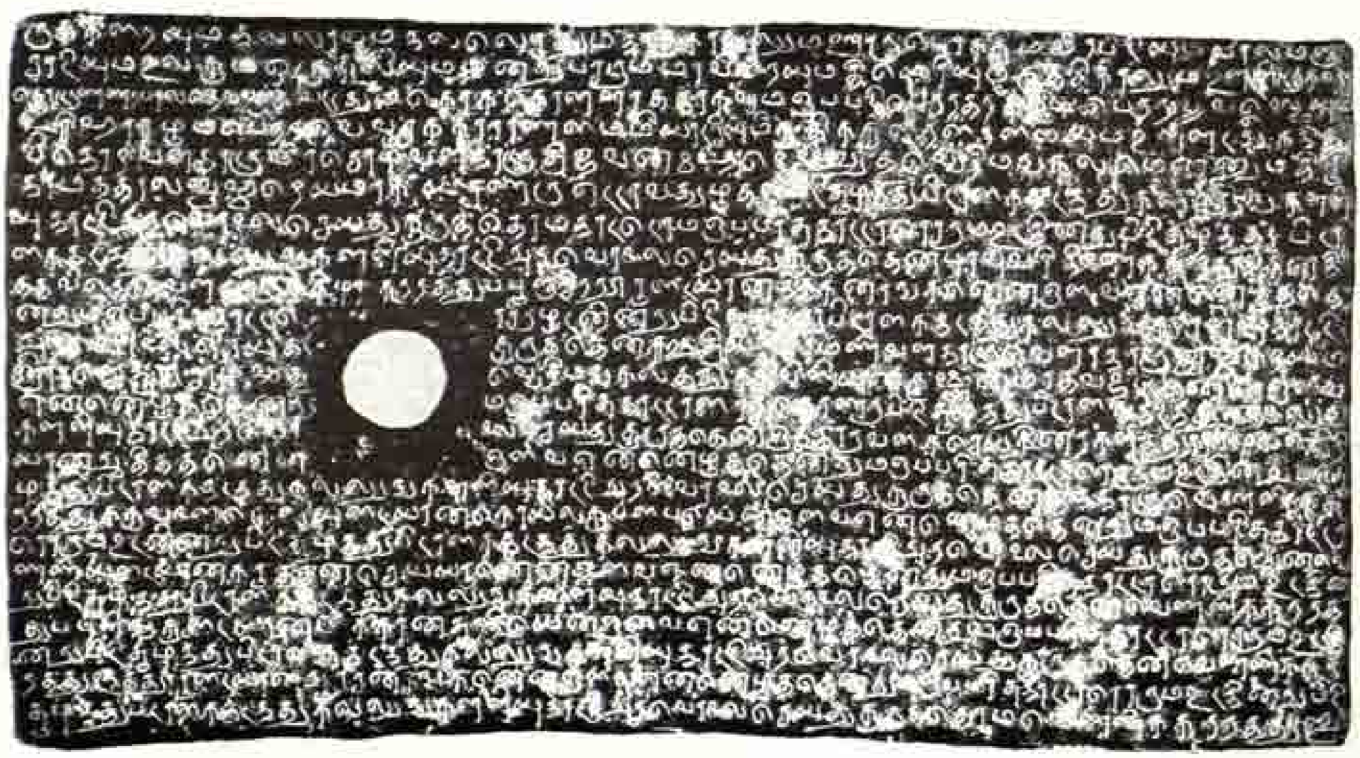
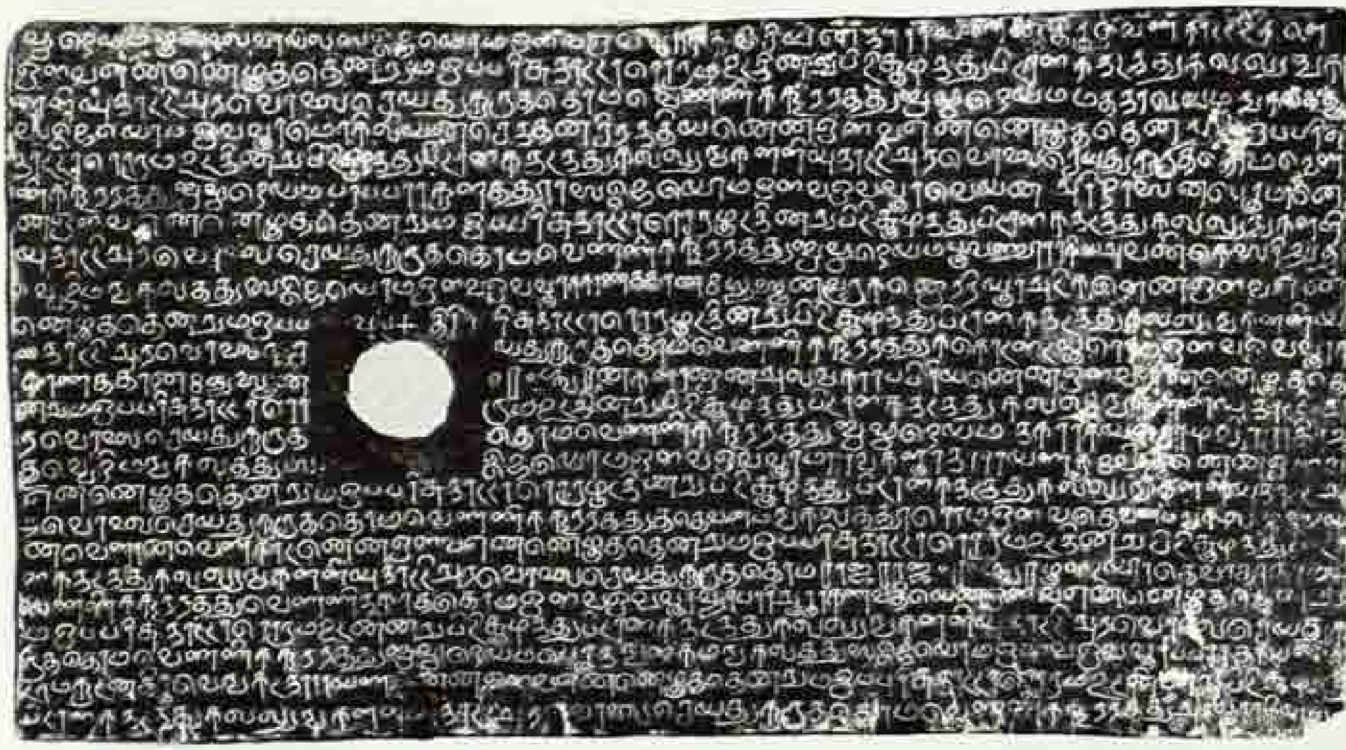


PLATE XXV

xxi a



xxi b

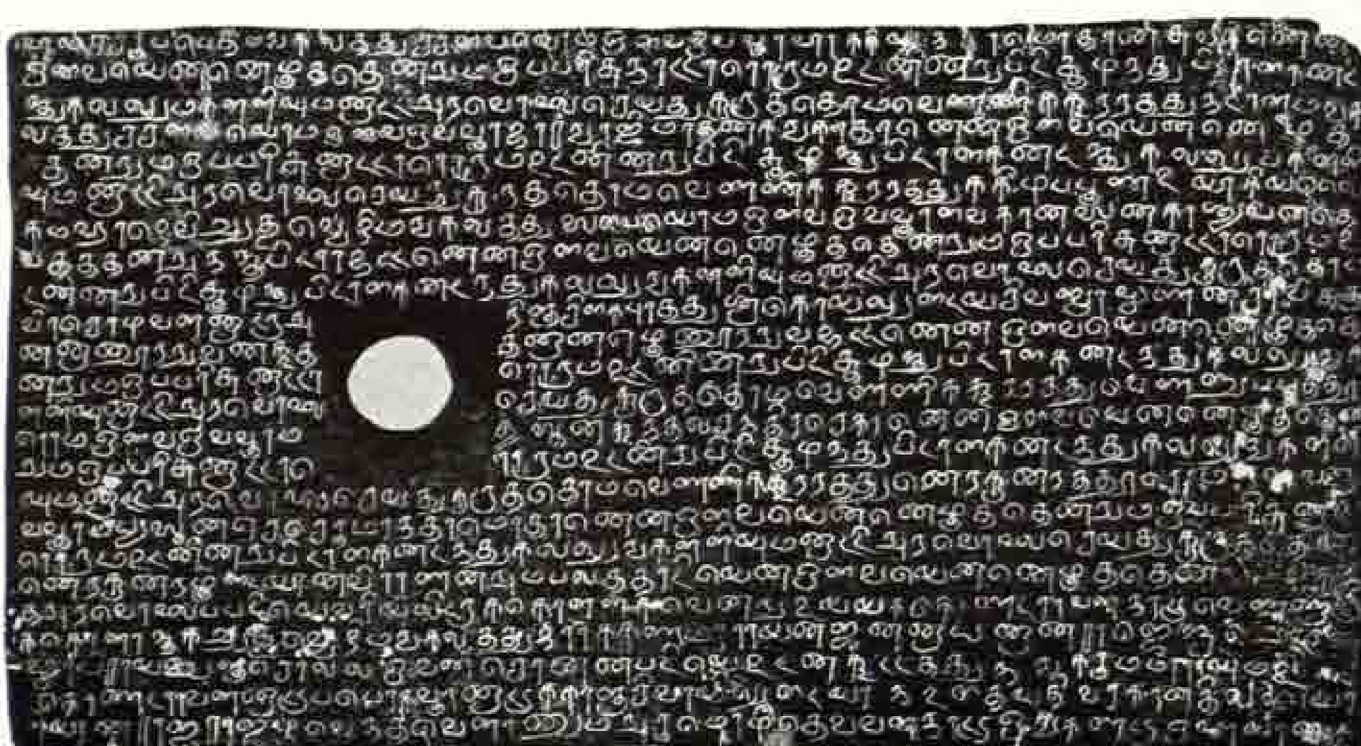


PLATE XXVI

xxii a

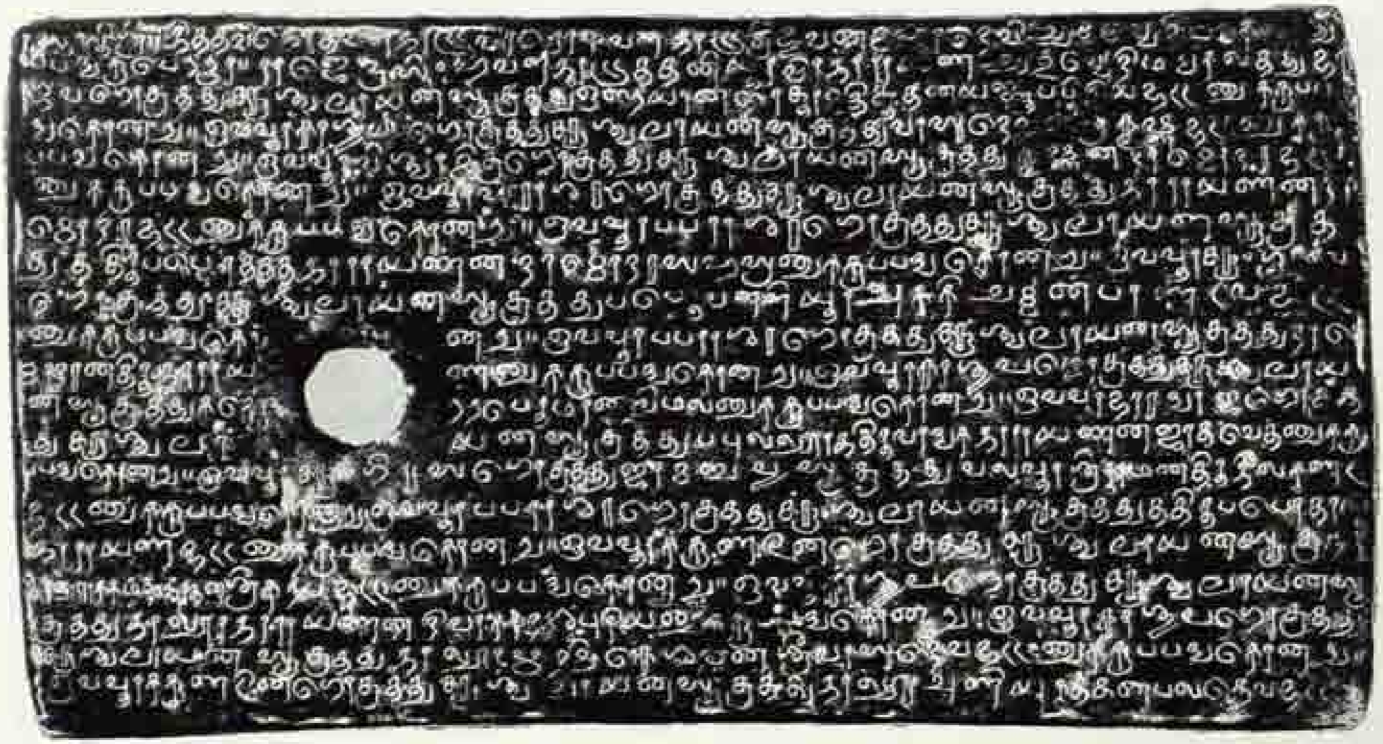


xxii b



DONEES' SECTION

i a



i b

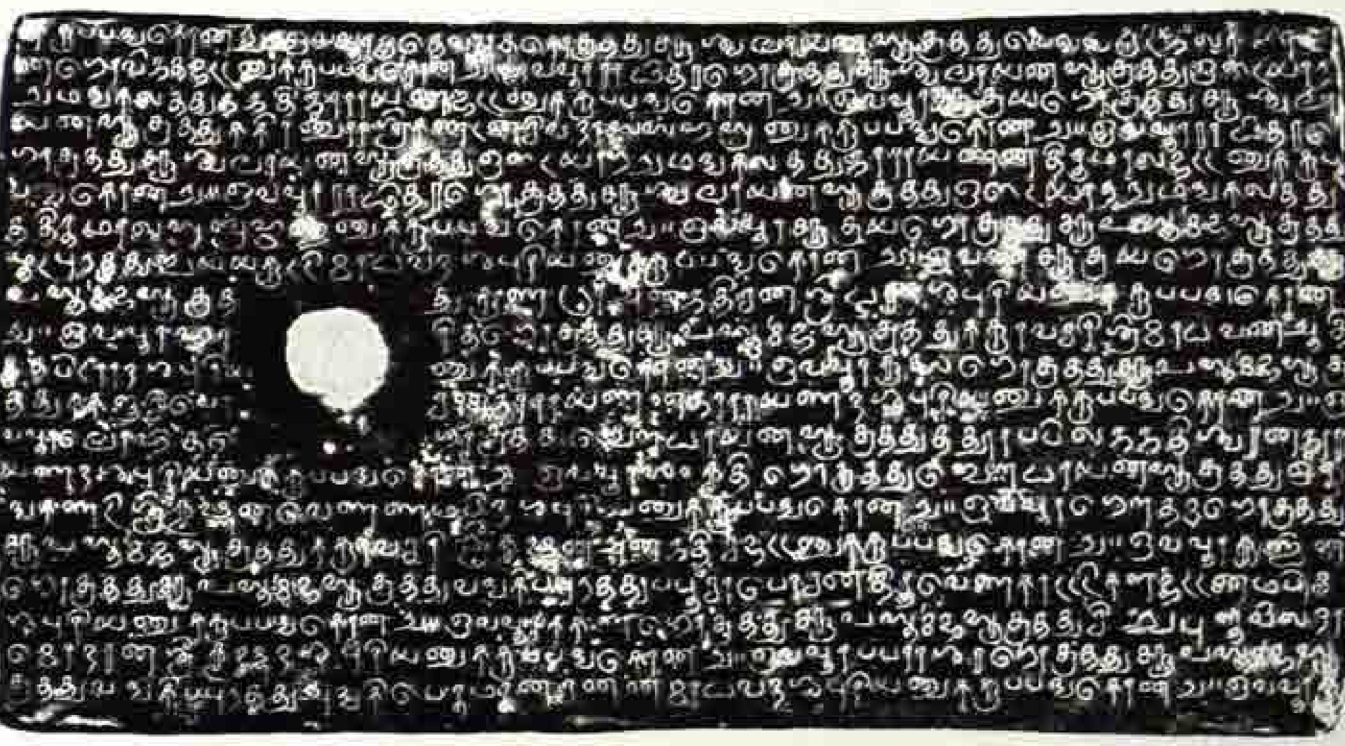
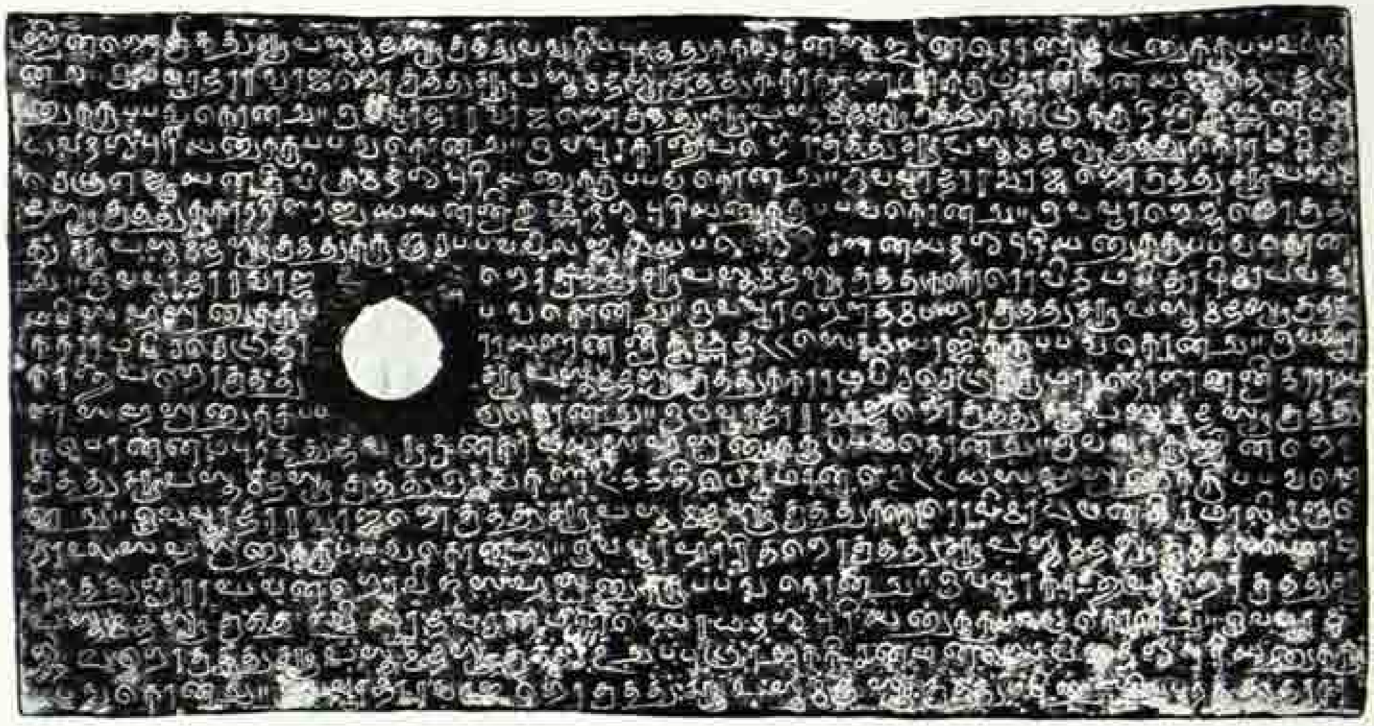
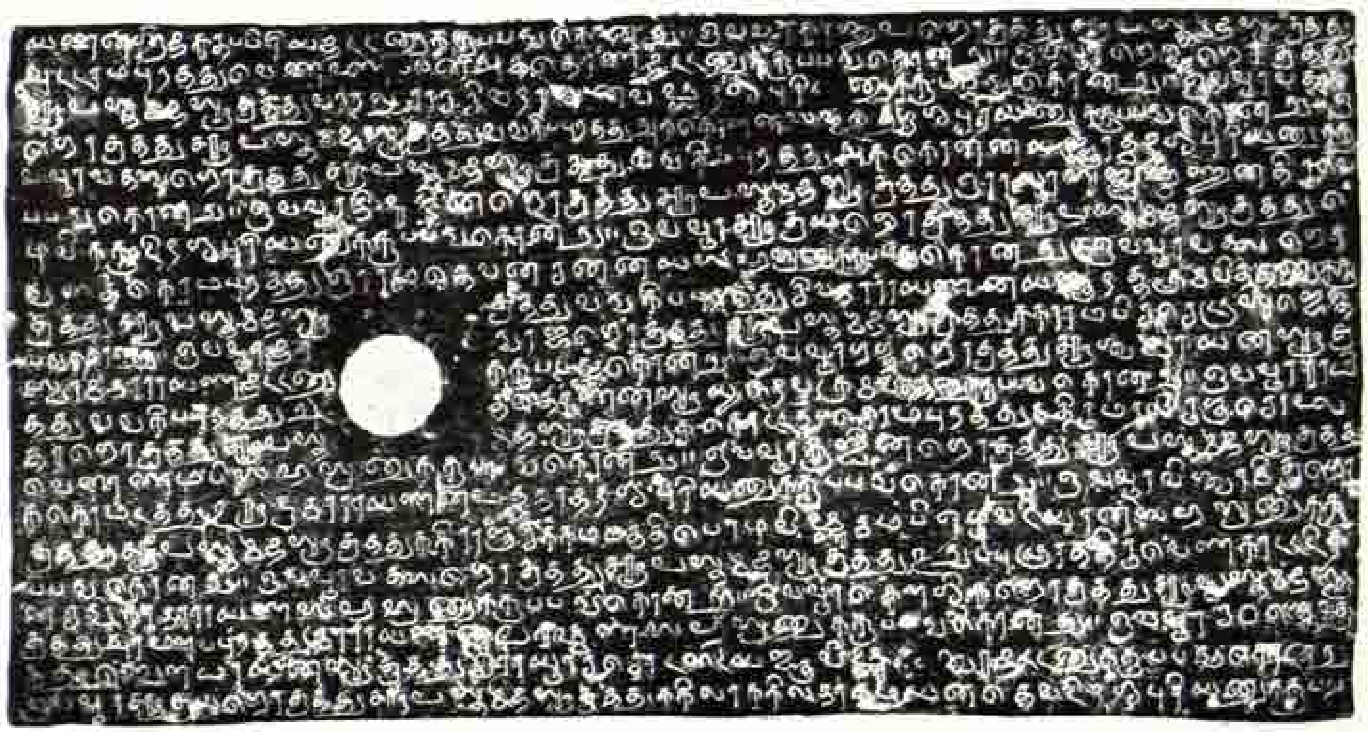


PLATE XXVIII

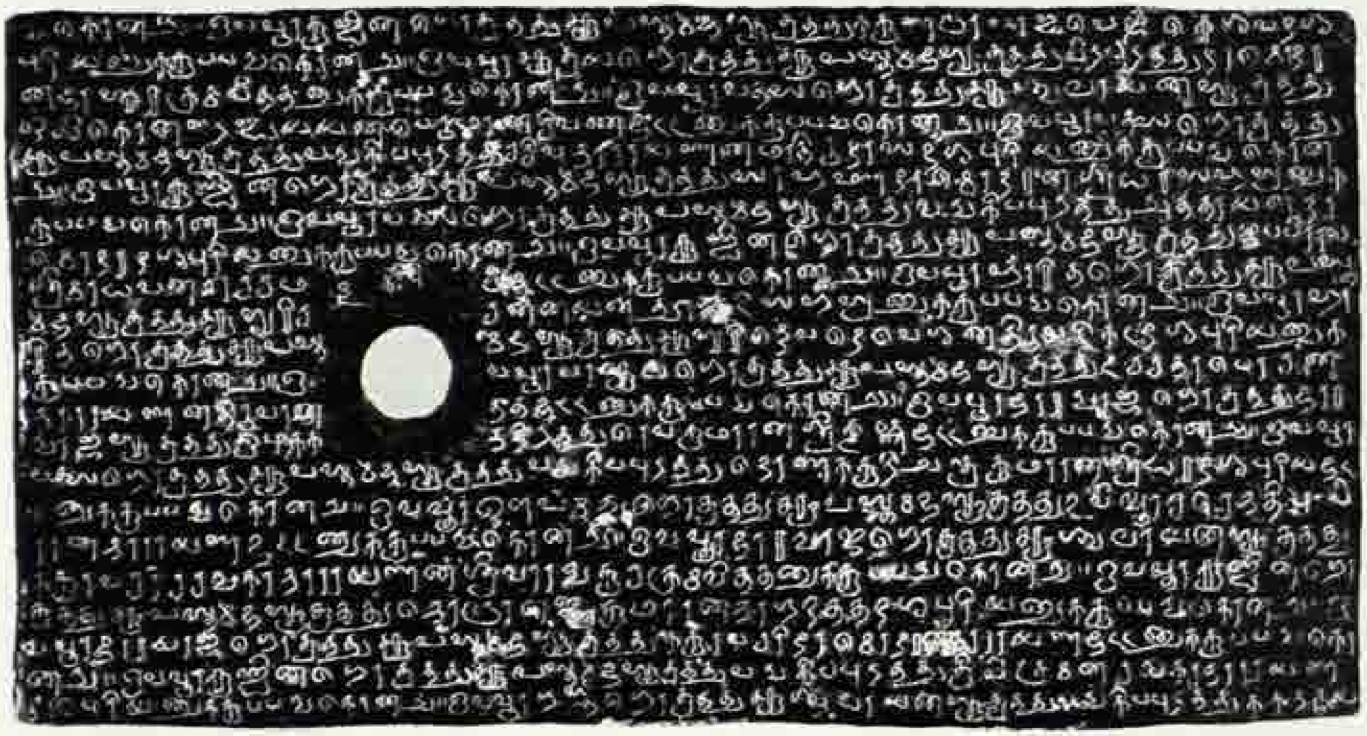
ii a



ii b



iii a.



iii b

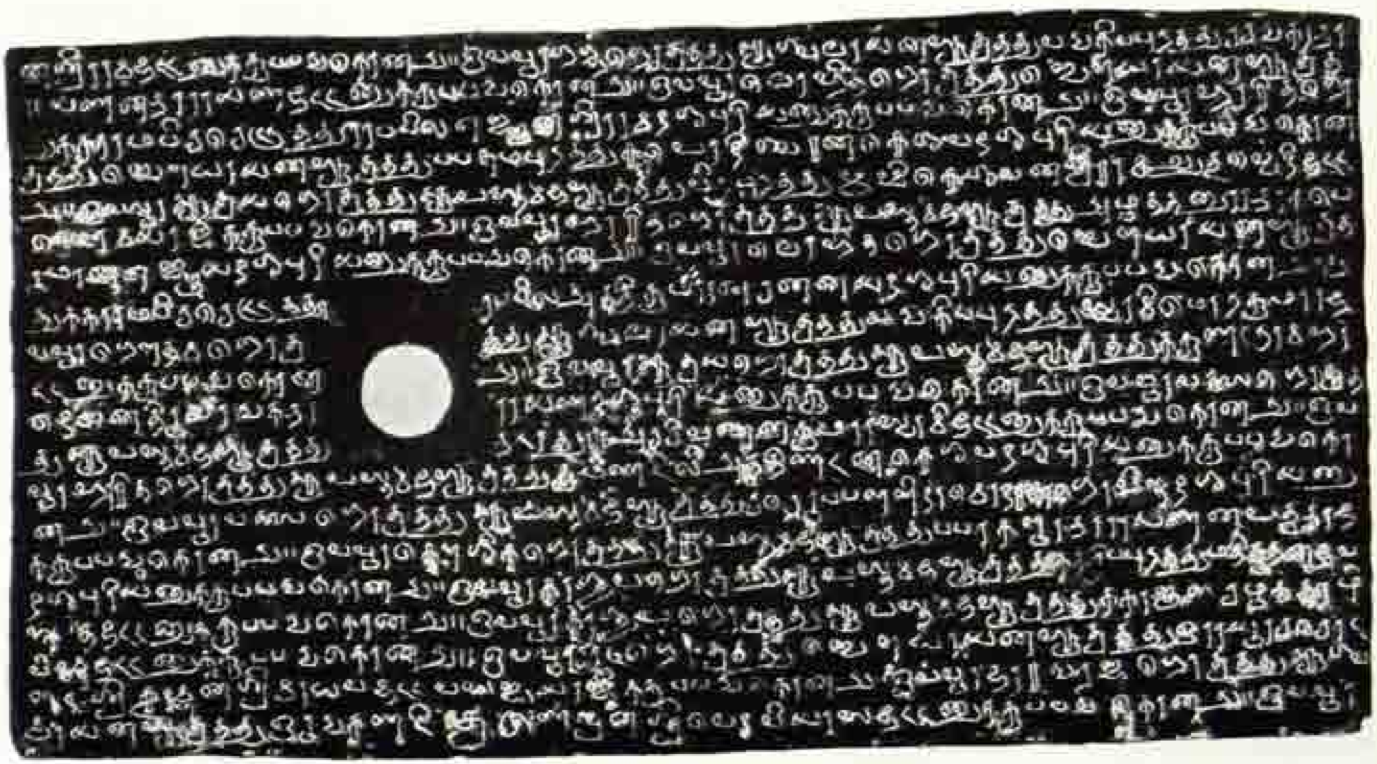
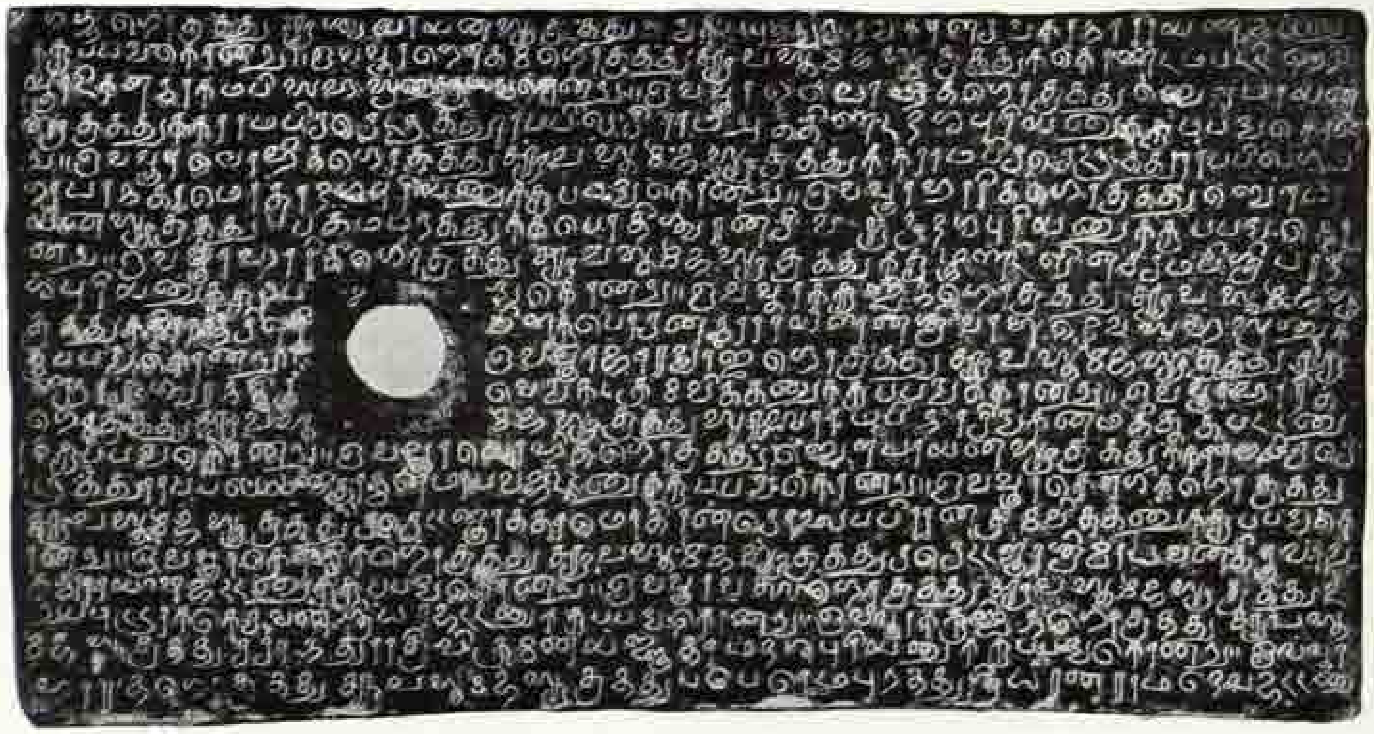
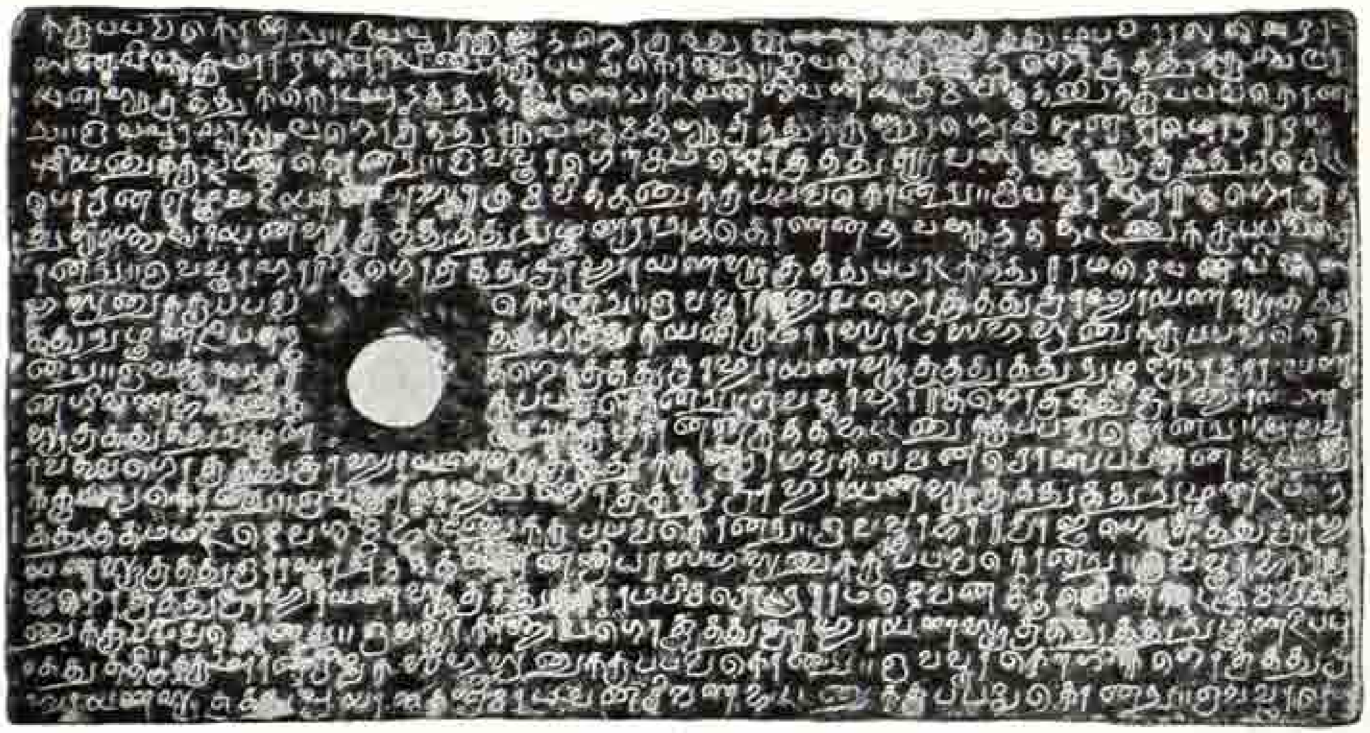


PLATE XXX

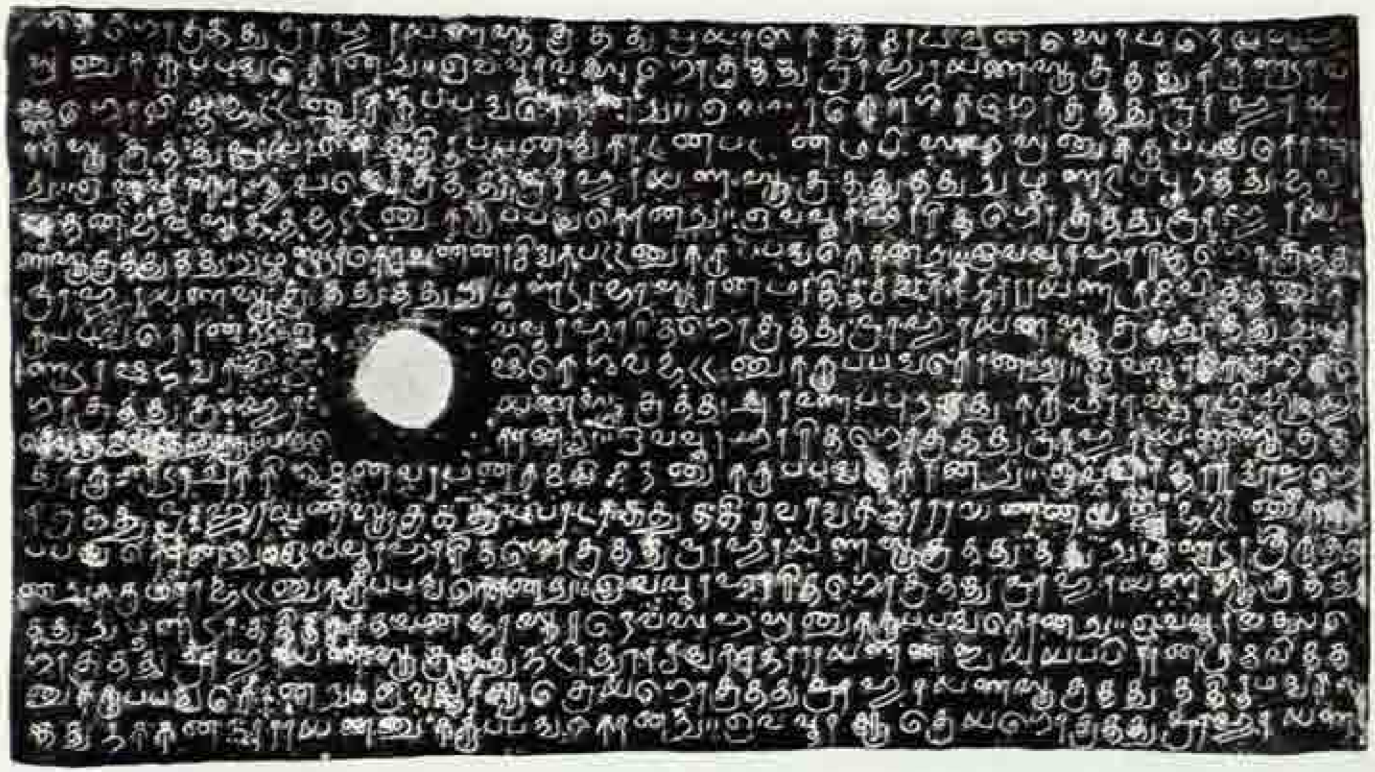
iv a



iv b



v a



v b

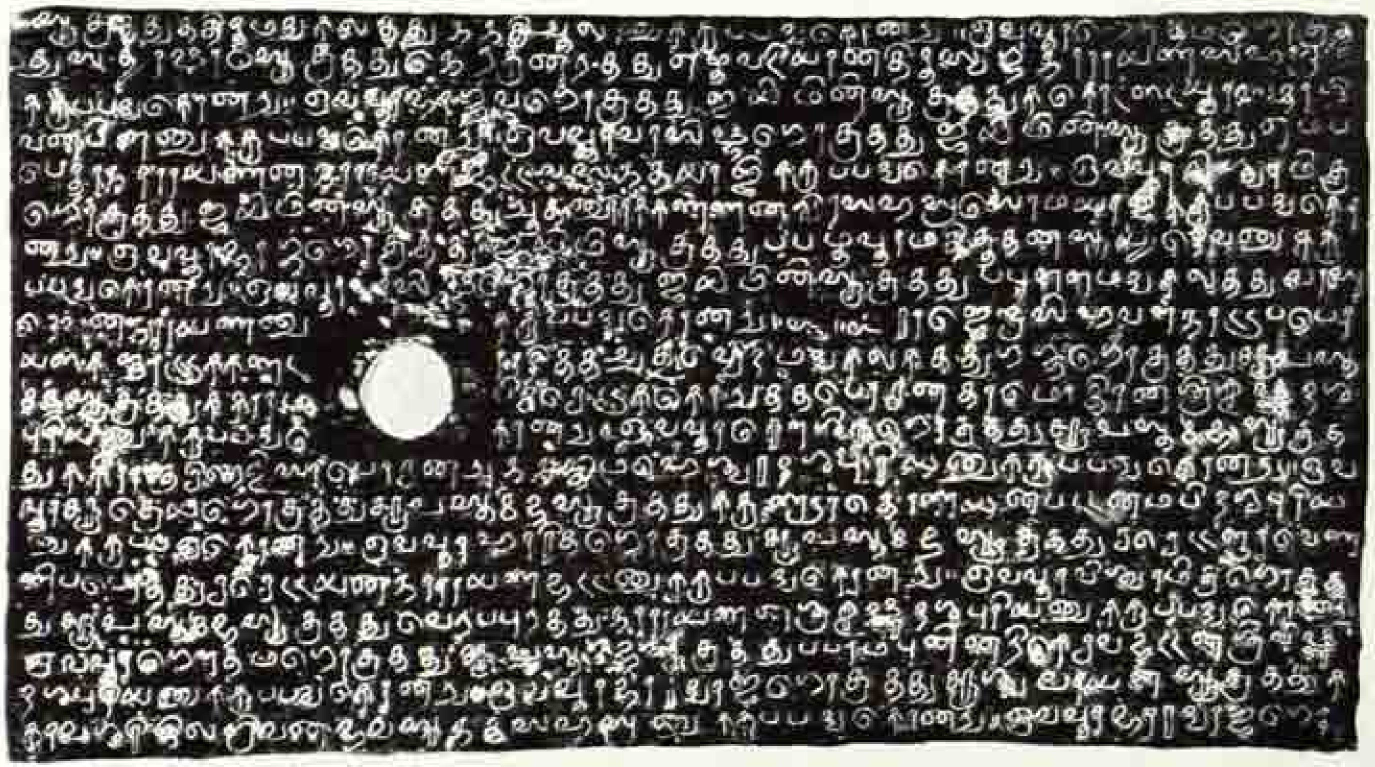
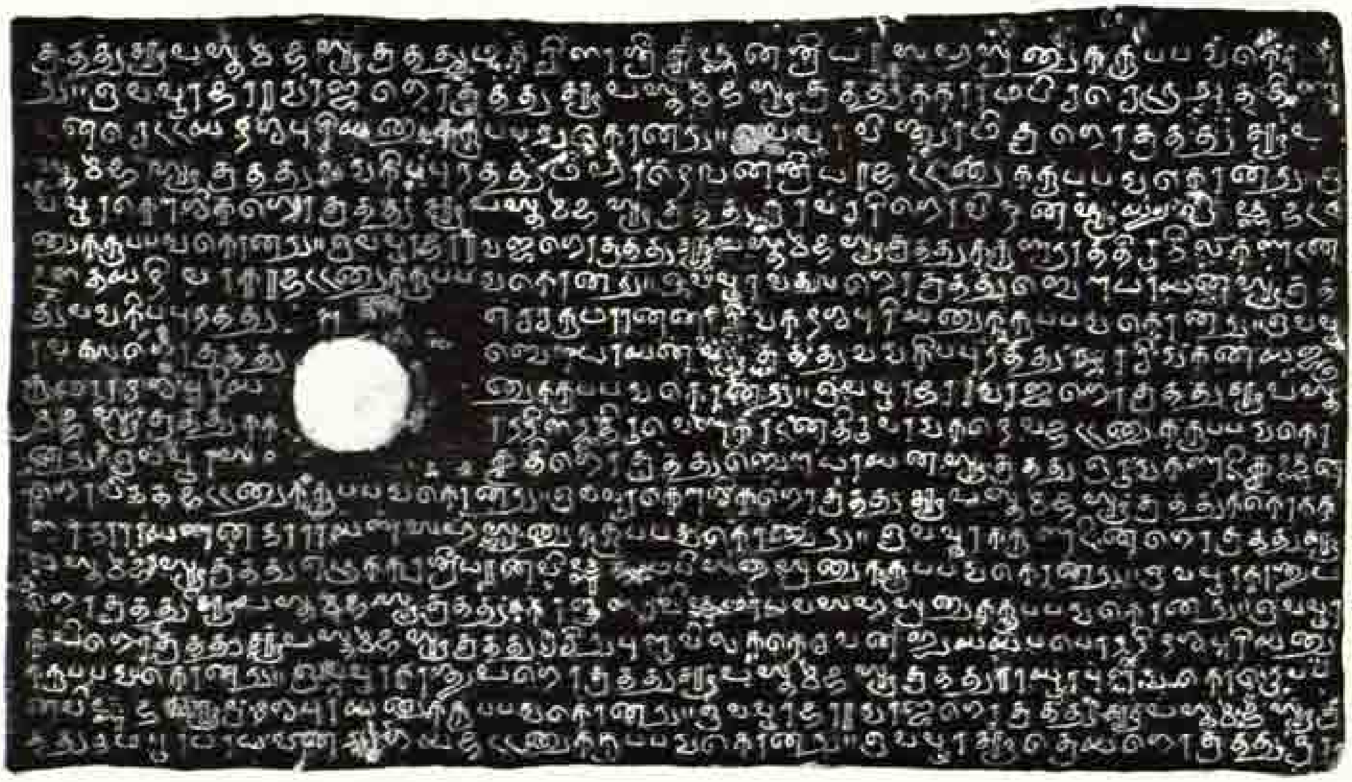
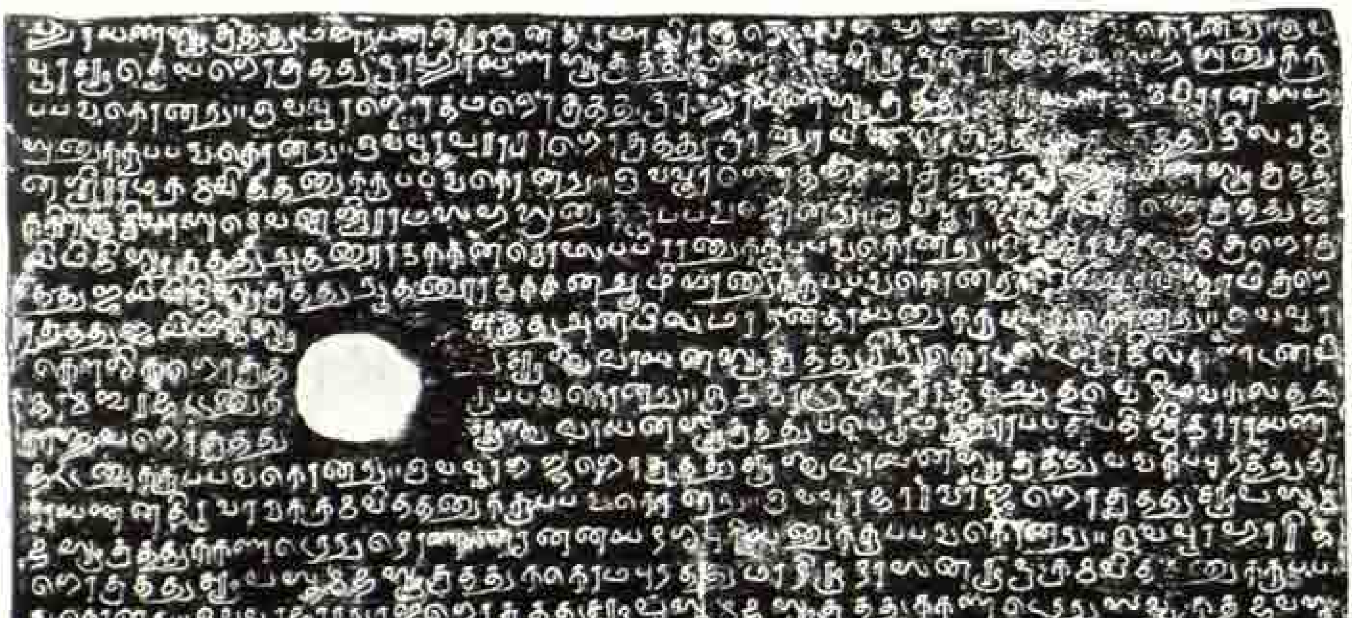


PLATE XXXII

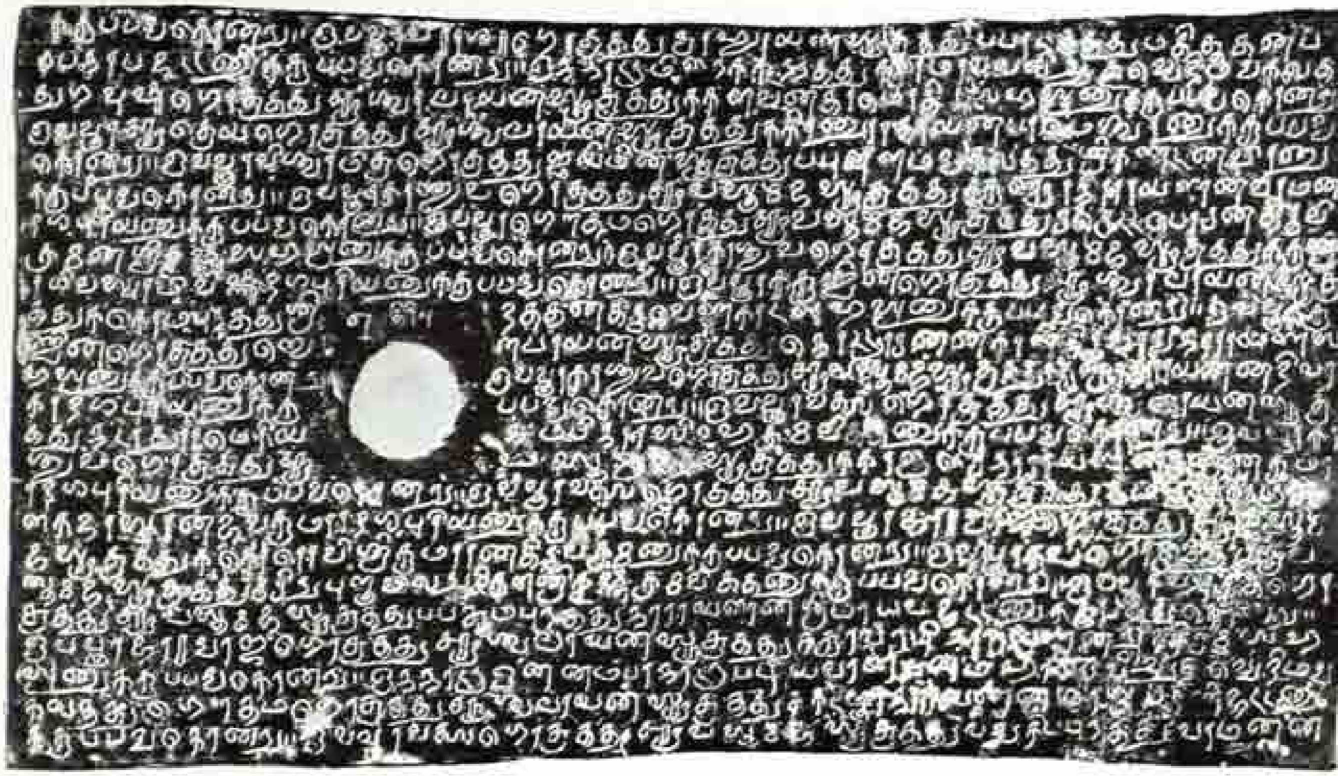
vi a



vi b



vii a

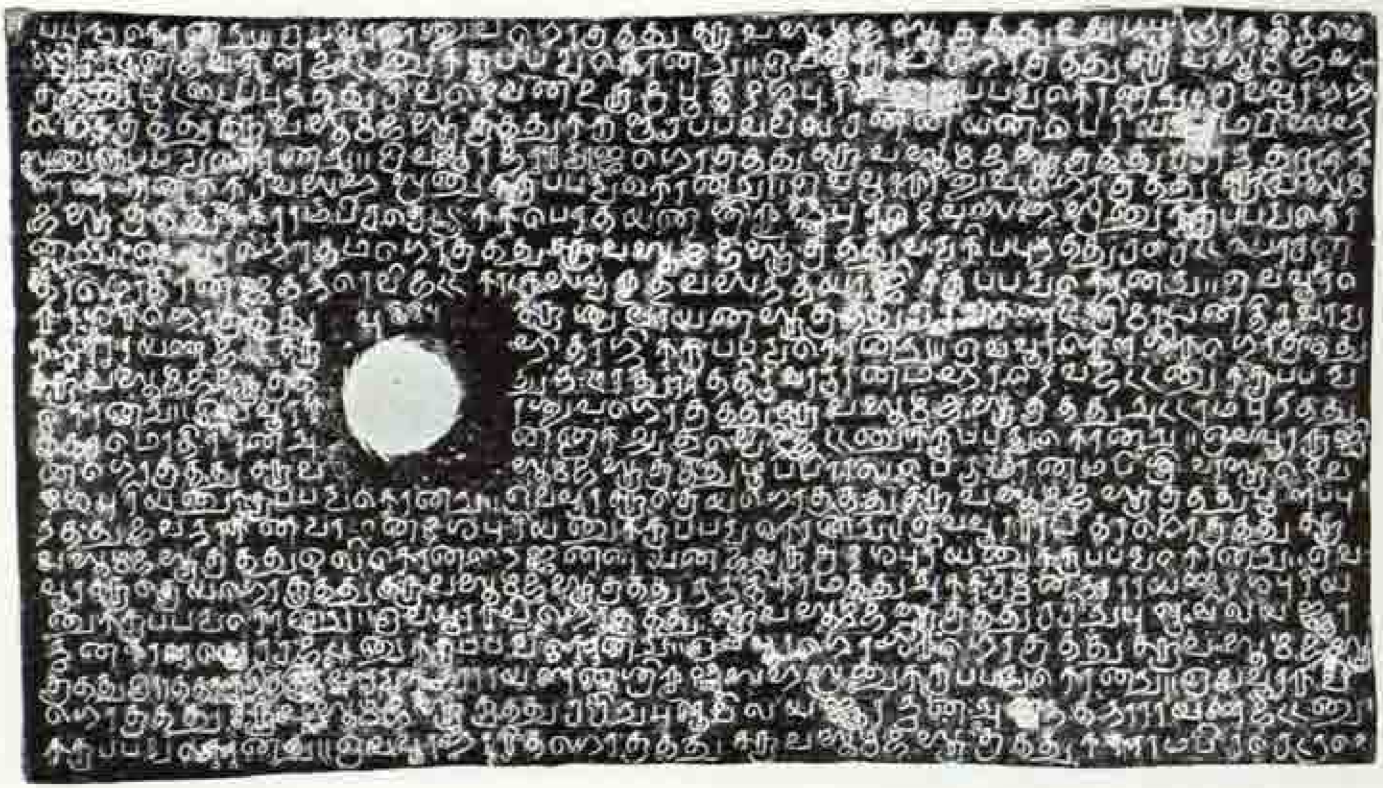


vii b



PLATE XXXIV

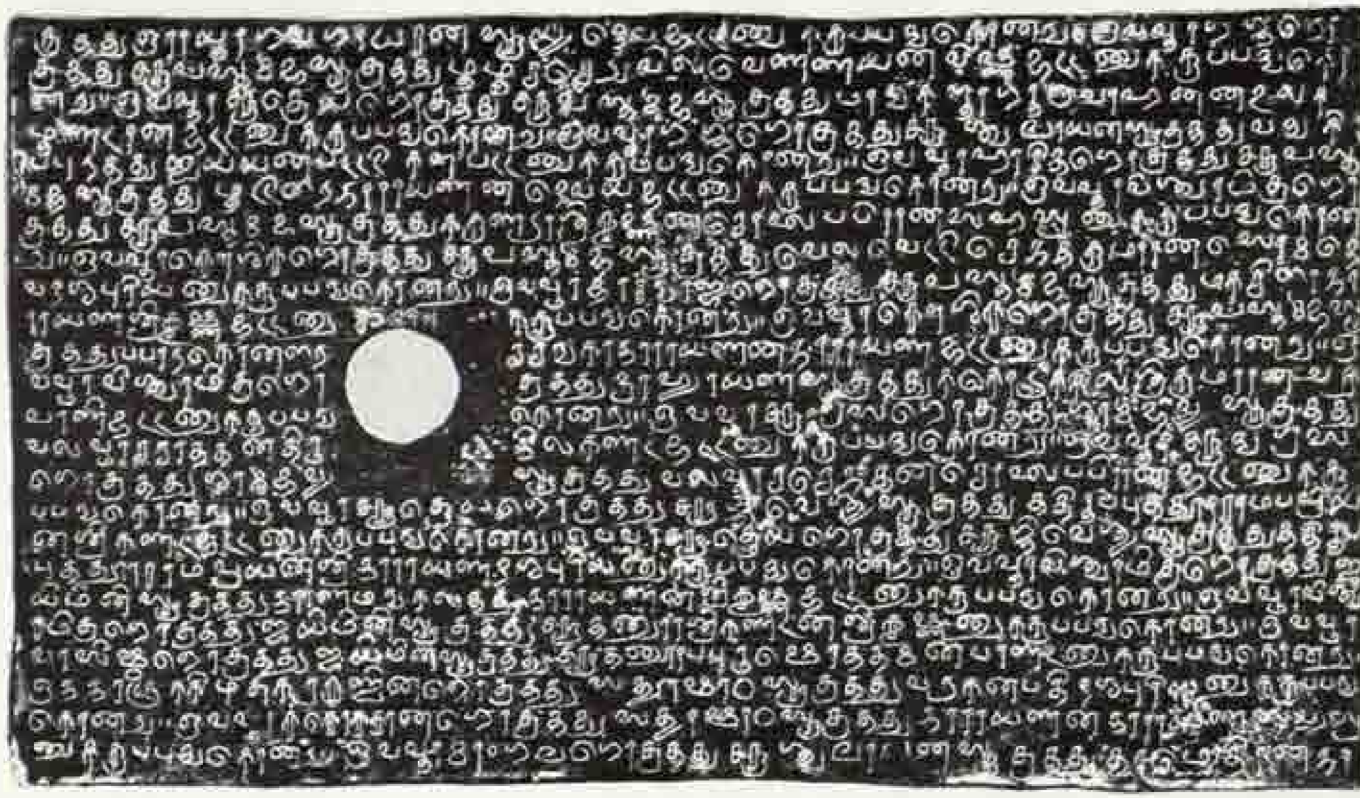
viii a



viii b



ix a



ix b

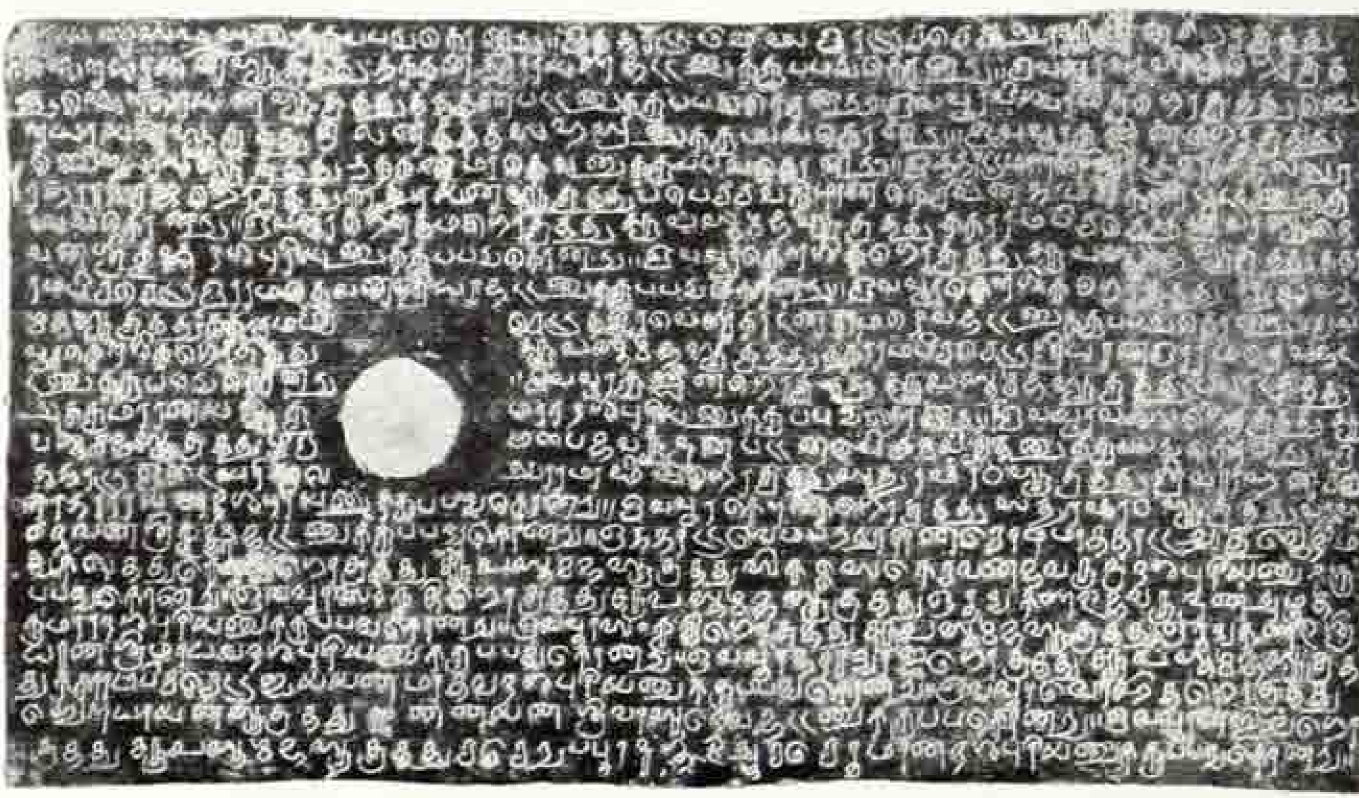
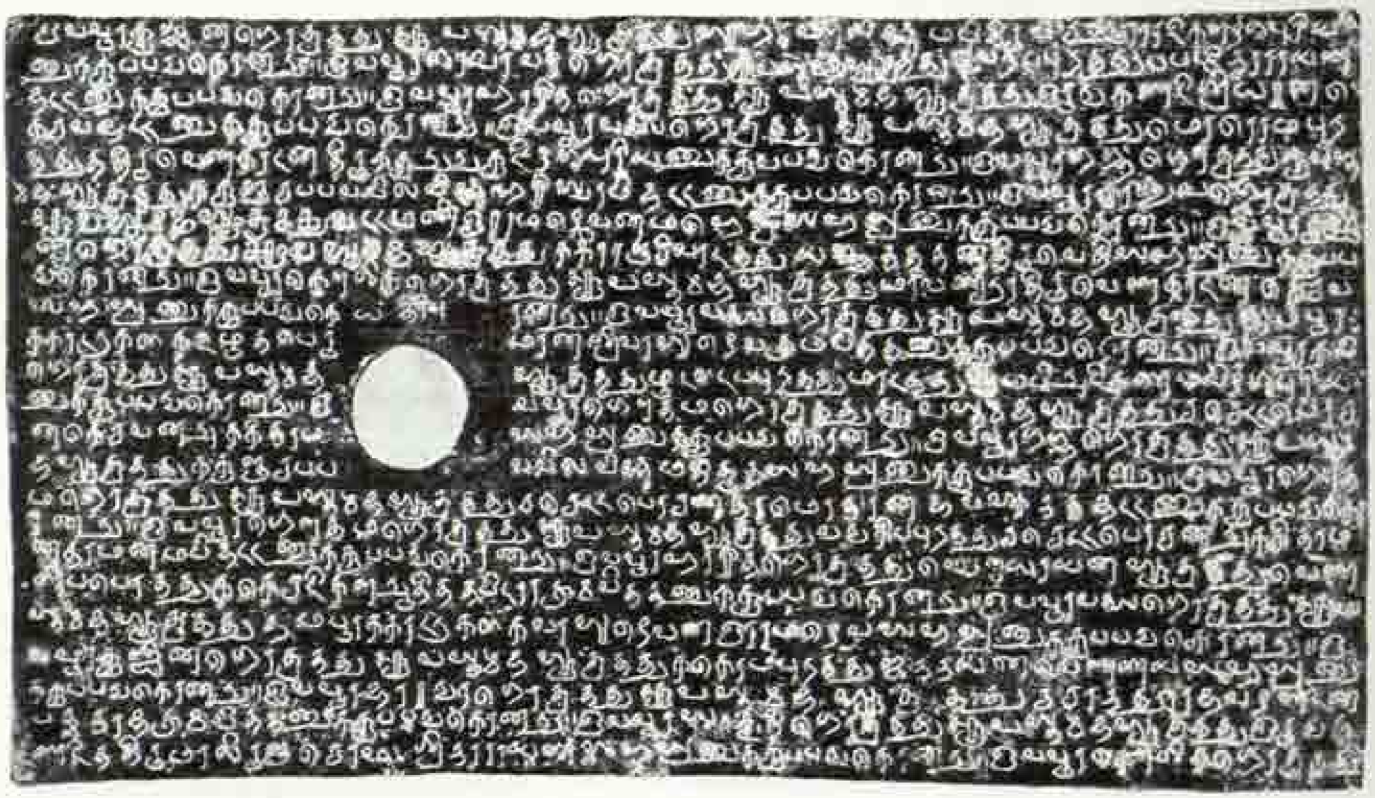
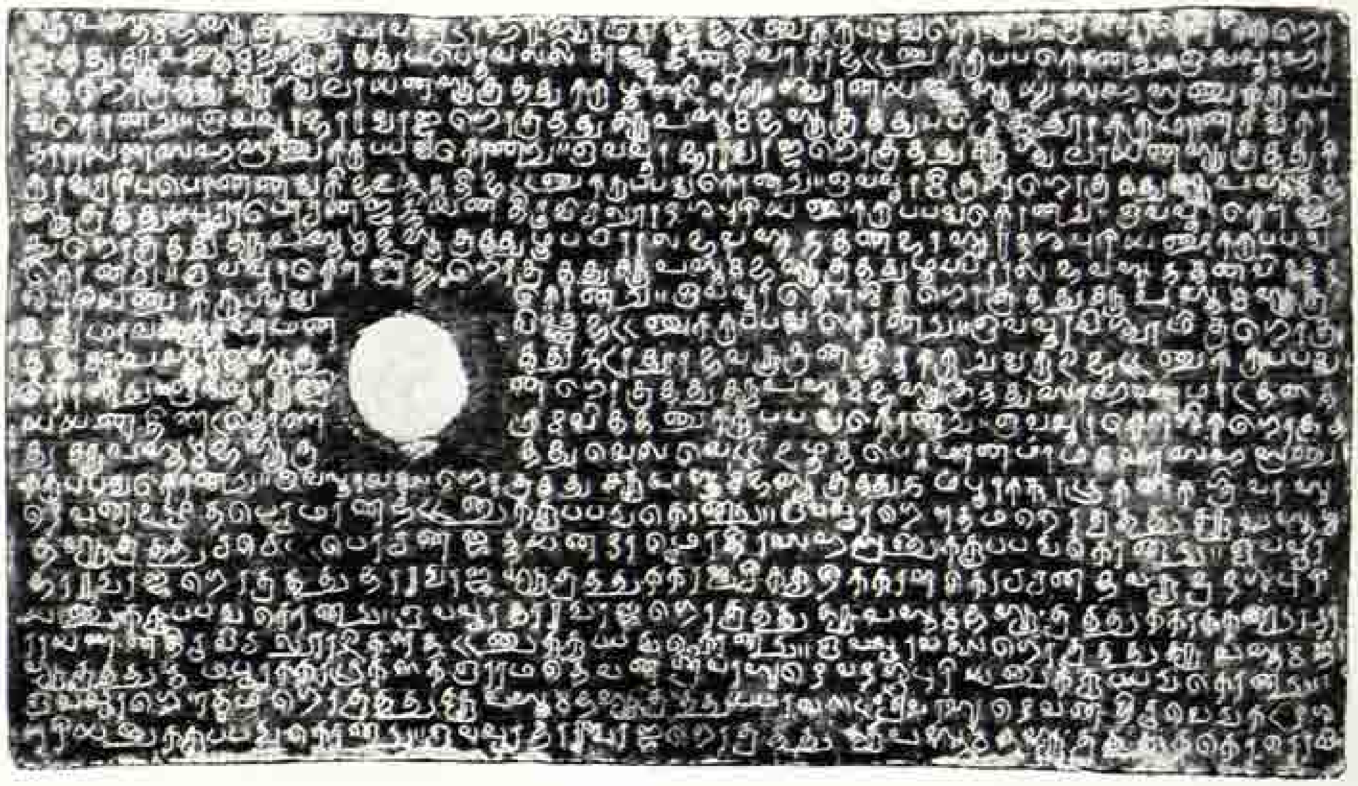


PLATE XXXVI

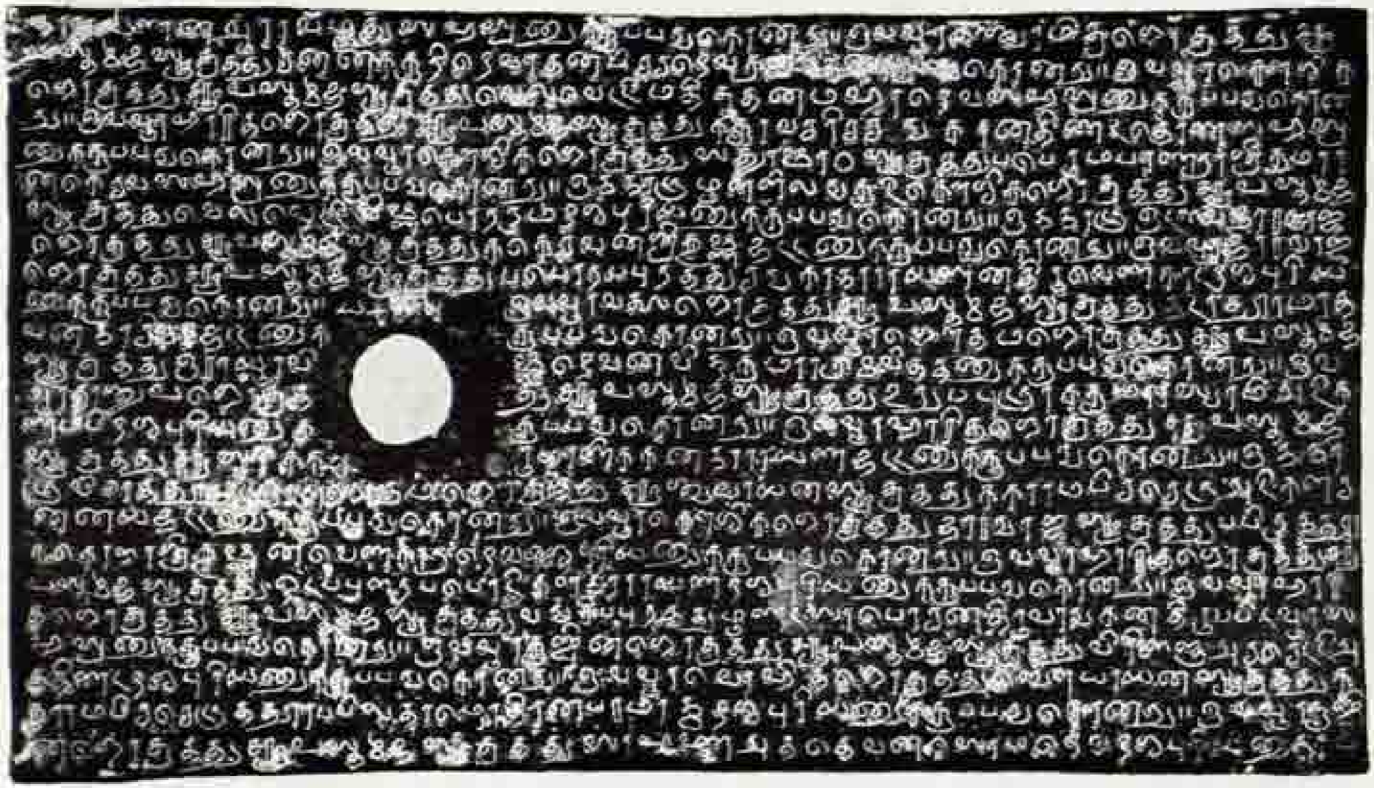
x a



x b



xi a



xi b

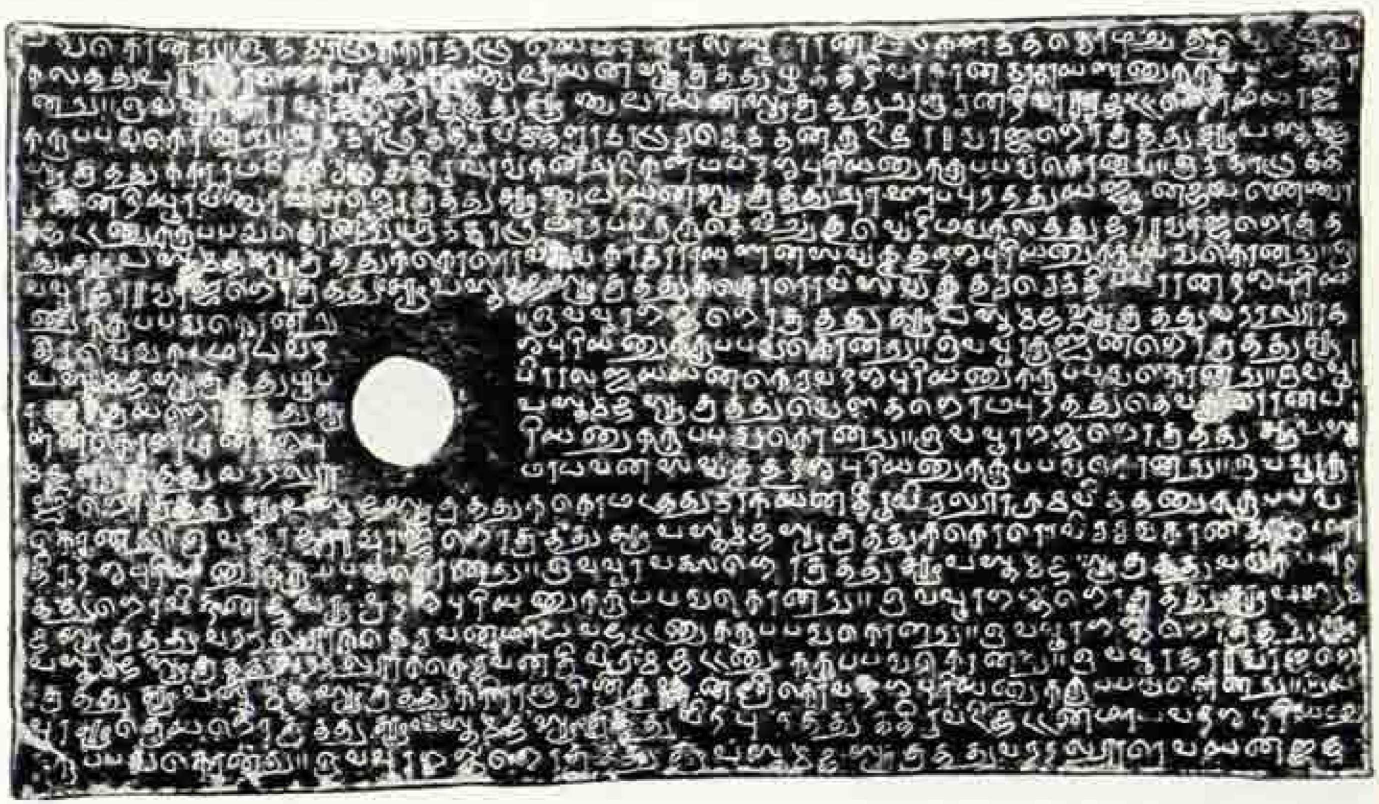
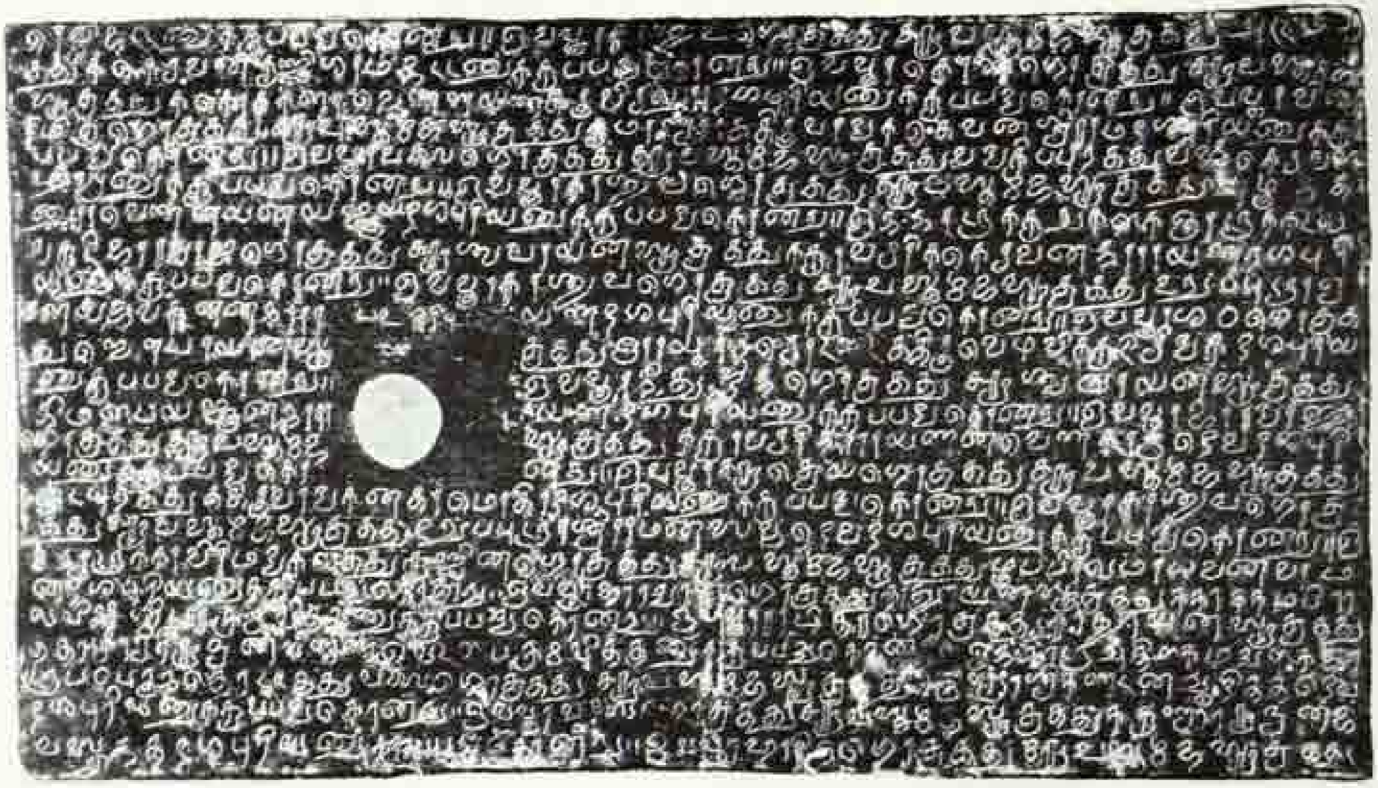
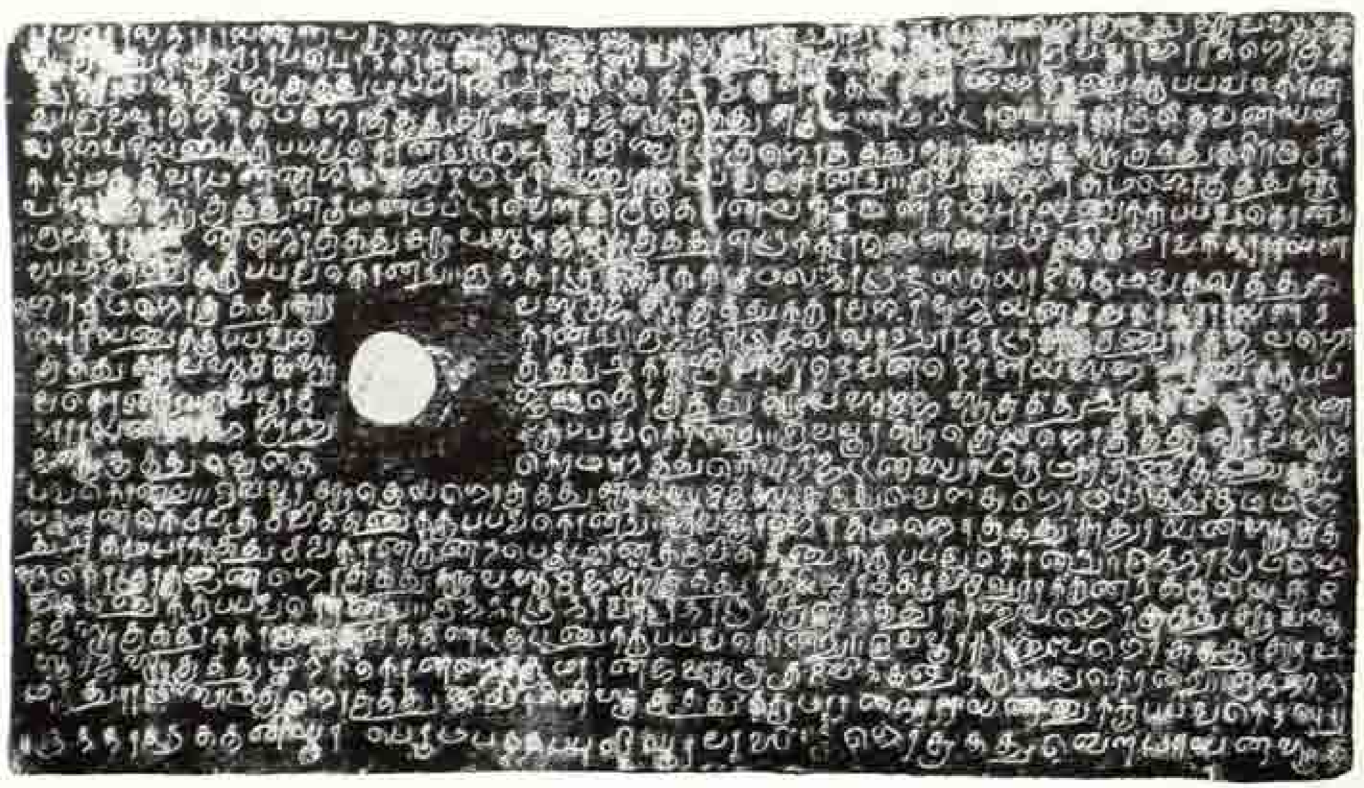


PLATE XXXVIII

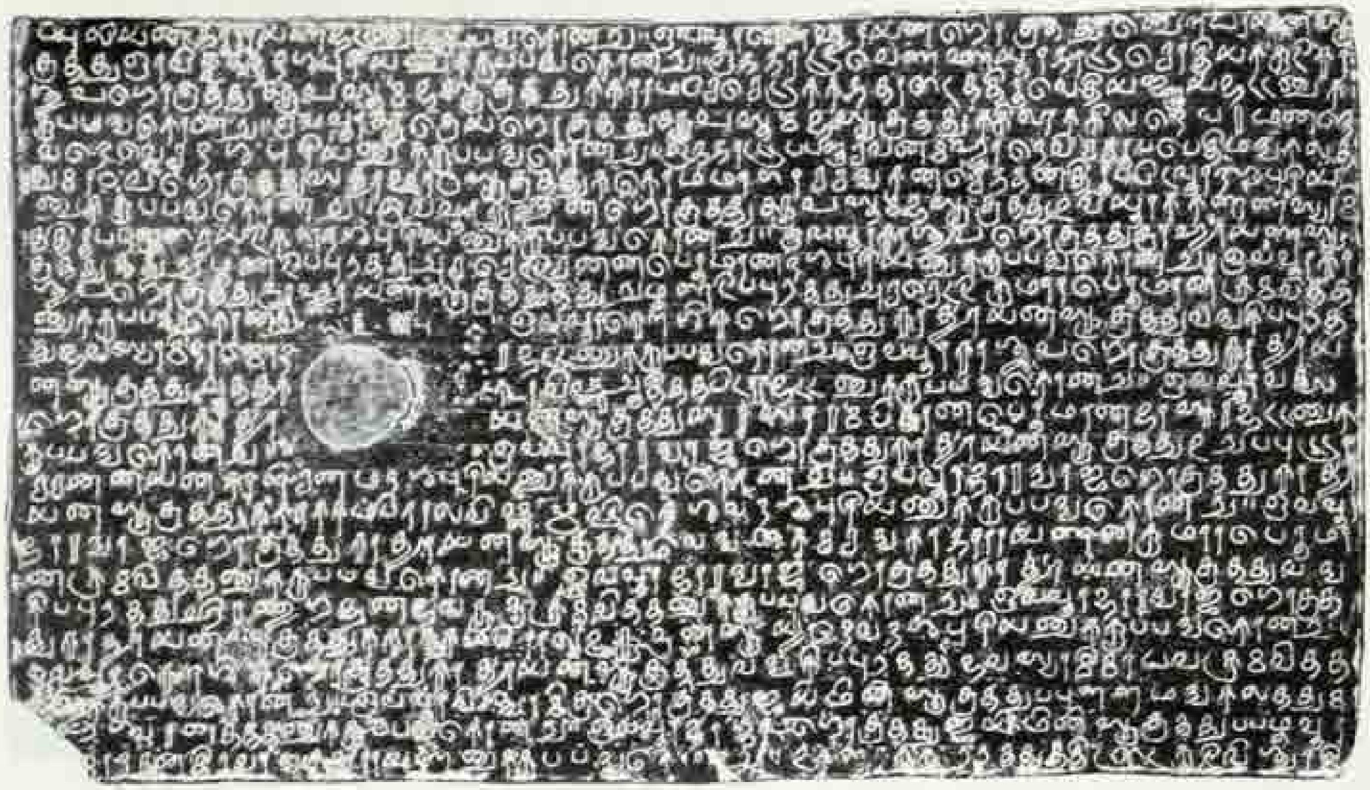
xii a



xii b



xiii a



xiii b

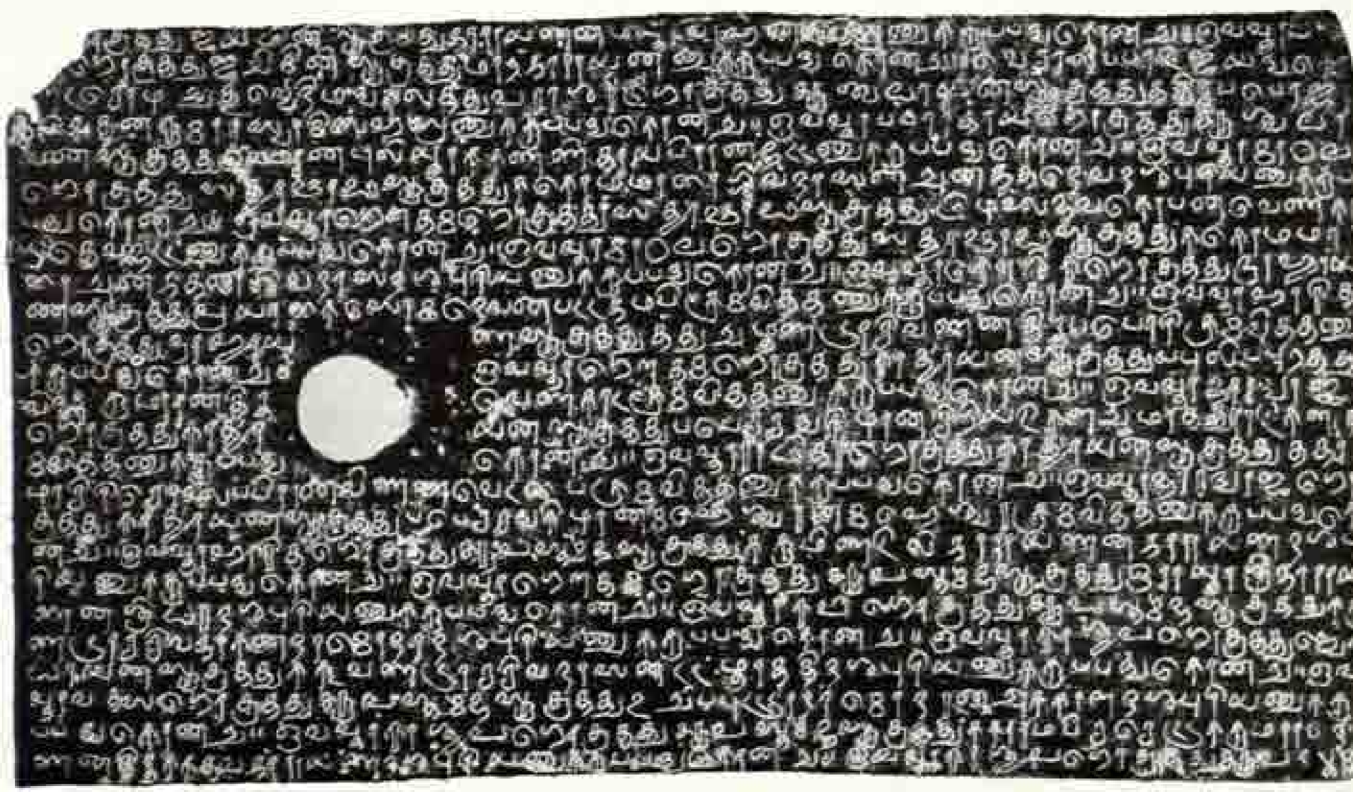
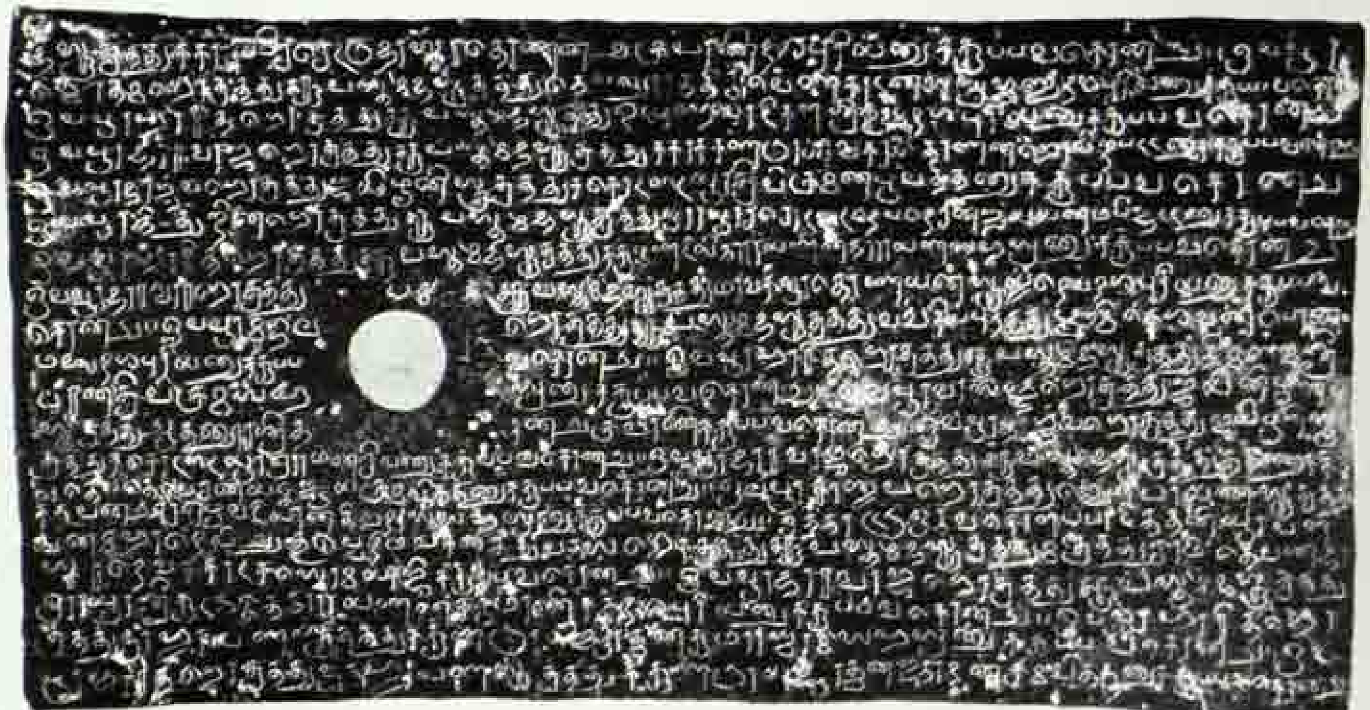
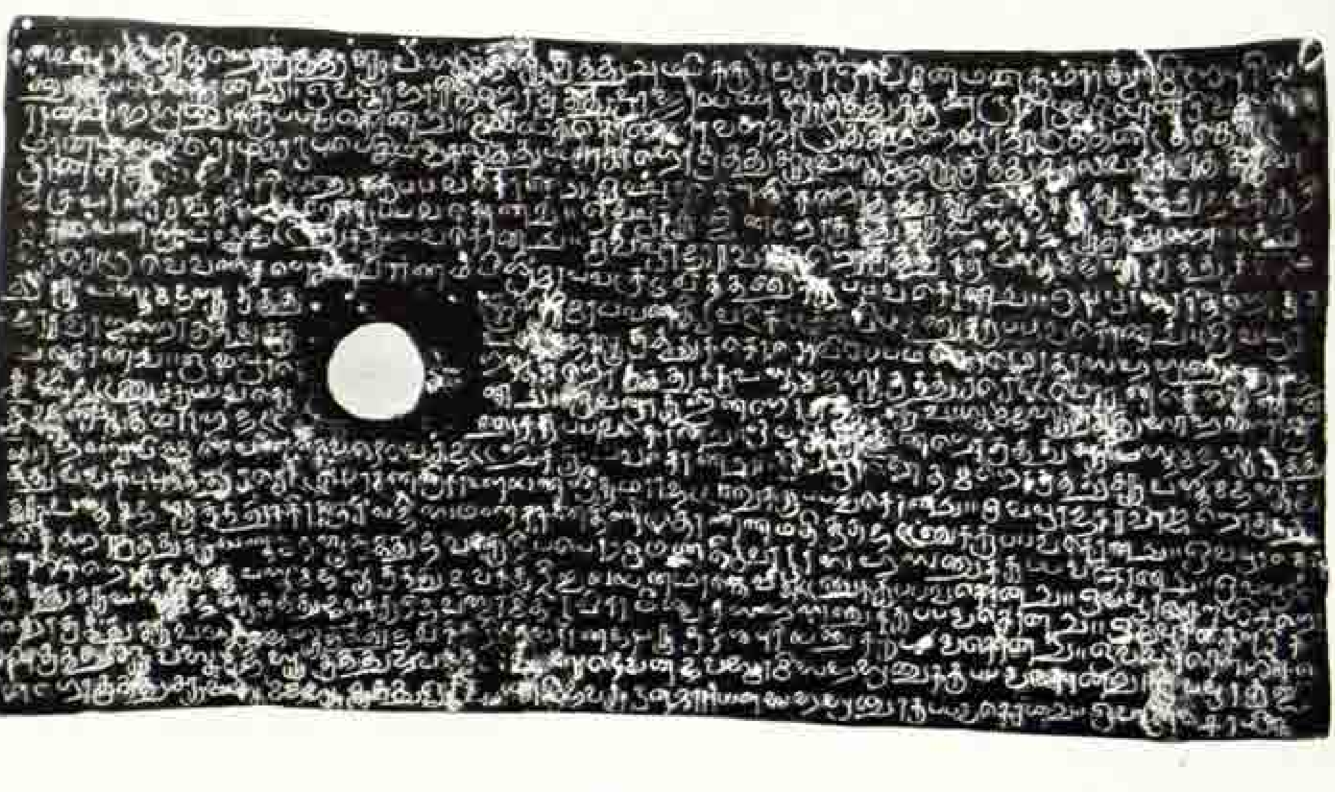


PLATE XL.

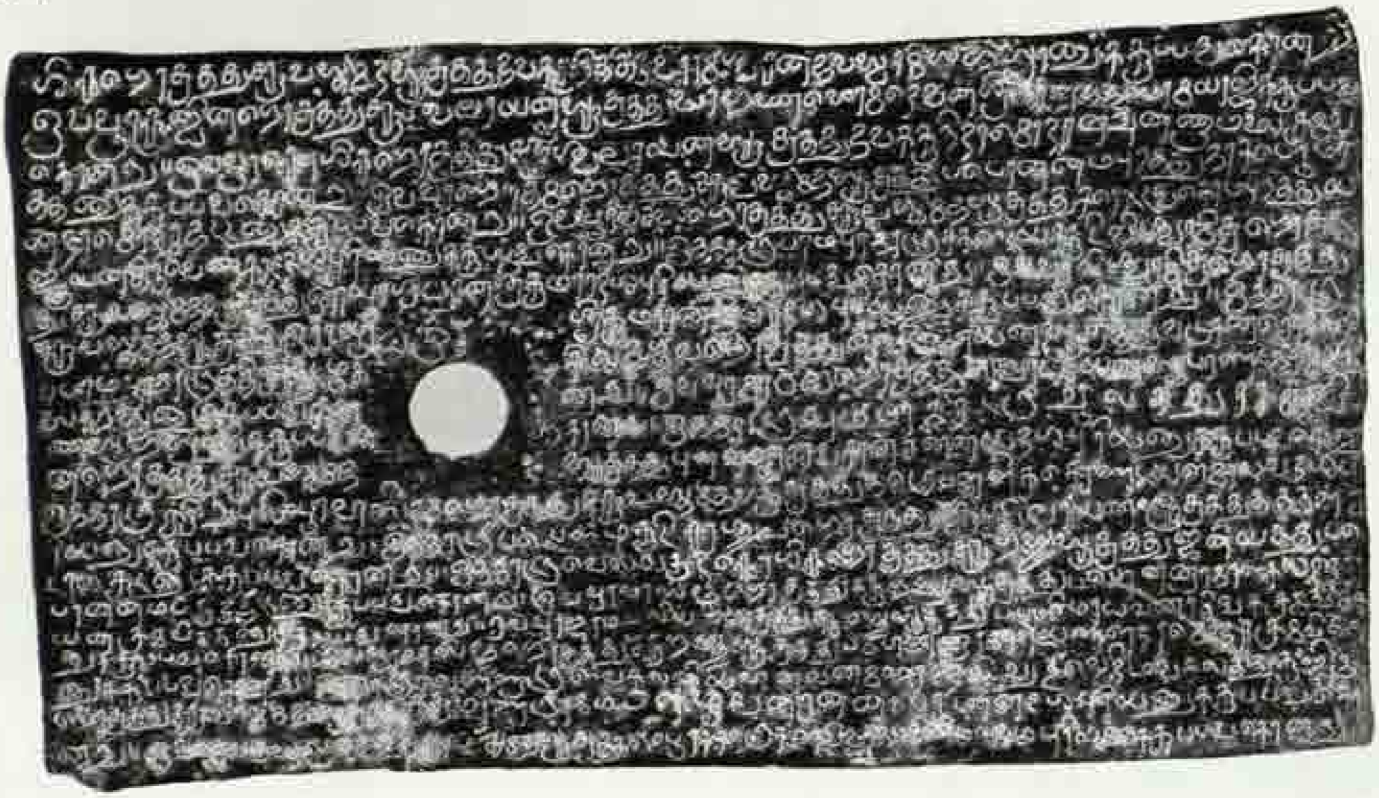
xiv a



xiv b



xv a

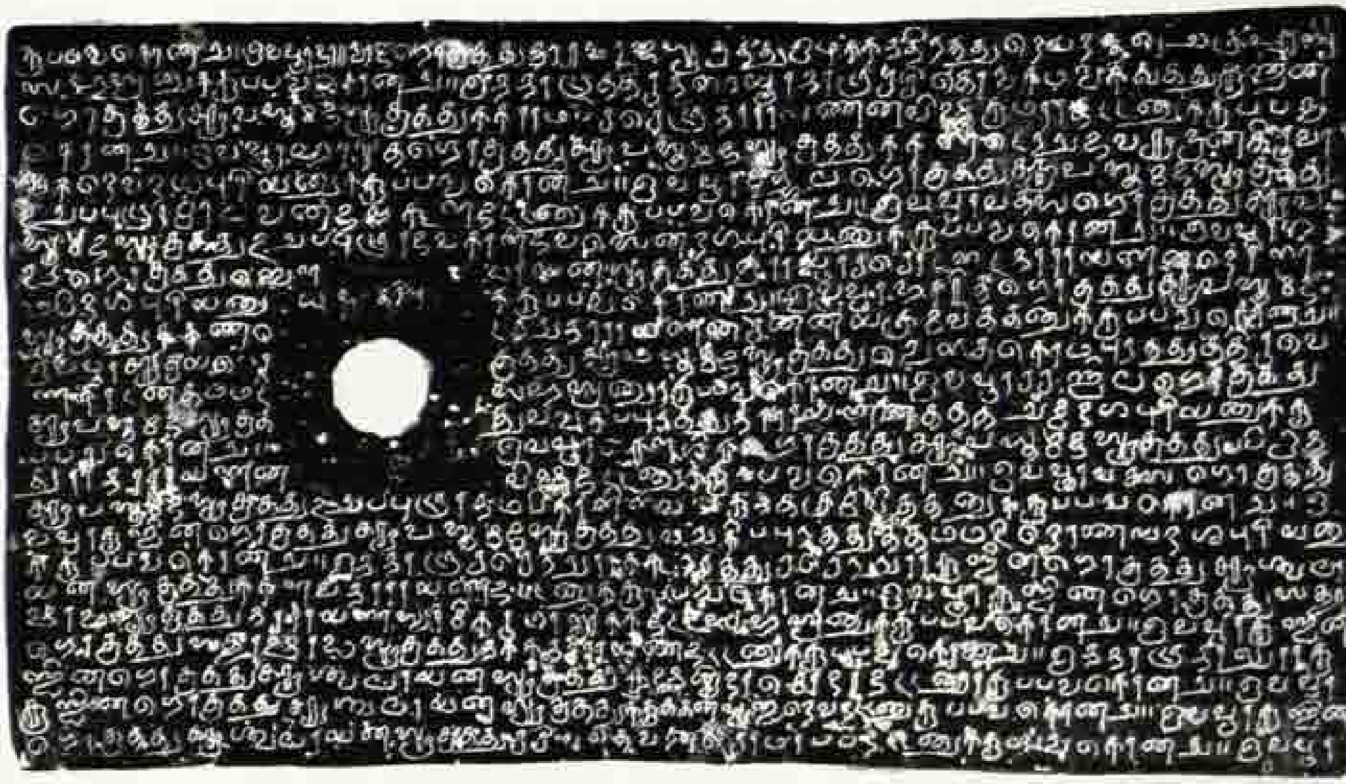


xv b



PLATE XLII

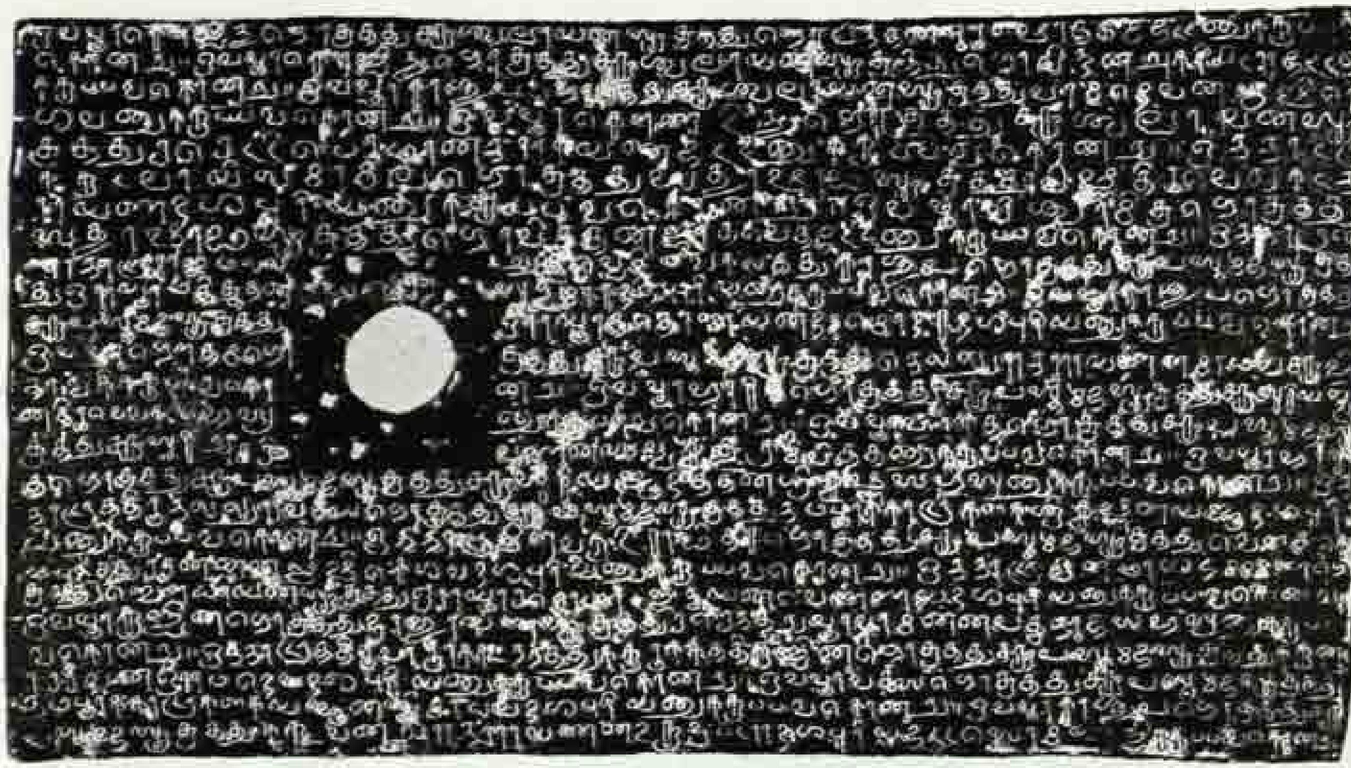
xvi a



xvi b



xvii a



xvii b

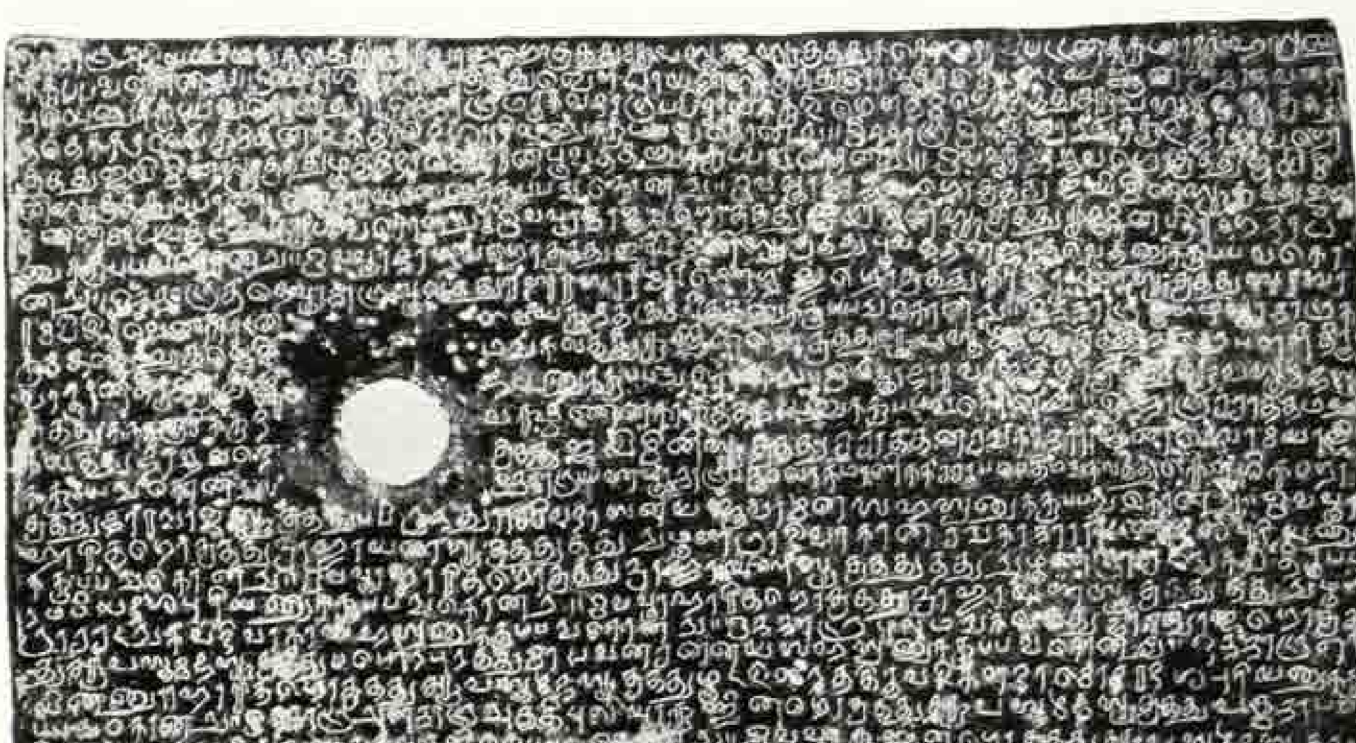
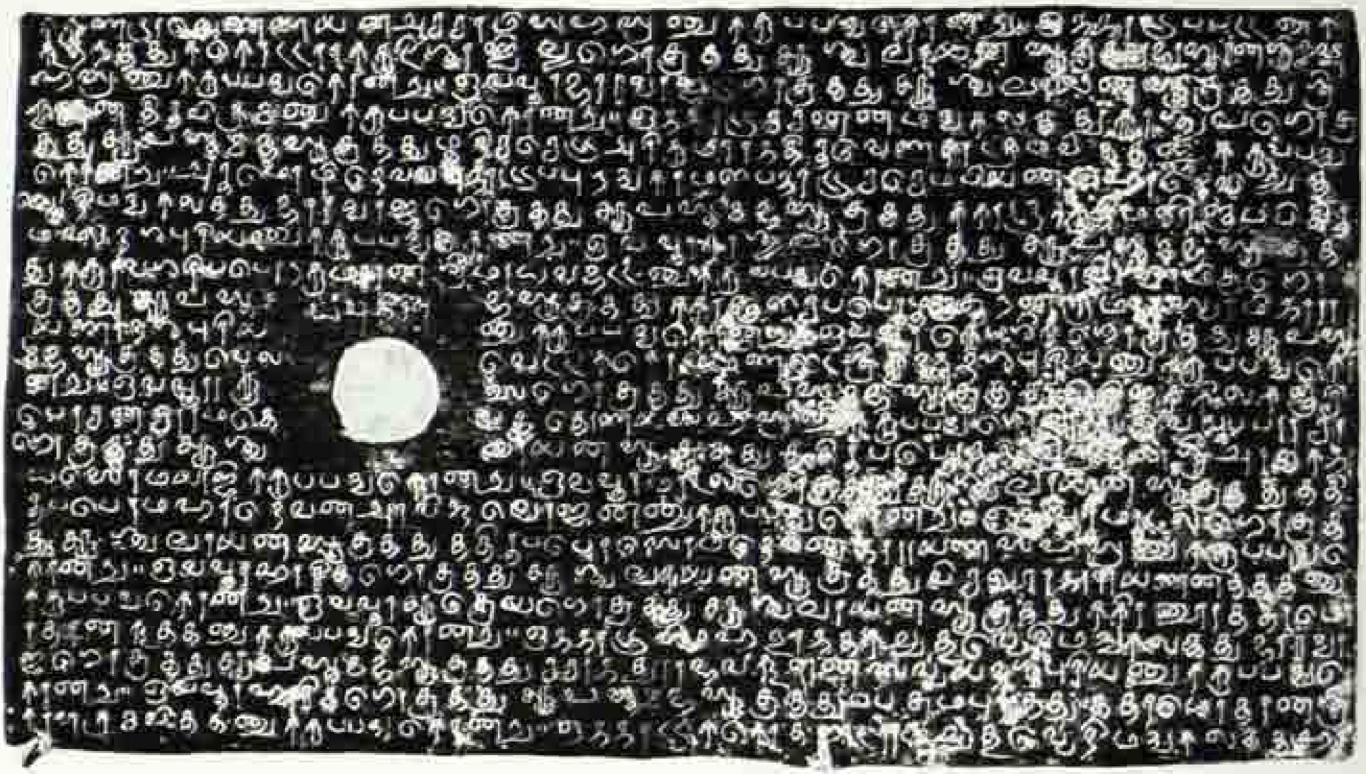
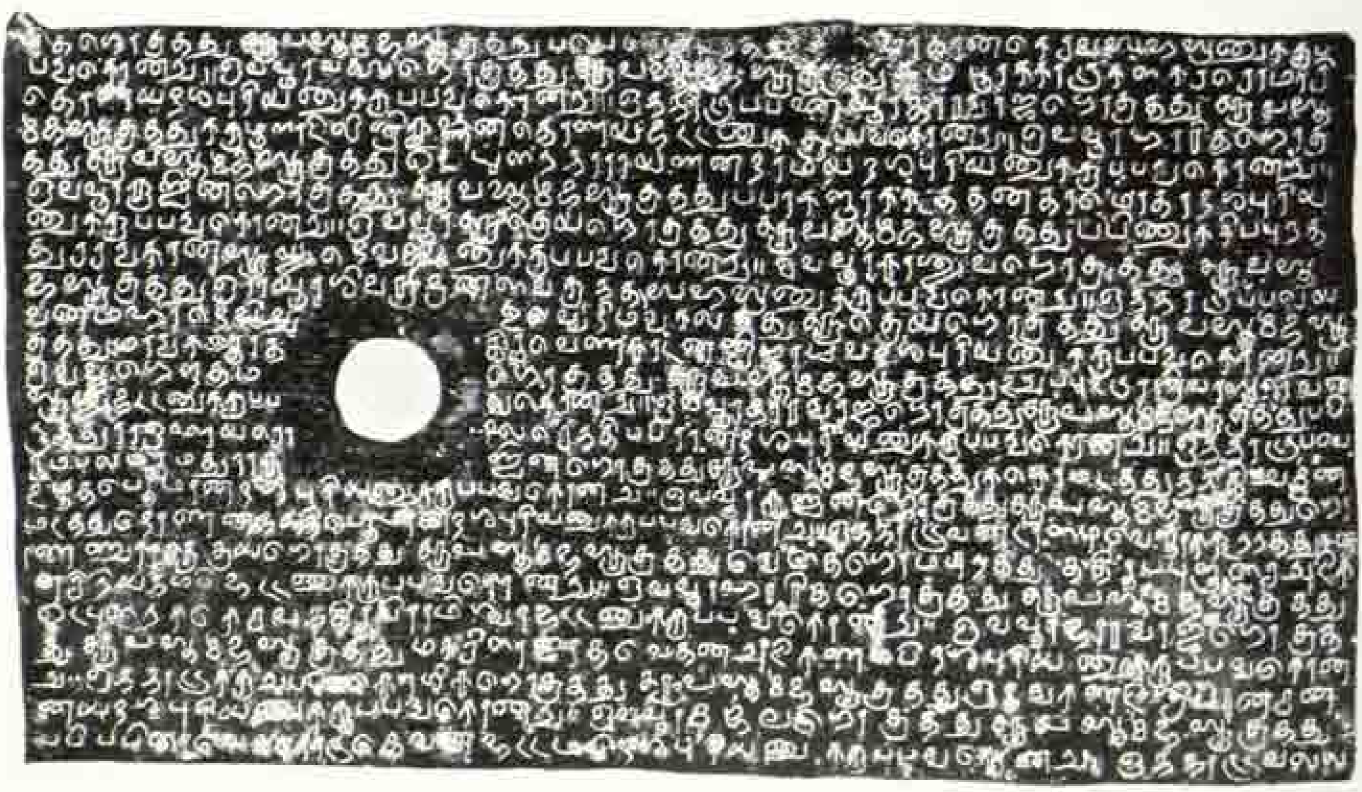


PLATE XLIV

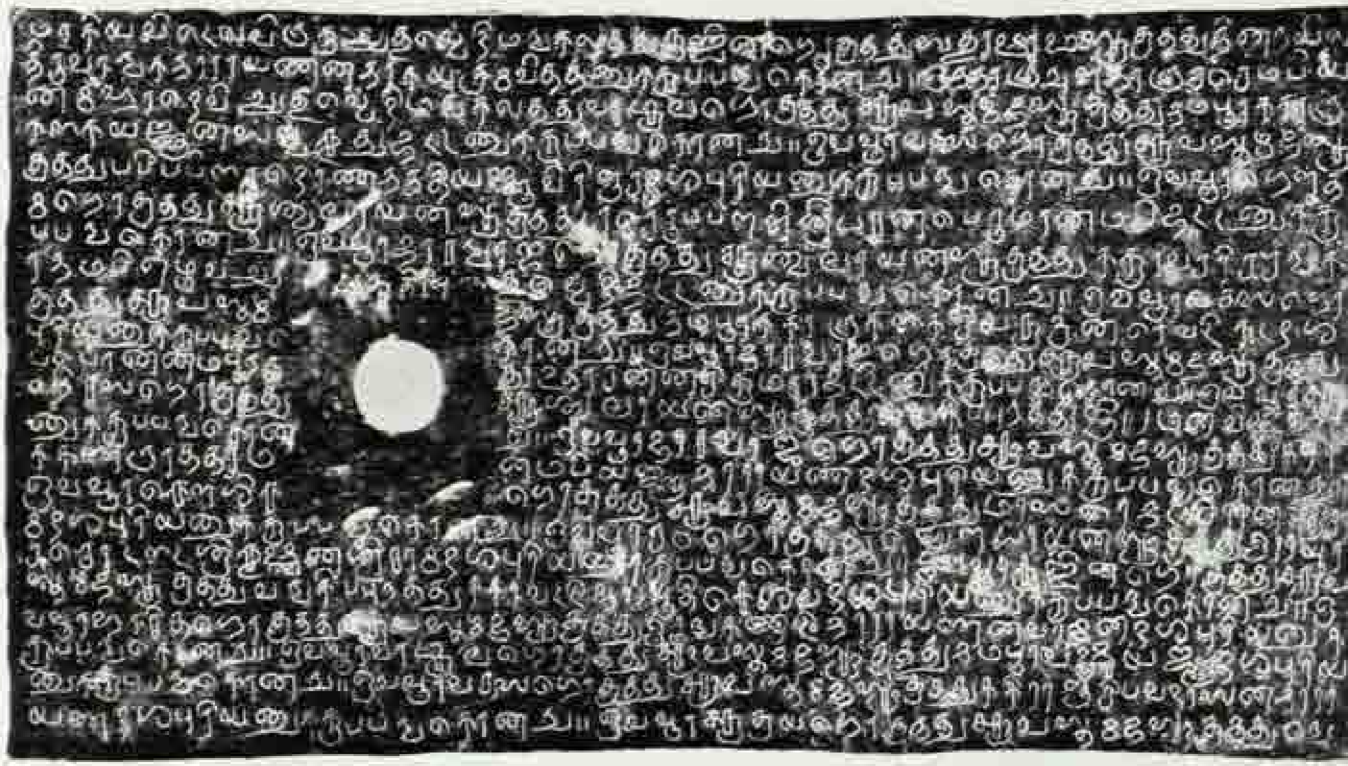
xviii a



xviii b



xix a



xix b

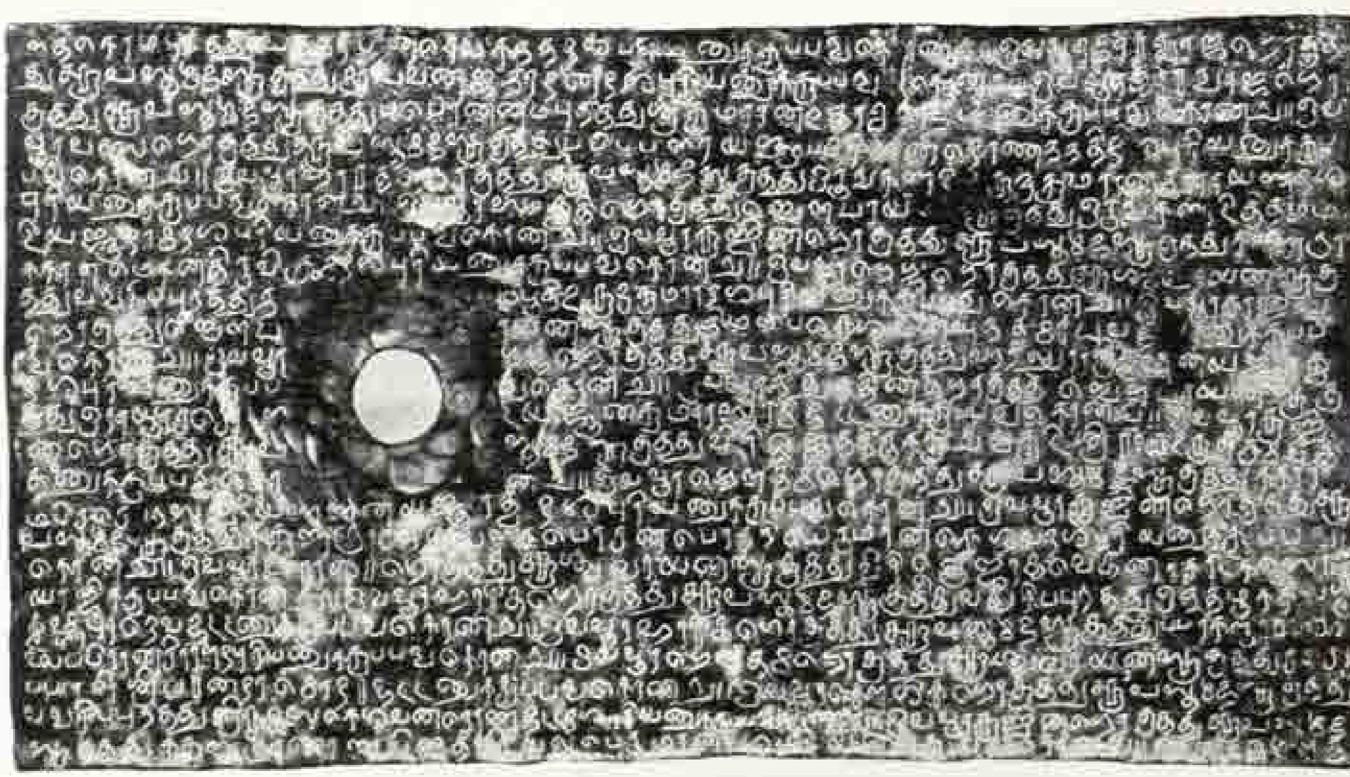
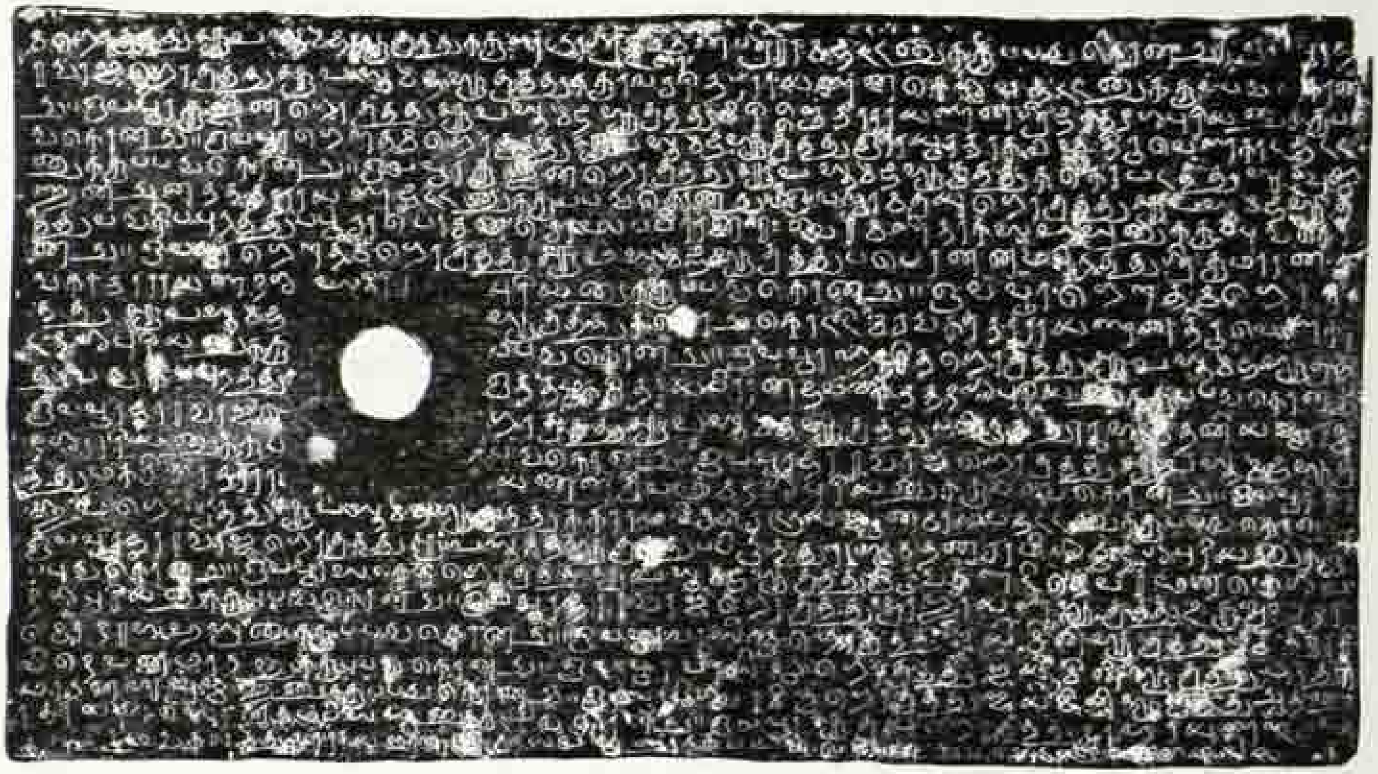


PLATE XLVI

xx a



xx b



xxi a



xxi b

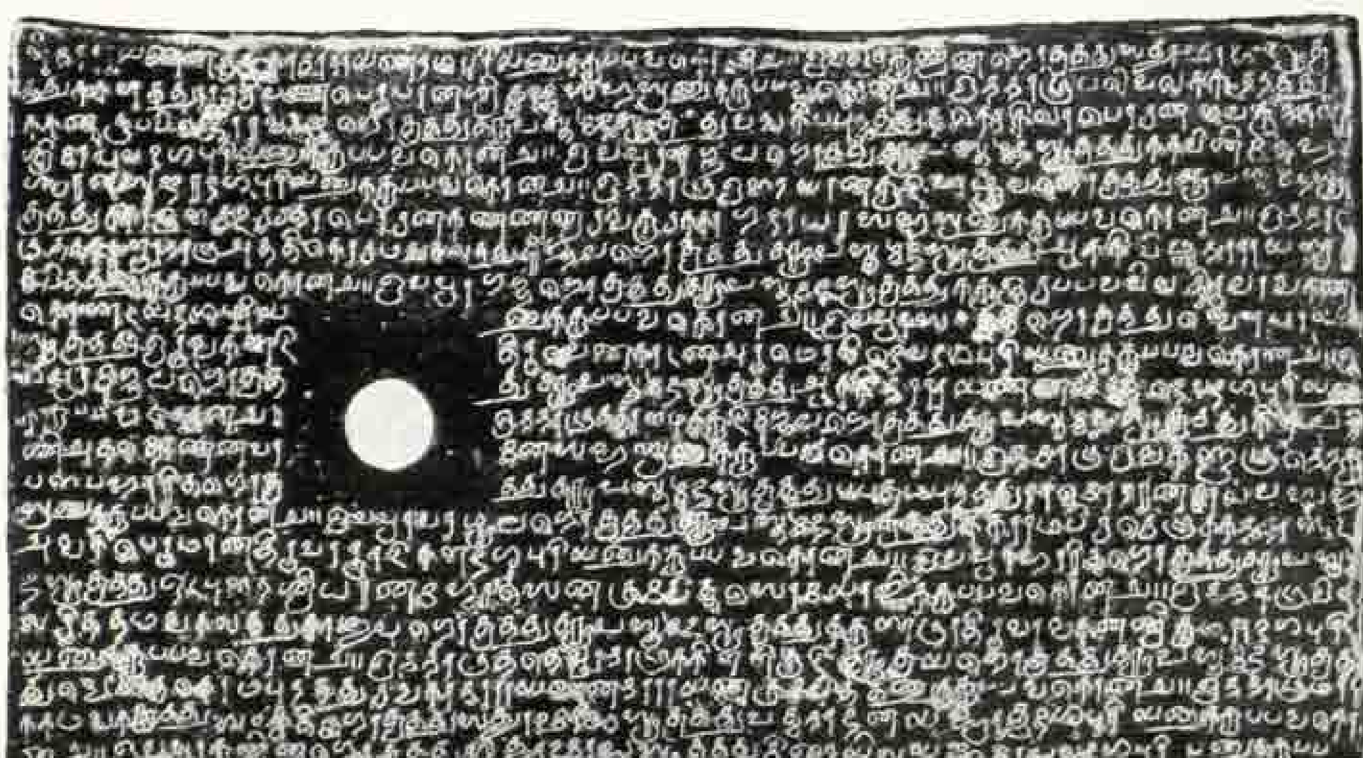
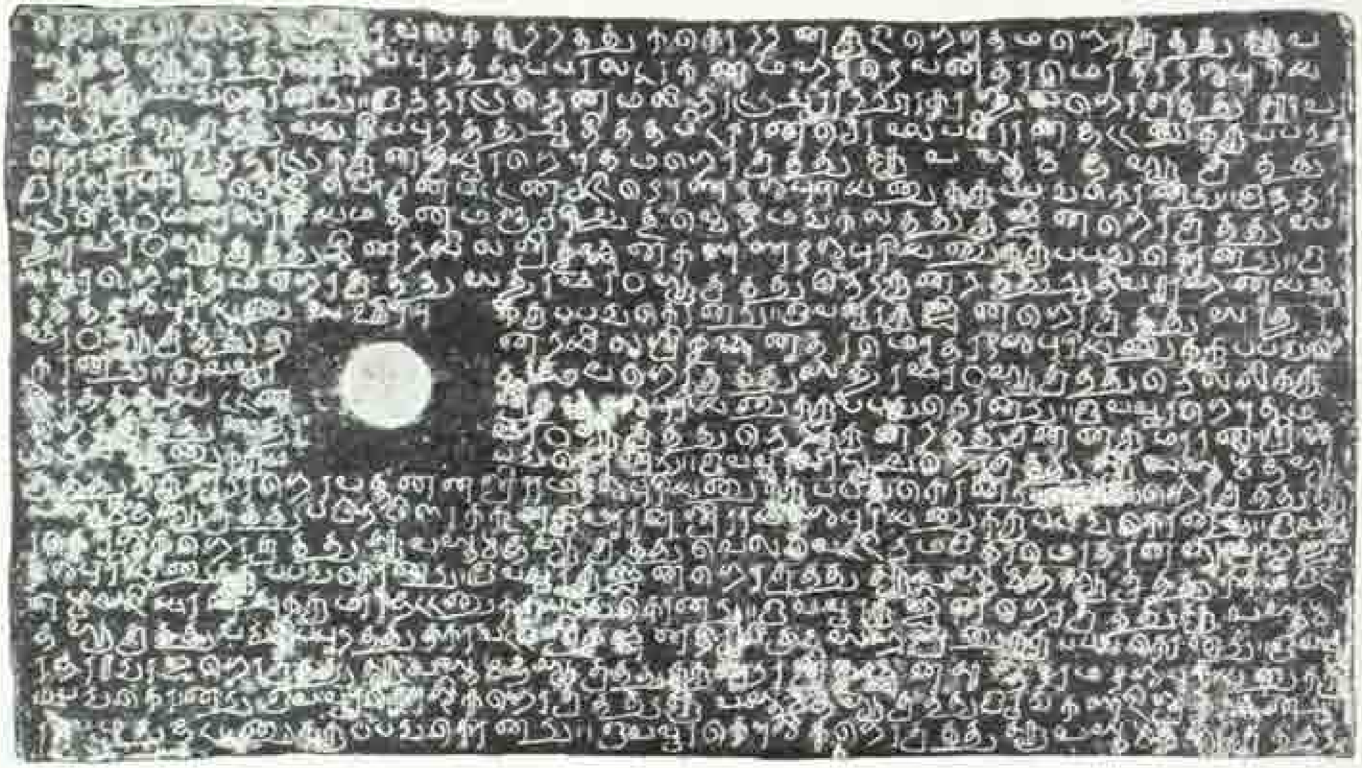
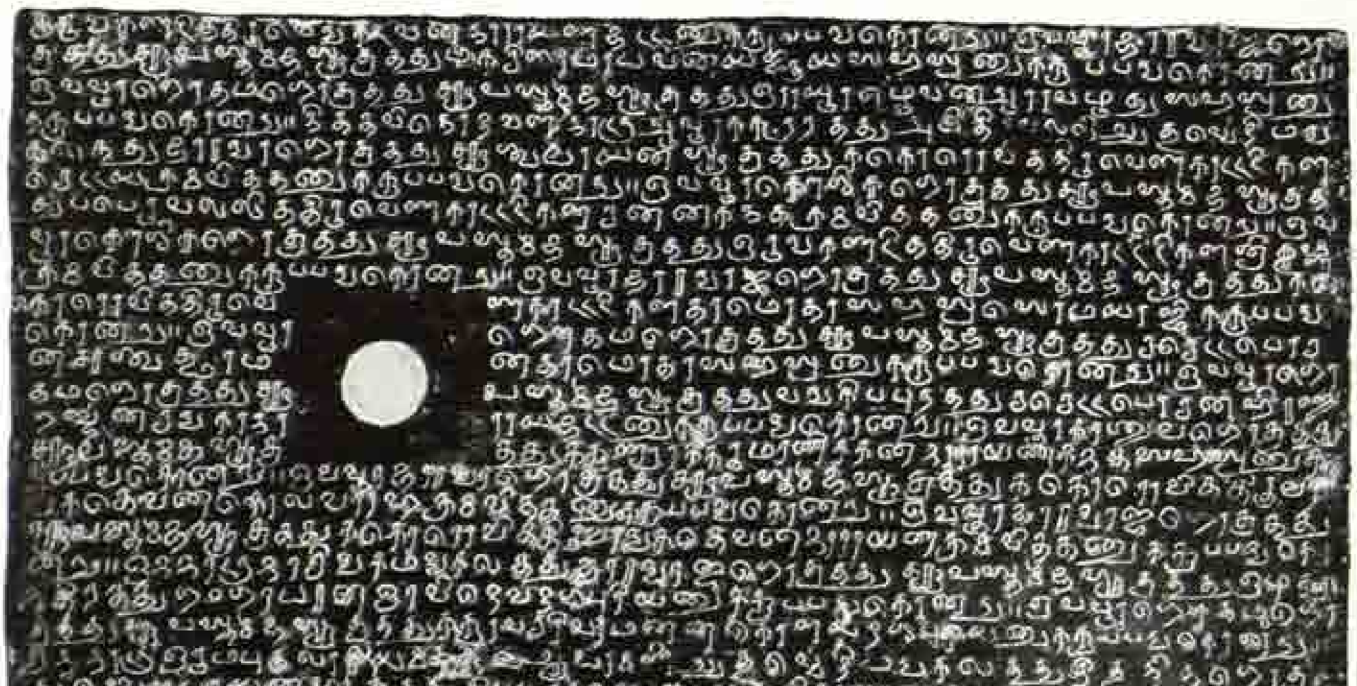


PLATE XLVIII

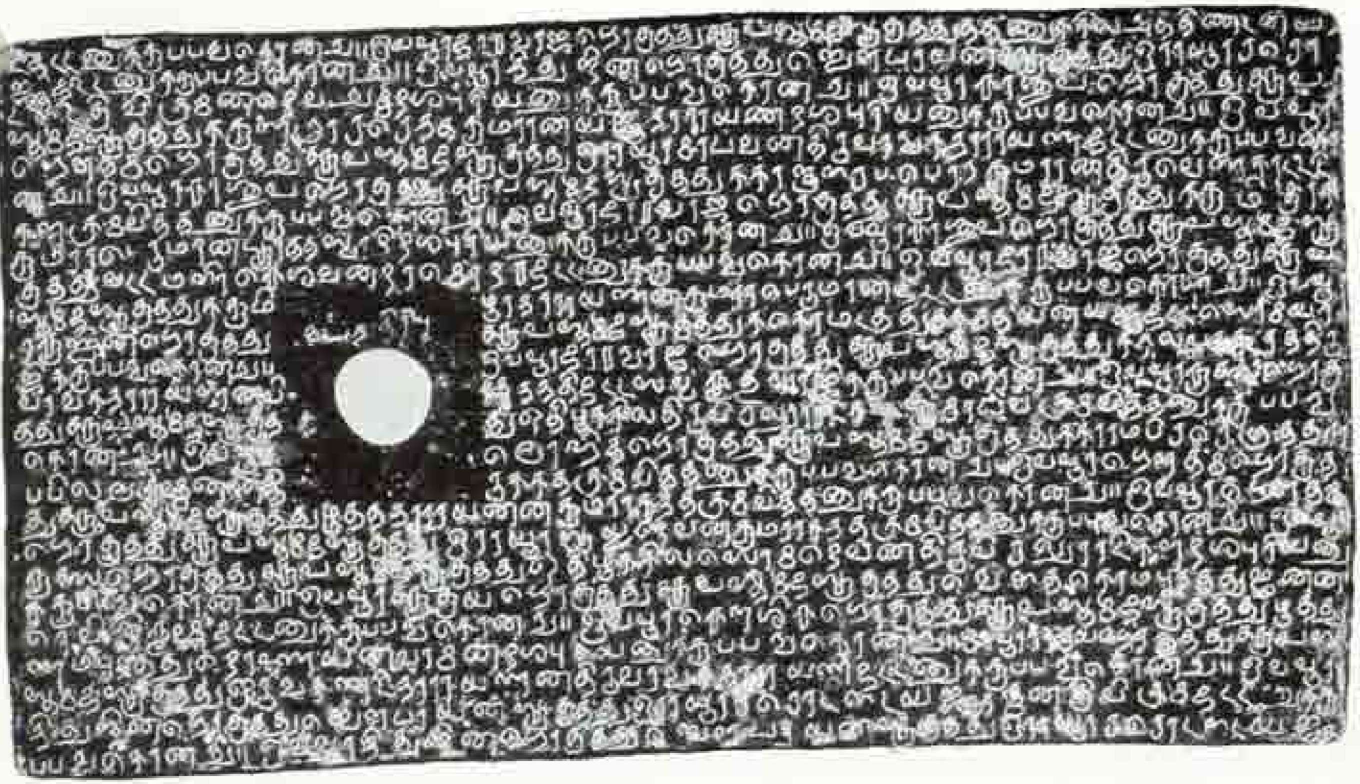
xxii a



xxii b



xxiii a



xxiii b

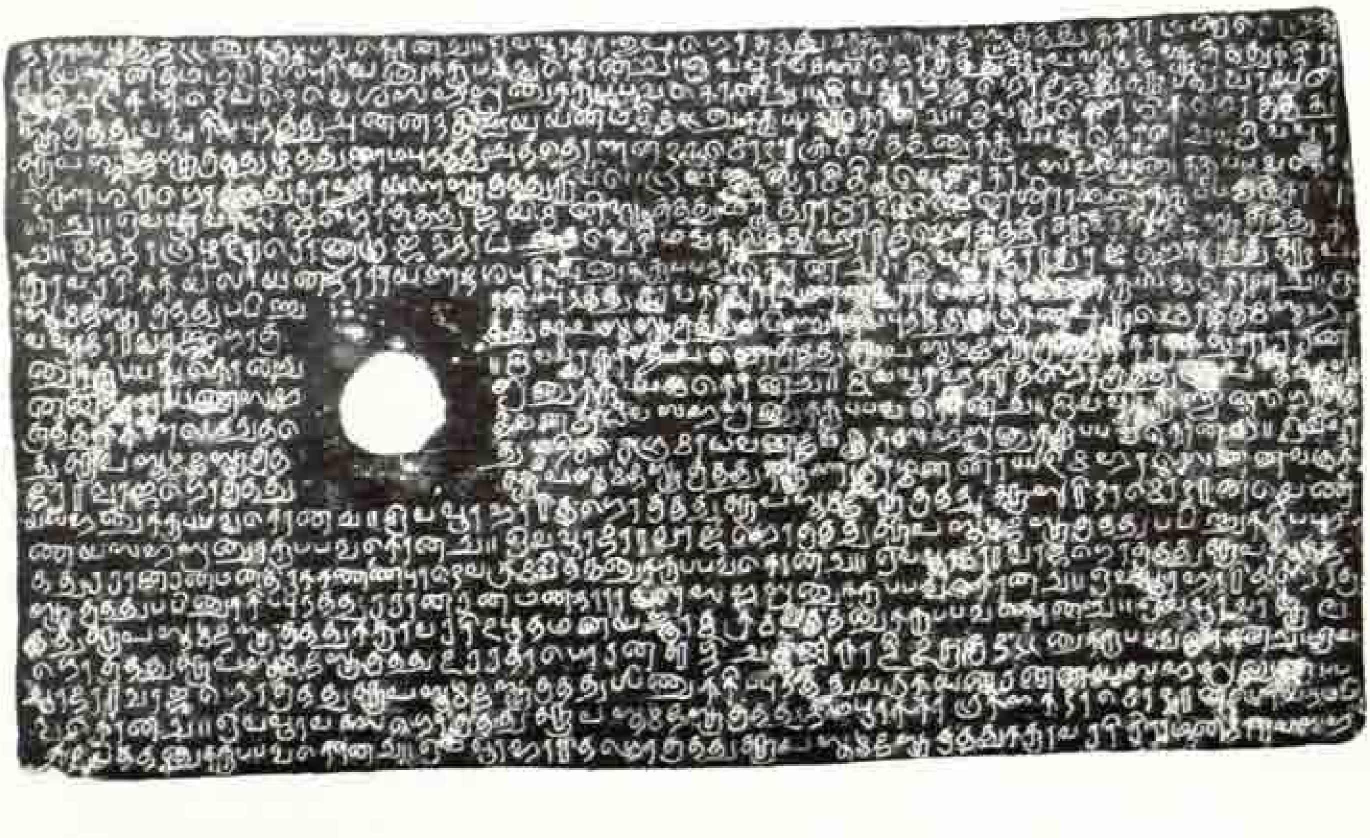
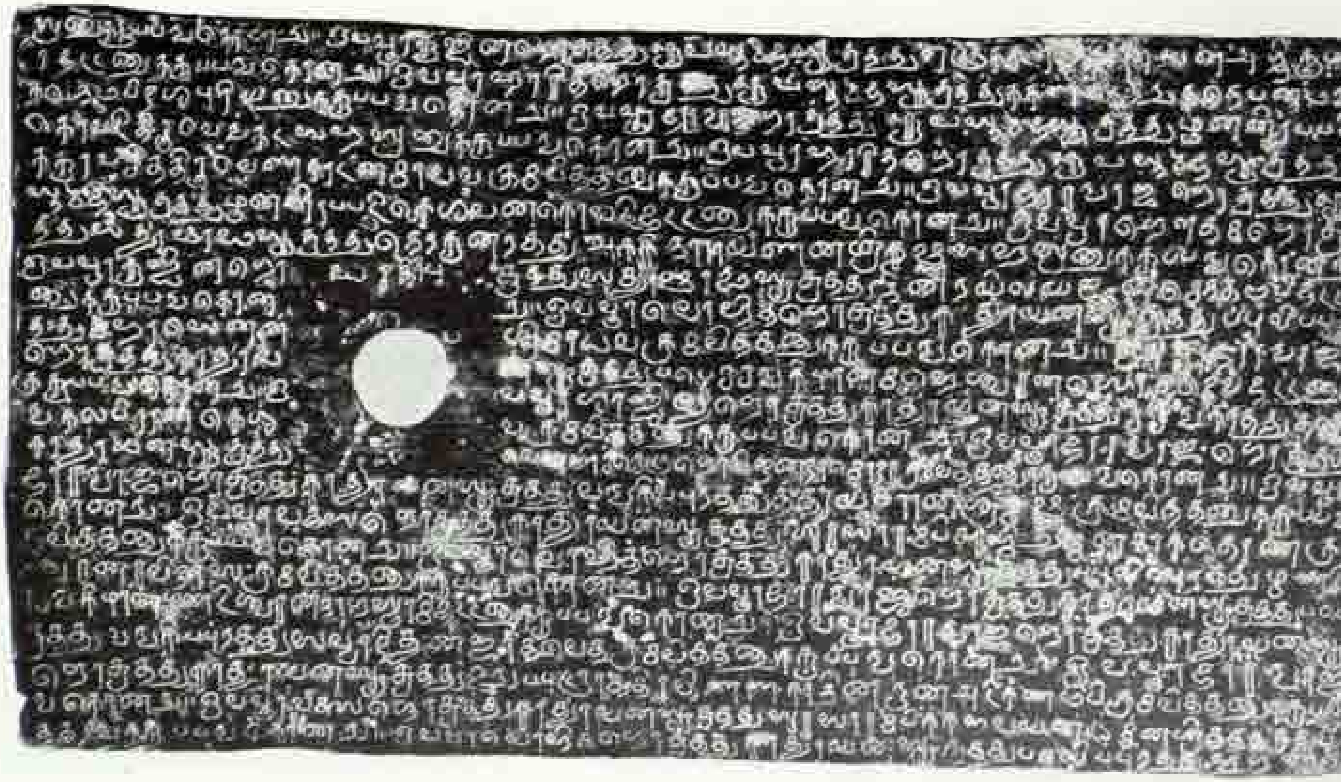
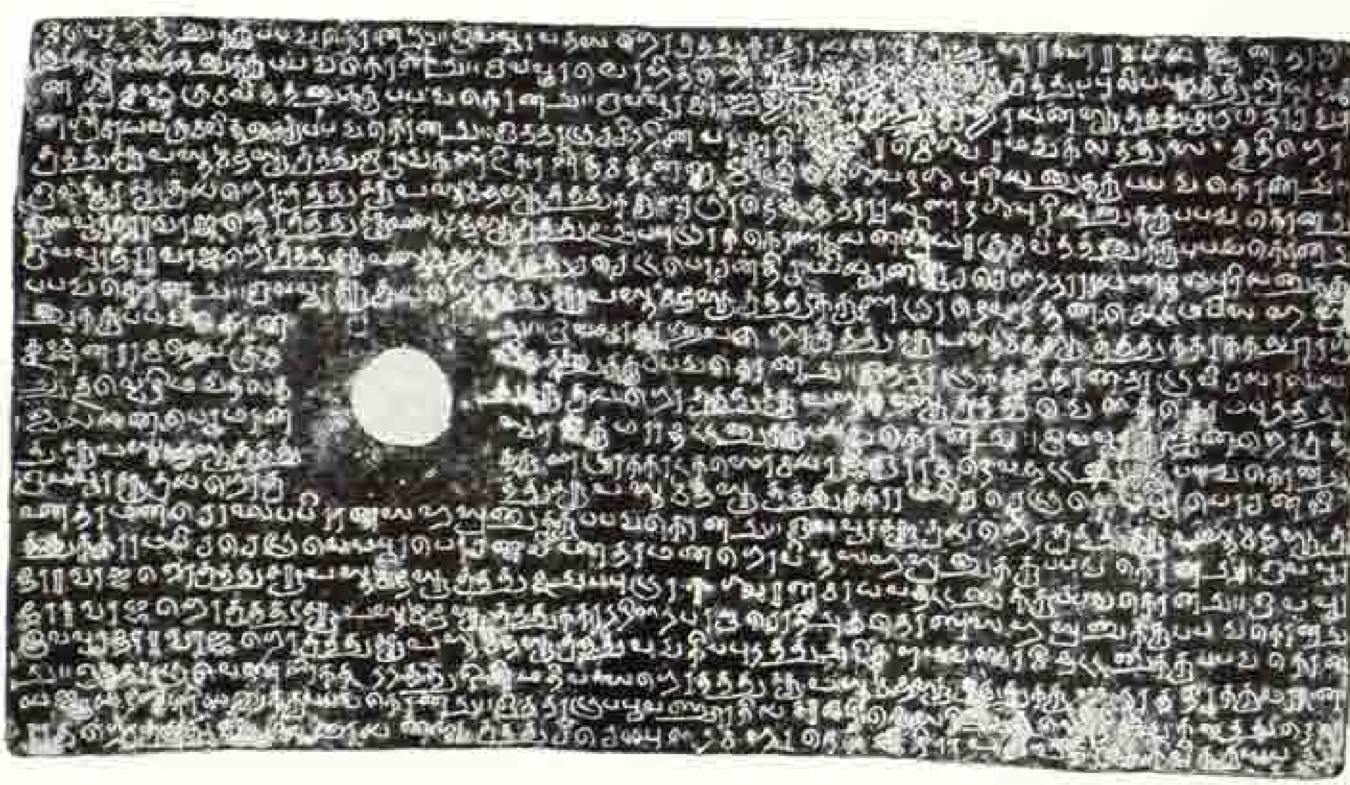


PLATE L.

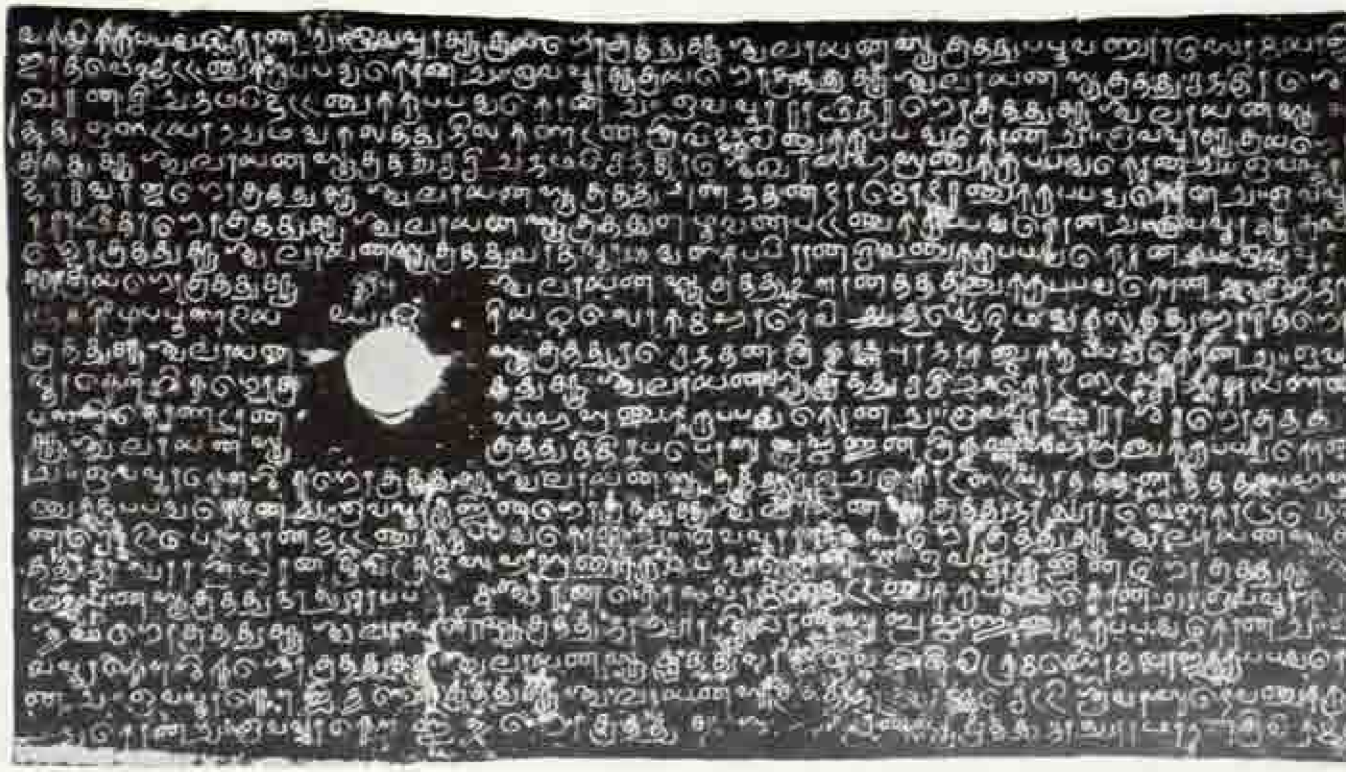
xxiv a



xxiv b



xxv a



xxv b

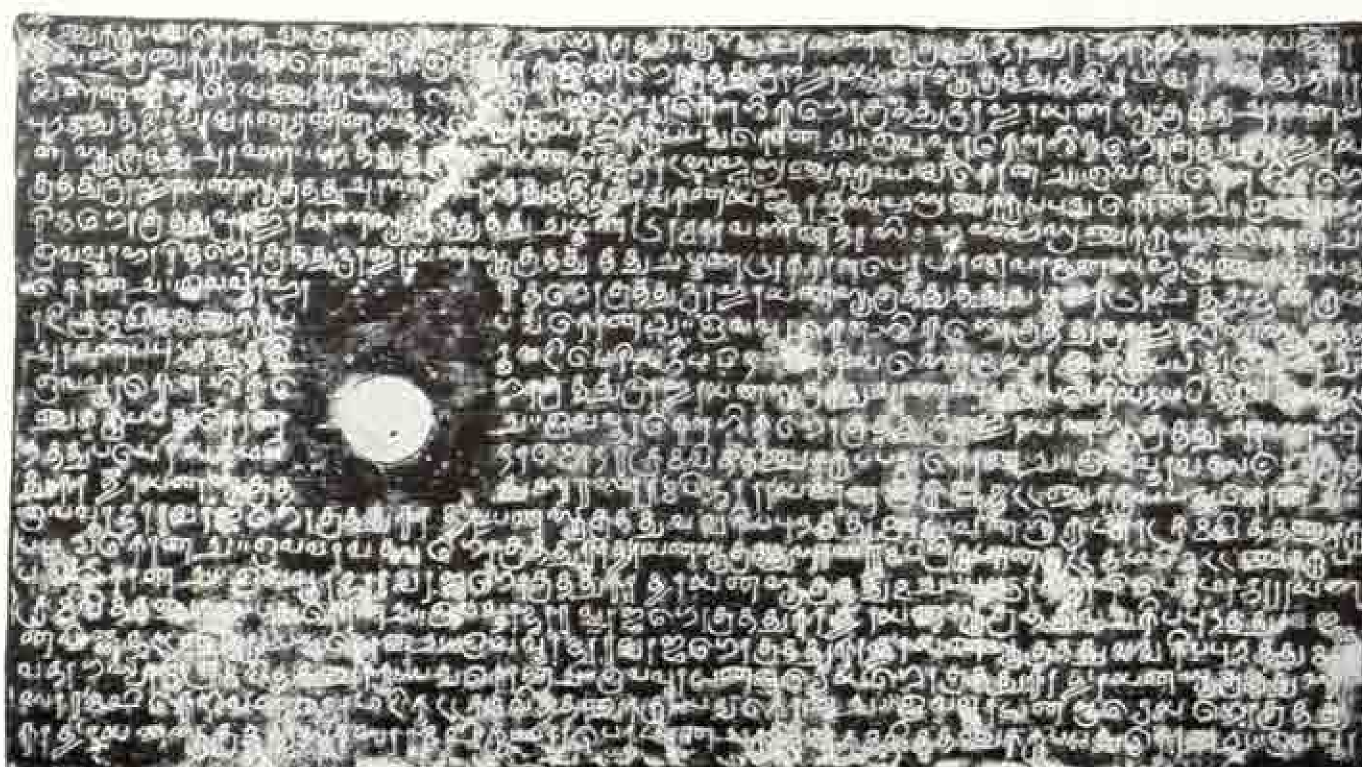
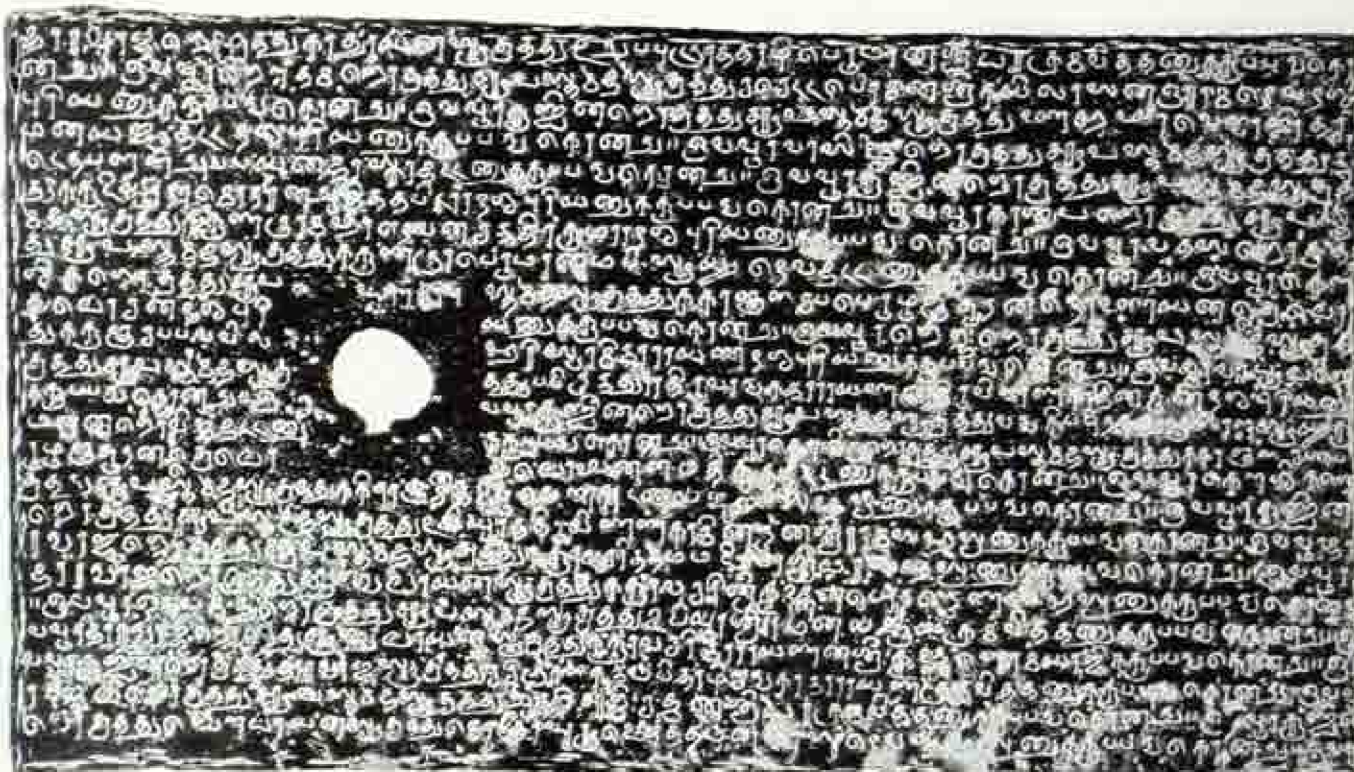
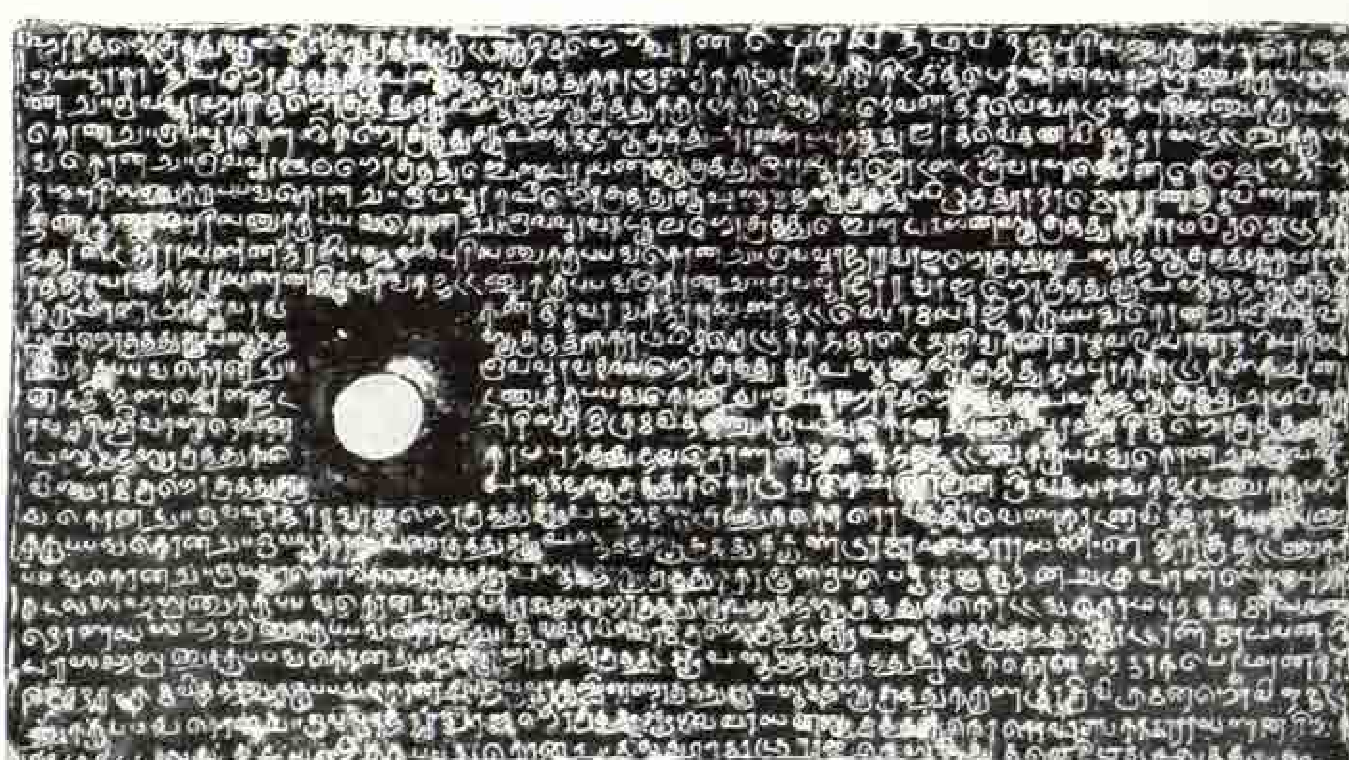


PLATE LII

xxvi a



xxvi b



xxvii a



xxvii b

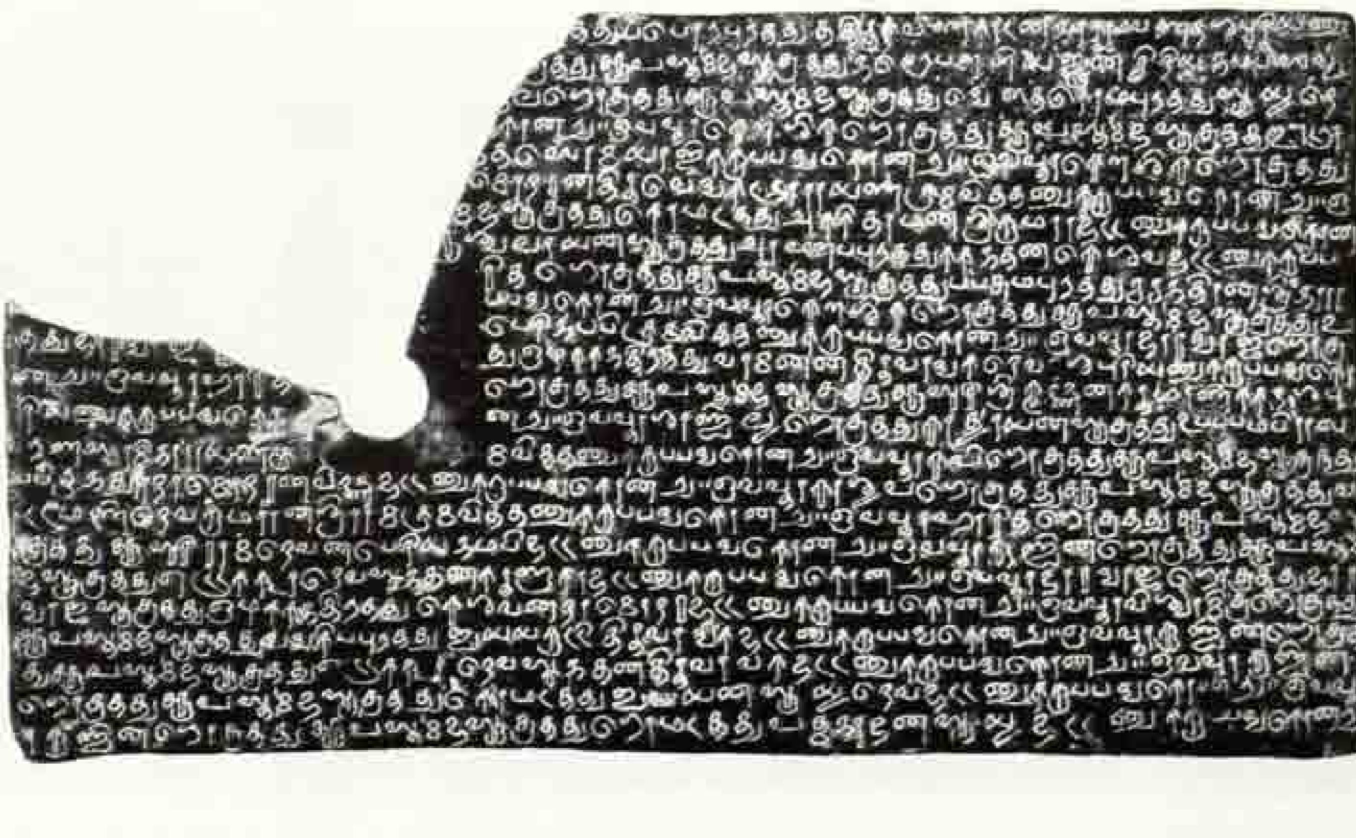
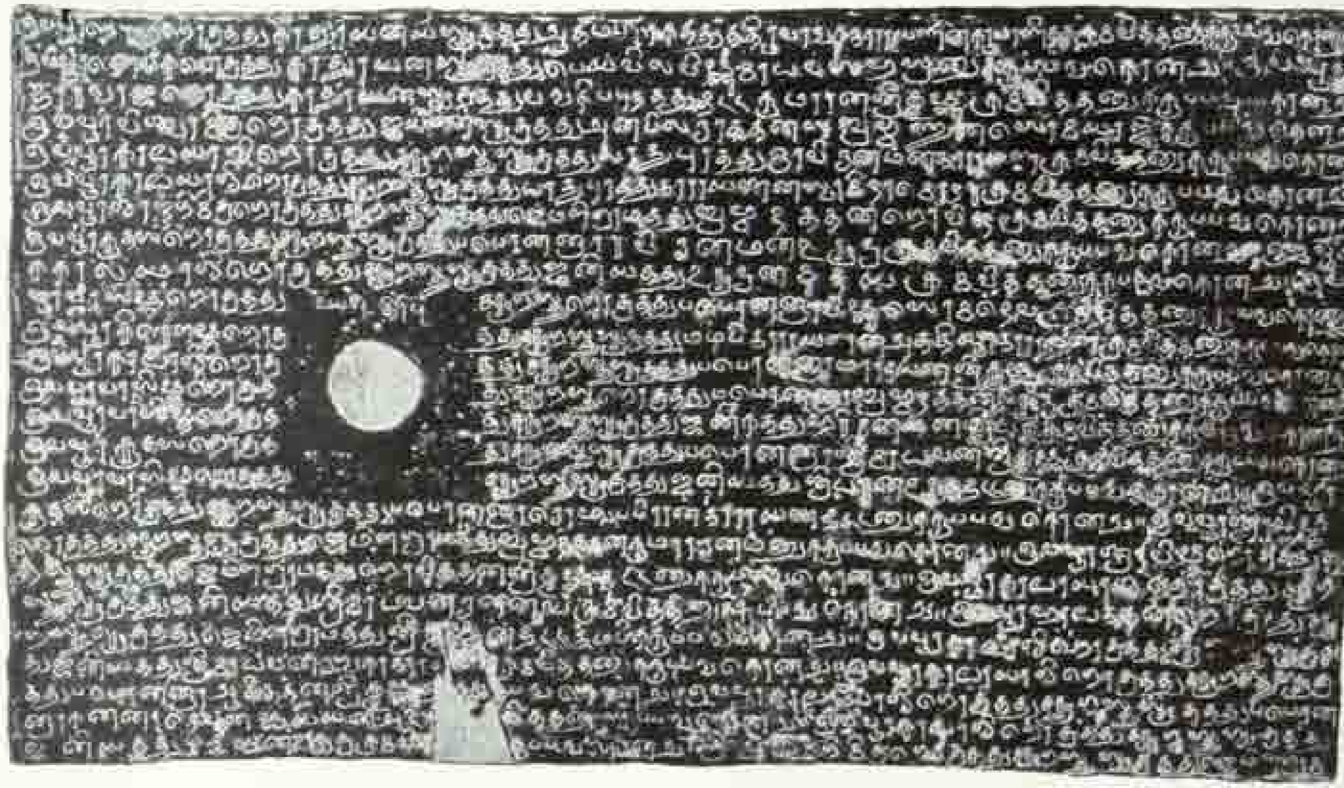
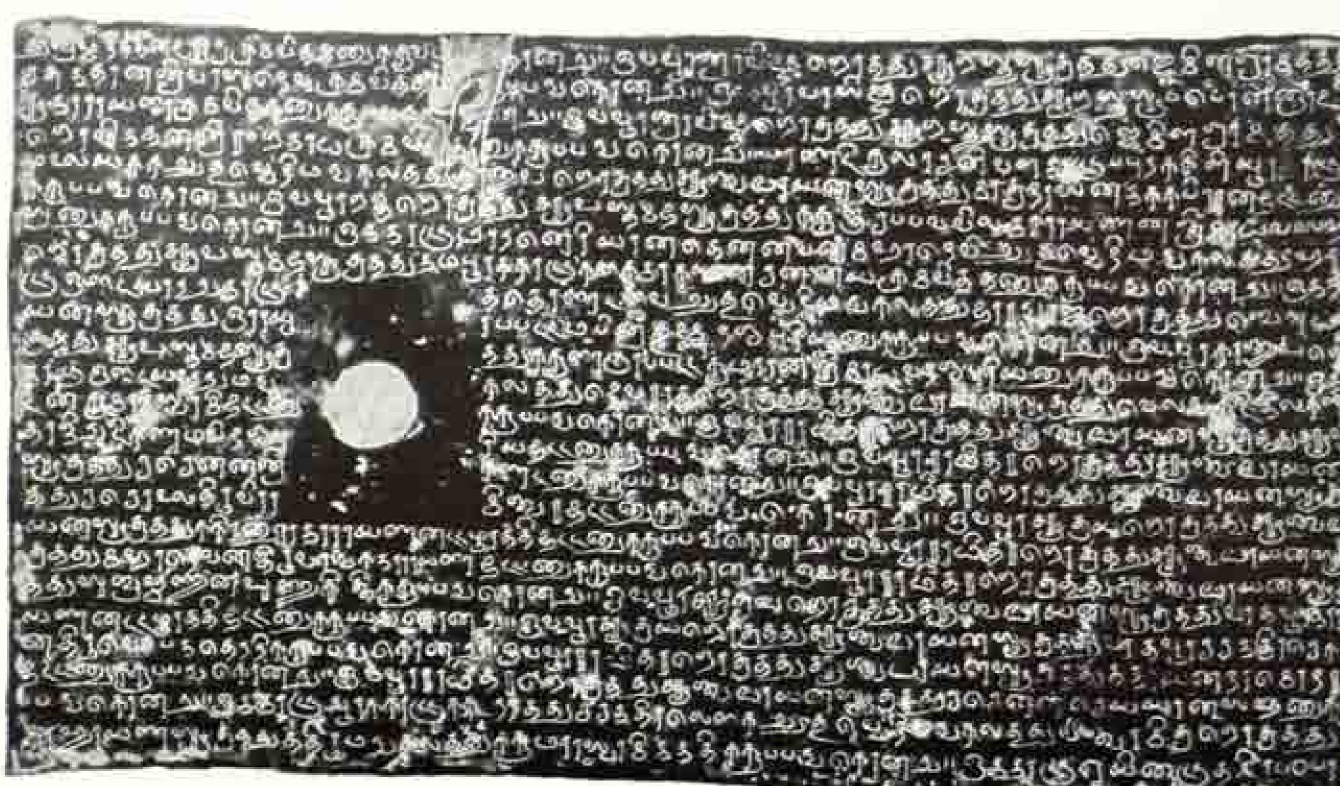


PLATE LIV

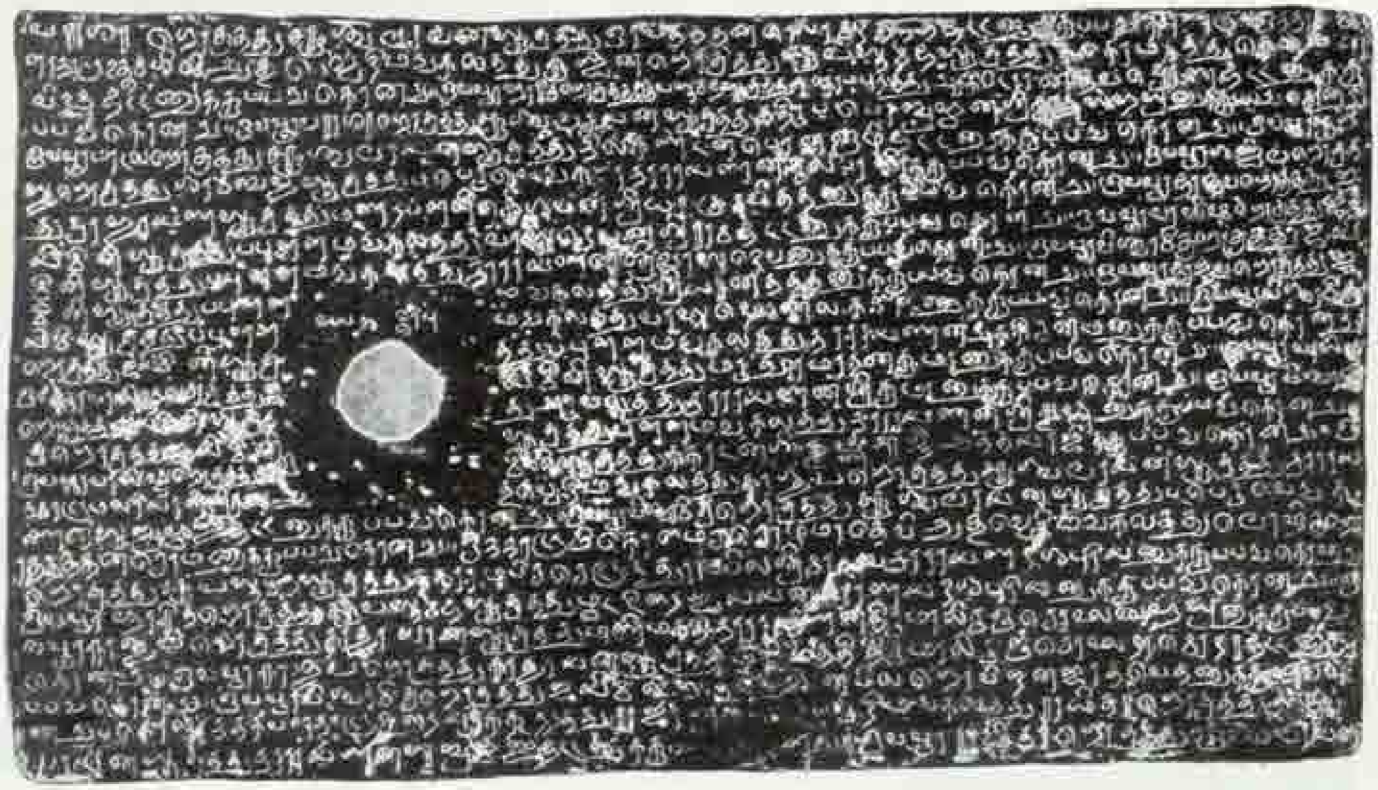
xxviii a



xxviii b



xxix a



xxix b

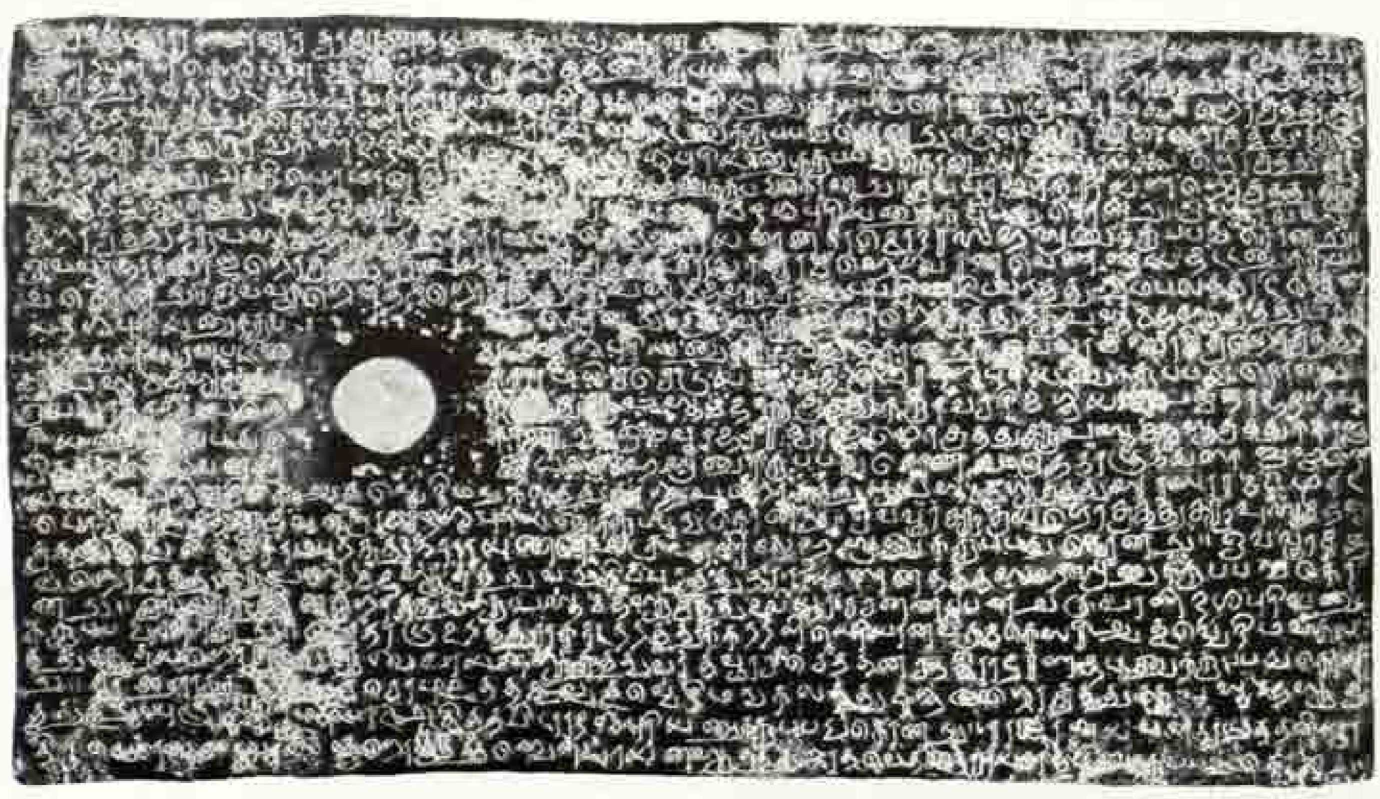
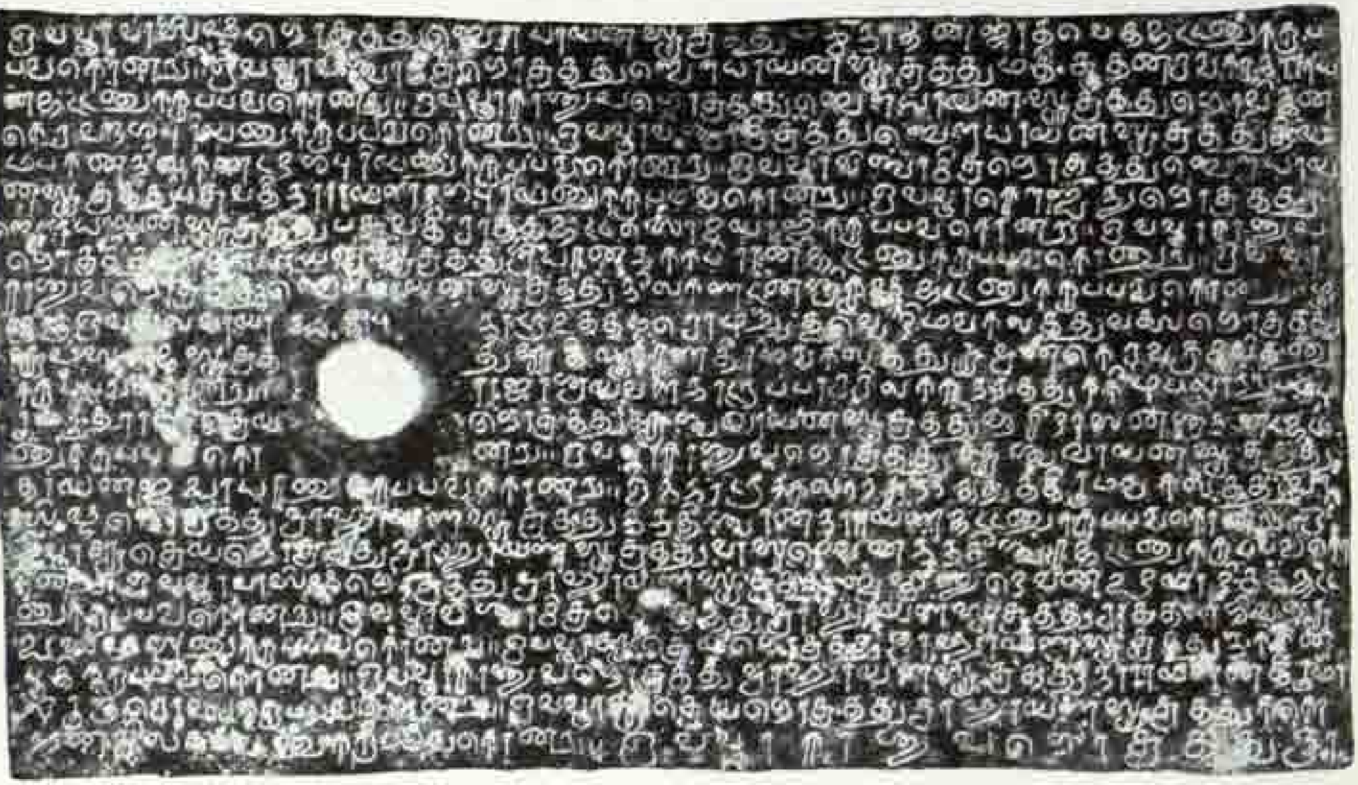
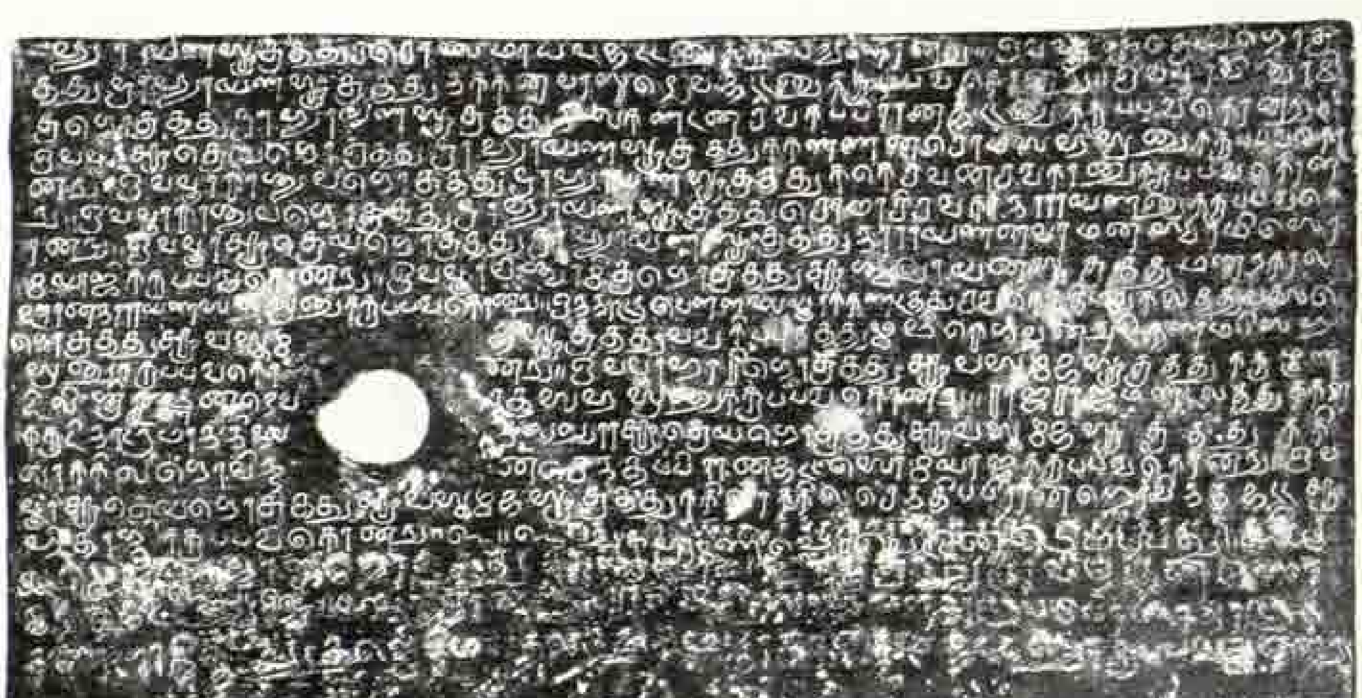


PLATE LVI

xxx a

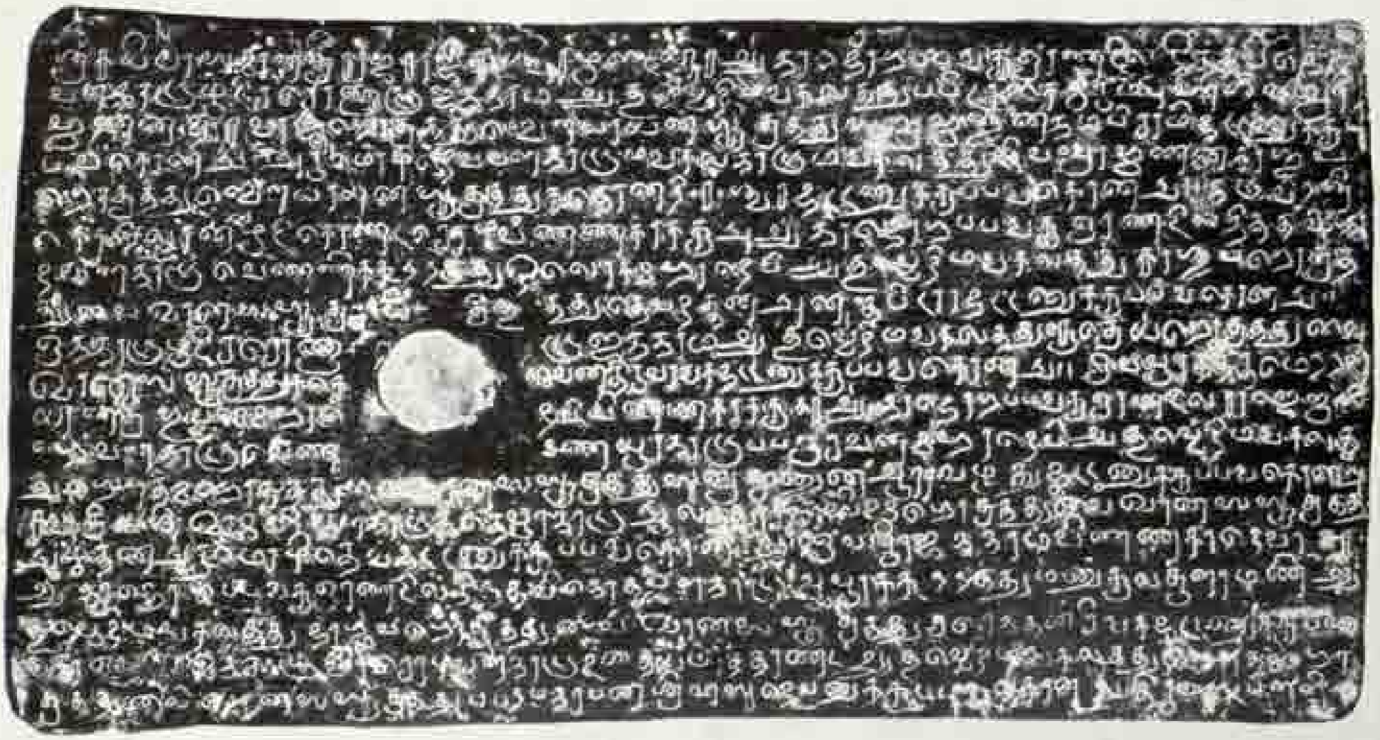


xxx b



xxxi a

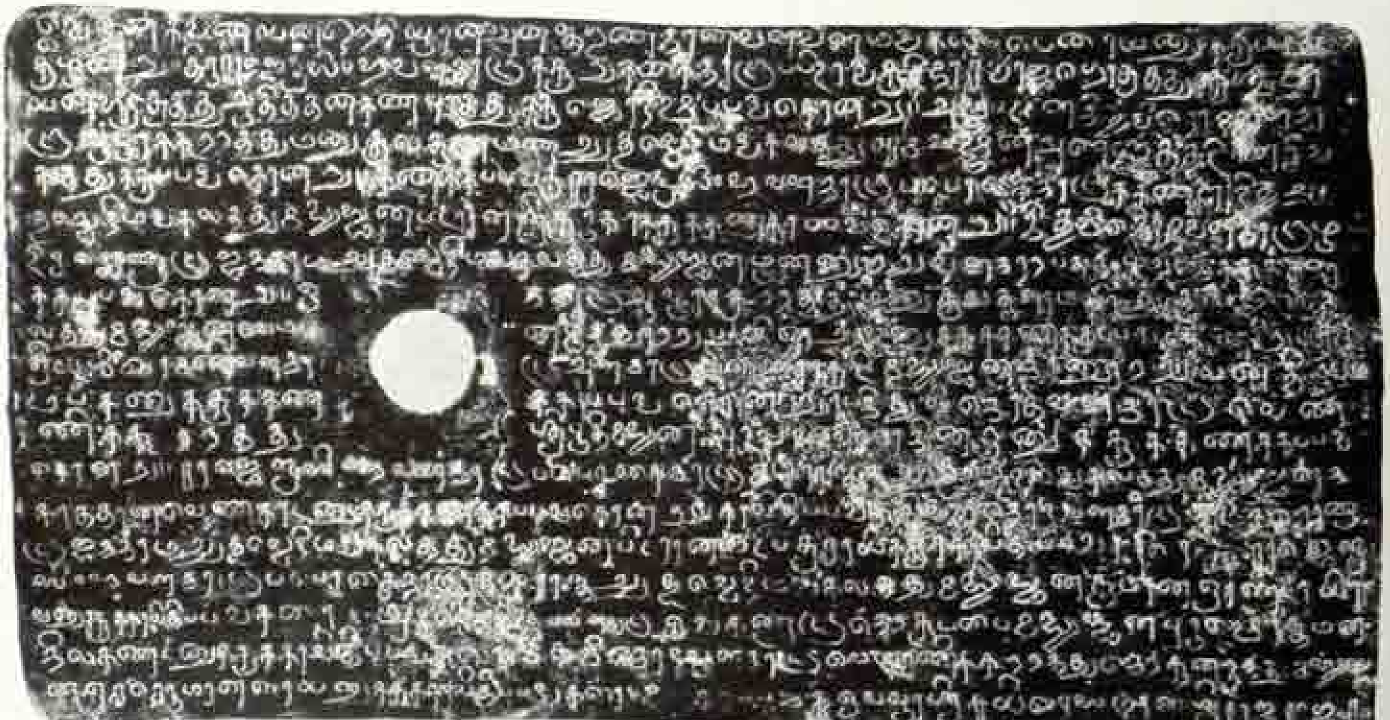
1380 1382 1384 1386 1388 1390 1392 1394 1396 1398



1380 1382 1384 1386 1388 1390 1392 1394 1396 1398

xxxi b

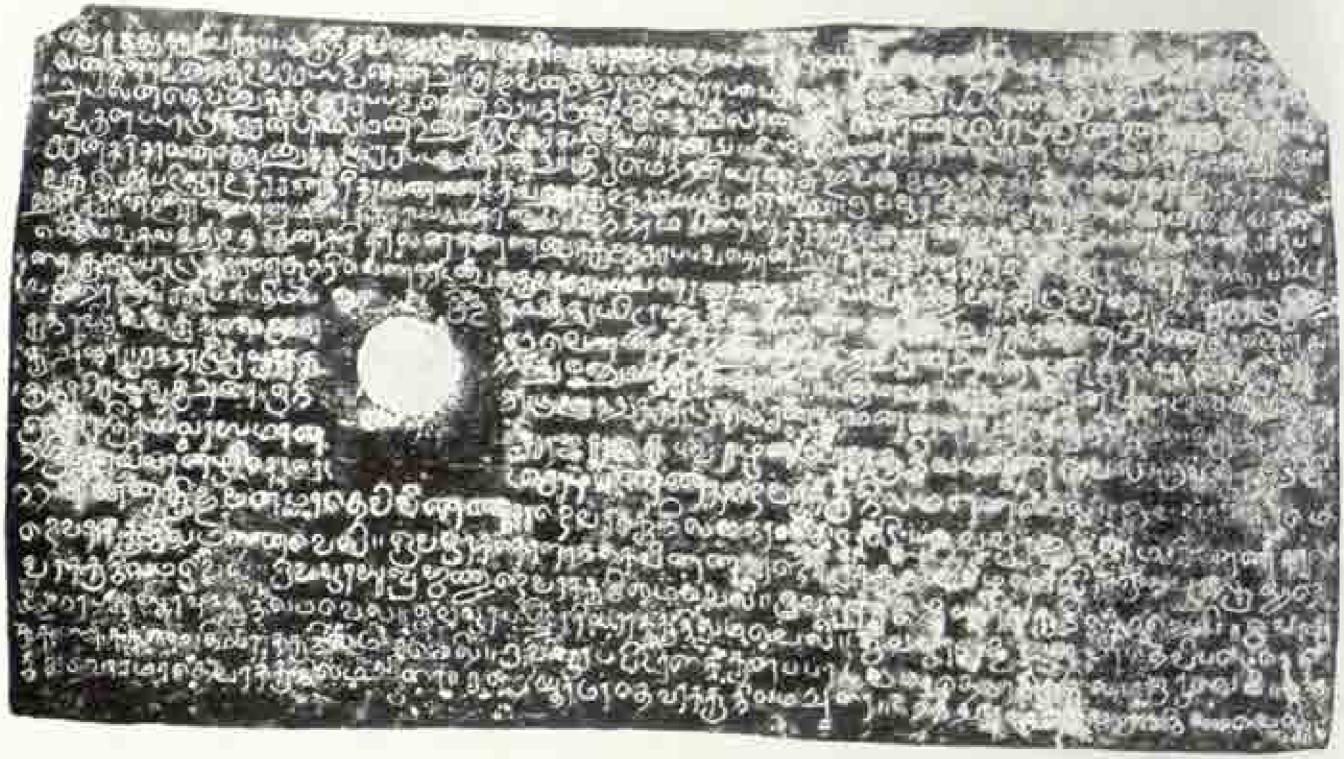
1400 1402 1404 1406 1408 1410 1412 1414 1416



1400 1402 1404 1406 1408 1410 1412 1414 1416

PLATE LVIII

xxxii a



xxxii b

